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PREACHERS OF CHRIST.

The preachers of Christ are not all in the pulpit. Those early disciples of whom it is recorded that "they, being scattered abroad, went everywhere preaching the Word," had neither church nor pulpit—yet their preaching was effective. The idea that a man must enter the pulpit in order to preach accords neither with reason nor facts. Most of our preachers to-day have no pulpits, and their congregations seldom number more than half a dozen, yet their sermons are sure of a hearing. Whether they preach Christ or the devil, there will be someone who will not forget the message.

The everyday life of man is a seed-time from early childhood to extreme old age, and the harvest will never end. Our deeds, our words, our very looks, are seeds which seem to possess marvelous powers of reproduction. The smile of the child is the smile of the grandfather of long ago; the incorruptible honesty of the boy is the honesty of a dozen generations. Like begets like. Whether it be prayer or oath, gospel hymn or ribald song, kindly deed or deed of darkness, love or hate, purity or impurity, each breeds true if it breeds at all.

This ought to invest "the daily round, the common task" with an importance that is not always assigned to it. It is true that the eternities converge about even a child, and there is no man or woman who is not directly influencing the ages to come either for good or ill. The cobbler who sews patches on well is teaching the neighborhood the value of good work. The hot-tempered individual who gives loose rein to tongue or fist is doing his part to make bad temper eternal. The man who deals unjustly is placing to his seal that injustice is right. The preachers of unrighteousness are alive and numerous. It is true that few of us to-day can say with Elijah, "Baal's prophets are four hundred men, and I, even, even I alone, am a prophet of the Lord," and yet it is true enough that the preachers of unrighteousness are neither few nor silent, and the preachers of righteousness must not remain quiet.

And it is well to remember that the good is neither weak nor short-lived. The idea that evil weeds alone can hold their own in the struggle for existence finds no countenance in nature. The flowers have survived the rush of the centuries, the grasses and grains, the fruit-bearing and food-producing trees, the useful animals and birds are just as full of vitality as those which seem to us less useful. The good is not weak. "Truth is mighty." So runs the old proverb, and the ages are demonstrating its truth to an unbelieving world. The world may crucify its Christ, but it cannot kill Him. There is no grave deep enough, and no human or demon band strong enough, to prevent the resurrection of the world's Best.

The Christian woman whose pure soul finds fitting utterance in sweet lullaby over her infant boy is not writing upon the sand. That lullaby shall charm the ear of childhood for a thousand years. The man who does nothing more than let his Christianity find expression in transparent honesty of life, is to that extent at least, preparing the way of the Lord for the generations to come. The life whose Christlike love lightens every life which comes within its range will kindle into being in other hearts that same light-giving and life-giving love.

Are we preachers of Christ? Upon our heads, it may be, no ministerial hands have been laid in solemn setting apart to the work of the ministry, but we have heard the voice of the Christ, and we have left His transforming power. Are not we aiso set apart for the work of our Lord? We have no pulpit but a bookkeeper's desk, a blacksmith's anvil, a plow, or a sewing machine, yet we are in deed and truth anointed to preach the gospel of our Lord. Our lives may be vocal with the gospel of righteousness, mercy and love, or they may speak a message of injustice, greed and unadulterated selfishness. The choice lies with us. The church and the world want preachers of Christ.—The Christian Guardian.

TIES THAT BIND.

Constant attendance upon the services of the sanctuary binds the hearts of men to the best things as with chains of gold. We do not want fetters to bind us to evil things. We do not wish to be bound to unjust and tyrannical masters. But we greatly need to he bound to the best things, the best thoughts, the best ideals, the hest principles, the best life. We covet fetters which will hold us close to these things. Such fetters are forged in the house of God.

Memory is a tie that binds. The memory of early days when father and mother and all the children took sweet counsel as they journeyed to the house of God together, when they sat together in the same pew, listened to the same message of life, sang together the same songs of praise, bowed together at the mercy seat and received the holy communion together, has saved many a soul in the hour of sore temptation, and has brought back many a wanderer to the fold again.

Some say their recollections of the church and the Sabbath are not pleasant nor edifying. They tell us that their parents led them to the house of God so often when they were children, that they got a surfeit of religion and have never cared to go to church since. It is possible that some children have been required to keep the Sabbath, to go to church and read the Bible in a way that did more harm than good. But this reason which some give for their neglect of the sanctuary is, in most cases, a poor excuse. It is often a cowardly and unmanly attempt to shift the responsibility for their delinquency to the shoulders of their dead parents. There may be a few who are not profited by the memory of early religious impressions and privileges, hut thousands can tell a better story.

Habit is another tie that binds. It is easy to form a bad habit by repeating an evil act many times. In the same way a good habit may be created. As one may form a habit of drinking strong drink by drinking every day for a long period until he cannot get away from it, as one may form a habit of going to the saloon by going every day for years, until he cannot stay away, so one may form a habit of going to church, of reading the Bible, of keeping the Sabbath holy. Such habits will hind the soul to things high and noble.

Affection is another tie. We love those things from which we have received benefit. Many love the house of the Lord for this reason among others. "How amiable are thy tabernacles, oh Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. I have loved the habitation of thy house, the place where thine honor dwelleth." It is easy to follow the lead of our affections. Happy is the man who in early life learned to love the church, the Bible, the Sabbath, the people of God, the songs of Zion and the Lord of the Sabbath and the sanctuary. These affections will bind his soul to the things which are noble. These are fetters which no man need fear. Some fetters every brave man will spurn; but recollections of home, of the church, habits of doing good and affection for the things that endure and elevate, are fetters in which our souls take great delight.—New York Christian Advocate.

ARE WE STUMBLING BLOCKS?

Are we living for to-day or for eternity? If all life ended with the day, how much more carefully we would live it in every detail. But, friends, how much more carefully we should live for eternity! What our condition may be there, it seems to me should impress every follower of Christ to the extent that we would examine ourselves daily and consider every act and thought, how it may reflect and what injury we may be doing some one or number of our acquaintances. Our life bears with it great responsibilities. Each word, each act, each thought has shut up in it consequences which we never can estimate. Any act that may seem right to us, but appears wrong to others, puts our influence over them on the side of sin.

We have a Friend who knows us better than we know ourselves, loves us better than we love ourselves, helps us when we cannot help ourselves, forgives us when we cannot forgive ourselves—and in the midst of our deepest despair breathes into our hearts the breath of a new and divine hope. But he said: "It is better for him that a millstone was hanged around his neck, and he be cast into the midst of the sea than to offend one of these little ones." That is a strong statement from a powerful God. one who keeps his word, "in whom is no variableness. neither shadow of turning."

A little word or deed may put a brother on the way to happiness and heaven—or, on the other hand, send him whirling through the rapids of sin, where he shall be dashed to pieces on its sunken rocks, only to come out into eternity broken in heart, shattered in character, ruined in hope.

Now, let us endeavor to so live that our lives, instead of being "stumbling blocks," will be guiding stars to light men on their way to the hall of divine favor, where there is safety and security for all who continue "serving God in spirit and in truth."—Helen M. Darter, in Christian Leader and Way.

Be steadfast in prayer, if you would be calm in affliction. Start your race from the throne of God itself, if you would run well and win the race.—Joseph Parker.

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DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

CENTENARY COLLEGE.

By Dr. John T. Sawyer.

It might be of interest to the readers of the Advocate to state somewhat in regard to old Centenary. Among the names found on the long roll of Centenary students there was once the name of Jefferson Davis, first and only president of our Southern Republic, a man of commanding abilities, highest character, loftiest patriotism, unswerving fidelity and spotless record; the name of Judah P. Benjamin, U. S. Senator, and after in the cabinet of Davis, a man the strength and fiber of whose intellect put him easily in the forefront, a master of civil and common law, none being his superior at the bar of Louisiana or at the English bar; the name of the silver-tongued E. John Ellis, who on the hustings, in the courts or the national legislative halls, was ever the eloquent and persuasive orator, whose flowing periods entranced his fellowmen; and so with these many others, who have in the pulpit or elsewhere made themselves felt for the public weal and for the good of the race, are numbered among the former students of Centenary College. We may mention also Judge Charles Parlange, the knightly Creole gentleman, known to all as the very soul of honor and above reproach; Dr. C. G. Andrews, long the president, esteemed and loved; and Dr. C. W. Carter, still with us, who ranks among the first pulpit orators of the Church. These are only a few of the illustrious ones who were in attendance at the old college during her long existence.

We cannot take the space to tell of the splendid men, such as Bishops Keener and Parker, Prof. W. H. N. Magruder, Capt. John A. Pharr, and many more, who as trustees have guided the Jackson institution; nor of those others who have been her presidents and professors. We just sum it all up in the statement that the new Centenary at Shreveport will have to do most valiantly to surpass the illustrious history of the old Centenary at Jackson.

We are glad to know, however, that the success attained so far at Shreveport under the able presidency of Dr. Felix R. Hill gives bright hope for the future growth and glory of our Louisiana Methodist College. At their last meeting, as the Advocate editor states, "the trustees were much pleased with the work of the session, and it was decided to undertake to raise $50,000 for new buildings which are urgently needed." This was wise action and no doubt the trustees will be easily able to raise that amount and over. There is quite sure to be a large increase in attendance of students next session, and provision must be made for their coming; and, as Ashley W. Warlick stated in his excellent article in a late Advocate, "many things must be added to the present equipment." There has not yet appeared for Centenary any man like Millsaps for the Jackson, Miss., College, or Duke for Trinity in North Carolina. The endowments of those two institutions have grown to large proportions through the liberal and frequent donations of these two, added to the smaller amounts given by the many.

Dr. Hill and the trustees will look after the fifty thousand dollars; but if the presiding elders and pastors would just determine that each charge in the Conference should secure the attendance of at least one new student for next session, that would also be of great help to Centenary. The last Minutes show that there are 137 pastoral charges in the Louisiana Conference; and that number, in addition to those already attending, would likely run the student body up to 250 or more. By the presiding elder and preacher-in-charge acting together, backed by the church officials, more than one boy might be secured from some charges. If our presiding elders and pastors should go earnestly to work in the way suggested, we feel sure that our Methodist people would be awakened to a deeper interest in Centenary.

There is need for our membership—in all about 36,000—to take into their thoughts and hearts both Centenary and Mansfield, for they are our very own. Those who have an abundance and those who have little, should alike give to the full measure of ability; and the preachers and officials and any others who will help should seek out and direct our boys and girls to our Conference colleges. The presidents and faculties of both institutions are first-class, and Louisiana Methodists should see that they are heartily endorsed and steadily backed in the good work they are doing.

"CONFESSION DAY IN THE SUNDAY SCHOOL."

Mr. A. P. Holt, Superintendent of the Sunday School at Crowley, La.

Nothing adds more to the interest in and efficiency of the Sunday School than the observance of special days. "Mothers' Day" appeals to every one; "Children's Day" enthuses the children and enlists the co-operation of the fathers and mothers; "Rally Day" brings in the absentees and the indifferent ones; "Promotion Day" is essential to the graded Sunday School; Christmas, Thanksgiving and Easter programs may be rendered with profit; but the most important day of all is "Confession or Decision Day," for this is the day of reaping, of definite confession, of solemn decision for Christ.

Owing to its importance "Confession Day" should be definitely, wisely and prayerfully planned, for no haphazard method will succeed. Its beginning should be in the Teachers' Council, where all important work of the Sunday School should be inaugurated. At least two months in advance let it begin there in earnest prayer and careful planning. Then take a church census of the Sunday School according to classes by having each teacher make a list showing those of her class who are church members and those who are not, and giving a copy of this list to the superintendent. Those who are not members of the church will serve as a prayer list for teachers and officers and consecrated pupils. Let the teaching be carefully and prayerfully, though quietly, directed towards a definite confession of Christ. There should be no undue emotion or excitement, but the aim should be to provoke thought and prayer. A Sunday or two in advance, in a short, quiet, pointed talk, announce to the pupils the date of Confession Day and its meaning and purpose. Early the week before, say Friday, have a prayer meeting of officers and teachers, and here seek anew to lay upon the hearts of all the importance of the day and the responsibility of the officers and teachers. They have been sowing; now let them strive to reap a full harvest.

A written reminder is always effectual, so let the superintendent early in the week write some such letters as this to all the teachers:

"Next Sunday will be Decision or Confession Day in our Sunday School. The end and aim of all Sunday School work is to lead the members of the school to a saving knowledge of Christ. This is, therefore, the most important service of the year. Hence, we would enlist your prayers and earnest personal efforts for a rich harvest of souls on next Sunday. Direct your efforts particularly to the unsaved of your class. If they are all saved, pray for the other classes and for a deepening of the spiritual life of your own class. To this end, please have your class meet with you in a prayer circle before Sunday—on Saturday, if possible. Direct your teaching on next Sunday to these definite ends, and look to the Master for results."

Let the classes meet in these suggested prayer circles, and let the teacher direct them in a spirit of earnest supplication.

On Sunday the prayers, the songs and the lesson should all lead to the subject of confession. Let this be the most solemn, reverent and quiet service of the year. Omit, as much as possible, the ordinary routine of announcements, etc., and let all be in an attitude to hear the "Still Small Voice." After the lesson is taught, let the pastor in the same spirit quietly and fervently discuss the necessity and importance of public confession and open the doors of the church.

In this way it is hoped that the children will unite with the Church in a thoughtful and earnest spirit. This should be followed up by both teachers and pastor, remembering that this is but the beginning of the Christian life and that much help is needed, especially in the early days.

The reception into the Church can, with profit, be postponed for several weeks, while the applicants for church membership are being instructed as a class in the doctrine and polity of the Church and the meaning of the step they are taking—all in a manner suited to the child-mind. So that they might understand that they are joining the Church, they should be received in during the church service and not at Sunday School.

Let the pastor visit each applicant in the home to encourage, to teach and to lead the child; and at the same time to enlist the co-operation of the parents and impress upon them their duty and responsibility in the matter.

By some such definite and careful preparation as this the children will not only join the church, but will enter into this new and larger relationship with some conception of its meaning and with an appreciation of the seriousness, responsibility and dignity of church membership.

All this will require time, effort and thought, but will yield ample returns in a consecrated childhood.

DOCTOR JOHN WRIGHT.

The subject of this notice was born in Greensborough, Ala., March 25, 1833, and professed religion and joined the Methodist Church when 16 years old. He left us for his heavenly home April 26, at 10:30 o'clock p. m. He was 78 years and 1 month of age.

I write this as a tribute to one of earth's noblemen, and one of the best friends to come into my life.

The sad lament of earth over her fallen heroes and lovers seems justified. The loss from our ranks of the pure and good, leaves us in the gloom of earth's sadness and sorrow! The closer our relation to noble natures, those who are linked with our own lives and doctrines, the greater our loss. Yes, the loss is felt to the center depths of the soul—the point where the heart breaks. The world has no balm for such a woe. The heavens alone can still the throb of breaking hearts.

The town of Sardis, Miss., his home town, and the entire country where he was known and loved, to-day mourn the loss of that courtly, princely man, the beloved physician, Dr. John Wright.

For more than fifty years, he was personally identified with and interested in all that made for the welfare and peace of that goodly town and its people. He loved his people with a deep, constant love, and never thought of self when the interest of others demanded his time and service. He would not spare himself in sickness or distress, on the march, in camp, on the field of battle. Everywhere that duty called, he was ready to go, to do, and to die if need be, for others. No wonder that with the loving wife and noble, manly son, they mingle their tears and griefs for their hero and lover. "It is hard for us to make him dead."

His long and faithful services in ministering to the health, comfort and sometimes life, of so many of its people, the courteous gentleman, the faithful friend, the wise counselor, the patriot citizen, the capable, sympathetic, beloved physician, all this and more made him a real factor in the equation of that communityship; in very truth, there was a felt kinship, so close had he grown to them in all these years.

He was not simply of us—he was ours!—so close as that. No wonder they loved him, for his life was vicarious; he lived and toiled for them and would have died for them. It is fitting that these should

join his own loved home circle in a kindred sorrow, born of the severed ties of kindred interests. The voice of their grief will be heard around the fireside and in all holy places, as a fond and loving people mourn the loss of their hero and lover.

From his boyhood days, the halcyon days of life, the time for visions and ideals, young Wright felt and obeyed the divine impulse to do and to be something in this world of which he was a part. He was quick to interpret nature in her intent, for nature, under the guidance of a beneficent Providence, writes the true signature of nobility in living characters "big with destiny" for him who aspires to gain the heights and become

"On fortune's crowning slope,
The pillar of a people's hope,
The center of the world's desire."

Our young friend acted wisely in following the natural bent of his mind so early in life. He applied himself diligently to the study of medicine, and having completed this part of his equipment with honorable distinction, he at once entered upon his career as an active, painstaking, laborious physician. The young doctor soon took high rank in his profession, and by his skill and unfailing courtesy, he won to himself the respect and confidence of his professional brethren, and soon began to number among his patrons many of the most influential citizens of the country. His success was now assured.

He could now see that no mistake was in evidence in the choice he had made in early life, to make a success in the medical world. Nature intended John Wright to be a great and good doctor, and he worked out the model nature gave him to a fine finish, and thereby "purchased to himself a good degree." No vain regrets over a misspent or misapplied life ever fell from his lips. The world needed him; God called him, he answered the call and the result is before us—he succeeded.

Dr. Wright had a superb equipment for his life's work, "my calling" as he termed it. A fine physique, strong and active, a pleasing manner, a smile that had the cheer of new wine, a voice soft and tender to a sufferer's ear, an unfailing sympathy, intelligent and resourceful—his presence inspired hope in the bosom of his patients, and the attendant nurse caught the contagion of his example, and with new faith and hope, both nurse and patient would resolve to do and live.

He was not bookish in the bad sense of that word. He did not ramble and browse in the rich fields of literature. He thought, he analyzed. Substance, not form, was the object of his study of questions. Dr. Wright did not despise the books, but the master workmen were his text books, and from these he took only what would be useful in his work. He held in his head the stuff out of which good books are made, brains.

Our friend was quick to detect the specious, the false, in the discussion of questions. No glittering generalities, or ex parte statement of interested advocate, was ever permitted to obscure an issue when Dr. Wright's mental vision swept the field of investigation.

How quickly would he brush the sophistry aside, and then in his own laconic way, lead on to the "truth deep as the center," and with an unfailing courtesy and tender voice, while healed the smart of defeat, say: "Now that is the point, don't you see?"

It was in the crises of life that the true, heroic soul of our ascended friend and brother stood out in bold relief. In the awful carnage of battle, heedless of the death dealing missiles flying around him, he would move his hospital corps close to the line of deadly conflict, so as to be ready for instant relief to his wounded men.

When some general officer remonstrated: "Doctor, you are in danger, so close to the line of battle." "Yes sir, but the boys out there are in danger, too. I must help them when they need me."

No wonder that the old gallant Fifteenth Mississippi Regiment loved and all but idolized their brave and loyal surgeon!

His loyalty, his constancy to duty, to God, home and friends, were distinguishing characteristics of the man at all times and under all circumstances. He was ever true as the magnetic needle to its pole. No Nemesis, fast and furious, ever had occasion to lash his conscience for moral lapses.

Dr. Wright was not only a nobleman—he was, in the best sense, a gentleman, a Christian gentleman, of the old South. He was a creation, or an evolution of certain hereditary environments, plus the grace of God. I make bold to say here and now that in my opinion, the great God never made a finer mold in which to cast the highest type of man than that splendid regime of the old South. Pity that vandal hands should mar the beauty of creation's social masterpiece! True to the truth, and loyal to the best traditions and customs of his fathers, Dr. John Wright grew steadily on towards life's high ideals.

"The elements did so mix in him, that all the world might say this was a man."

How we loved him! And how sadly we miss him! The home, the church, the lodge, the town, the rich and the poor, white and black—all alike will miss him, for all had a place in his great big heart. No member of the Masonic order in his home town and country will be more deeply mourned than our beloved friend, for he was among them one of the truest, brightest, best. Truly, it is a lodge of sorrow to-day and they will hold his memory sacred.

As a Christian, he wore no phylacteries, but had an experience. He was not afflicted with religious cant and hypocrisy, but the dicta of his Lord was the law of life to him. A Wesleyan Methodist of the old times, he could ill brook the superficial, formal worship of God in the Methodist Church. "We are not a ritual people. We worship God in spirit and in truth," he would often say. While a Methodist, he never put a sacrament or ordinance as a bar to his communion with any true soul. He was as broad in his sympathies as is the gospel in its reach for man.

Dr. Wright's home life was ideal. His love and devotion for wife and only child was strong, tender, Christian.

His marriage in early life to that elect lady, Miss Mary B. Walton, was the one event in his life to which he lovingly turned in his last day and called it, "the big event of my life." "I owe more to Bernice,"—the name he preferred to call his wife—"than to all the world besides, for what I am and everything." That sad sufferer in her home counts the hours but slow that keeps her apart from her knightly lover.

"Every one is kind and loving to me, but there is a vacancy that can't be filled"—"lonely"—these words in part tell the story of her woe, the sorrow and desolation of a heart in its broken home! We cannot write of it more. 'Tis a picture too sad for our pen.

I would write of my friend as I knew him in his home more than forty years ago. How often have I seen him in gown and slippers, sitting by his fireside enjoying the fragrance of a fine Havana, after a long night of toil and vigil, maybe in some lowly cabin on a mission of mercy bent.

In answer to my knock at his door, "come in preacher, I am just in from a hard, tough trip, all night, and I tell you I enjoy this thing. Here I enjoy life! Bernice lets one do just as I please. This is the best place in the world for me."

And it was. The blessings of home awaited him. The genial warmth from the grate of burning coals but faintly typed the glow and warmth of those "two hearts, that beat as one." Is it too fond an enthusiasm to feel that those tender, loving heart-beats made that room home? The union of these lovers finds a fit expression in the words:

"Like as when two dewdrops,
On the same petal shaken
By the wind, slip at once
All fragrant into one."

Dr. Wright's conception of the domestic and social virtues was of one who wore the badge of unsullied purity and whose honor spurned the slightest dalliance with temptation. To him, purity of heart and life was paramount to everything else, and he made it his motto to guide him till the visions of earth should close in the bolder, richer glory of the eternal world. And when his ascension day came, the promised vision to "the pure in heart" threw its kindling splendors amid the falling glories of earth, and collecting the rays of light, as in a lens, he saw his God.

Was he not worthy of such a vision? Had he not climbed the pure, unclouded heights, where the vision of light and life and glory greets the seer? Beloved, good night, till the dawn of the cloudless day! We'll meet you then and there. T. W. DYE.

THE NEW TABERNACLE.

(In appreciation of the new tabernacle at Seashore Camp Grounds.)

Thou art here! A structure of great strength and durability; a thing of beauty, a building octagonal, supported by iron bars. Thy beautiful green with white trimmings is soft and pleasant to the eye. Thy ceiling (finished in hard oil) will prove a blessing to the speaker and hearer in acoustic power. From thy pulpit between the two towers, may the gospel pure and simple, able to make men wise unto salvation, ever be proclaimed.

Our dear old bell, which has called us to service and to prayer so many, many times, hangs in one of the towers, thus linking the old with the new.

Mr. Burk, thy builder, beautiful edifice, has been a regular attendant at Sunday school and church services here on sweet Sabbath days, while directing the saw and hammer in thy construction on weekdays.

We are so thankful and appreciative for our splendid, new tabernacle.

And now we are planning, working and praying for a mighty baptism of the Holy Spirit upon the encampment and surrounding country, that many precious souls for whom Christ died may be saved. We ask the prayers of all Christians in our behalf.

MRS. F. G. HOCUTT.

Biloxi, Miss., June 25, 1911.

MRS. MARY A. SLOANE.

Mrs. Mary Almeda Sloane (nee Hayes) was born near Crowley, La., January 16, 1869, many years before Crowley came into existence. She was reared under disadvantages, and but for the life and training of her parents, brother and sister, Isaac Hayes, of precious memory, earth would have been deprived of her beautiful life. While but a child she joined the Methodist Episcopal Church, South, under the preaching of Rev. R. M. Blocker, and lived a consistent member of the same through life. On December 30, 1886, she married Mr. John G. Sloane. Of this union seven children were born, two of whom died in infancy; Dola, Robert, Byron, Joseph and Nolly, survive her, and belong to their mother's Church. Although possessing a good home in Crowley, La., and enjoying the convenience and comforts of life when she knew her husband was called to the itinerant ministry, she cheerfully left all for the gospel, which has blessed so many lives by the co-operative efforts of herself and husband, the Rev. John G. Sloane, a much loved member of our Louisiana Conference. Sister Sloane suffered much the latter part of her life. She died from the effects of an operation in the T. E. Schumpert Memorial Sanitarium of Shreveport, La., June 13, and was buried the following day in the beautiful Greenwood Cemetery, in the presence of many friends. Dr. G. E. Cameron and the writer conducted the funeral services. I am glad that it has been my lot to share the friendship of this consecrated woman. May the Lord comfort the bereaved husband and children!

W. J. PORTER.

WHITWORTH COLLEGE AND CONSERVATORY OF MUSIC

FOR YOUNG LADIES.

Session 1910-1911, 250 Students; Twenty Teachers and Officers. Thorough instruction under Christian influences. Courses leading to degrees of B. L. and A. B. Noted teachers in Piano, Voice, Elocution and Art. Forty thousand dollars will be expended in improvements within the next eighteen months.

NEXT SESSION BEGINS SEPT. 14, 1911.

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WHITWORTH COLLEGE,

Brookhaven, Miss.

Church News

Princeton University has conferred the degree of LL.D. upon that widely known Methodist layman, John R. Mott.

* * *

The Northwestern University at Evanston, Illinois, is said to have awarded 651 diplomas at its recent Commencement.

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The Western Christian Advocate, of Cincinnati, is authority for the statement that there are more Methodists in Los Angeles than there are Protestants in San Francisco.

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Bishop James Atkins attended the silver anniversary of the wedding of President and Mrs. Taft. Bishop Murrah also was an invited guest, but found it inconvenient to be present.

* * *

President Schurman, of Cornell University, Ithaca, N. Y., has invited Bishop Anderson, of the M. E. Church, to conduct religious exercises in the chapel of that institution from October 1 to 7.

* * *

Dr. S. A. Steel, than whom there is no more brilliant preacher in American Methodism, recently delivered an eloquent and impressive series of sermons at Marietta, Ga. Dr. Steel's family are spending the summer at Union City, Tenn.

* * *

Prof. J. J. Tigert will not accept the presidency of Western College at Artesia, New Mexico, as was recently announced in the papers, but instead has accepted the professorship of Philosophy and Associated Subjects in the University of Kentucky.

* * *

The Southwestern University, at Georgetown, Texas, has conferred the degree of Doctor of Laws on Bishop E. D. Mouzon, and the degree of Doctor of Divinity on Rev. J. E. Harrison, President of San Antonio Female College. Distinctions well merited are these.

* * *

Bishop J. H. McCoy recently held a District Conference in Kentucky and also attended the annual meeting of the Kentucky Conference Epworth Leaguers. The Central Christian Advocate speaks in high terms of the service which he rendered at these two gatherings.

* * *

Bishop Denny has recently been doing some field work in Oklahoma in the way of dedicating churches and holding District Conferences. The Methodists of Richmond, Va., are reported to be greatly pleased by the news that this distinguished chief pastor will likely make his home among them.

* * *

Dr. A. M. Hughlett, formerly pastor of the First Methodist Church of Jackson, Tenn., but now stationed in Atlanta, Ga., has declined the presidency of the Memphis Conference Female Institute, which was recently tendered him. He is the third man in succession to refuse to become the head of this historic college.

* * *

Bishop Wilson of the Methodist Episcopal Church, who in company with Bishop Hartzell, has been visiting the African missions of that denomination, was reported ill at Beira, Portugese East Africa, on June 23; but a later dispatch announced that he had recovereved sufficiently to resume his journey. Mrs. Wilson is in Europe awaiting the arrival of her husband.

* * *

Rev. W. P. Quillian has been elected president of the Missionary Training School at Nashville, in place of the Rev. J. E. McCulloch, who recently resigned. Mr. Quillian was for several years a member of the South Georgia Conference, but for the past four years has been working in Mexico. He is considered well equipped for the position to which he has been chosen.

* * *

It is thought that the death of Pope Pius X is not far off, and that the Italian families of place and influence at Rome favor the election of Cardinal Rampolla to succeed him. Rampolla had a strong following when Pius was chosen to the papacy, but is said to have been defeated through the influence of Austria and Germany. He will be sixty-eight years old on August 17.

* * *

The first election of delegates to the next General Conference of the Methodist Episcopal Church was held at Rome, Italy, on May 2. Dr. Walling Clark, superintendent of the Rome District, was chosen clerical delegate, and Miss Italia Garibaldi, principal of the Girls' Home School of that city, was chosen lay delegate. Miss Garibaldi is a granddaughter of the famous Italian patriot whose name she bears.

* * *

In a volume entitled, "General Booth and the Salvation Army," recently issued in England by the editor-in-chief of the Army's periodical literature, the strength of that organization in the various nations is said to be as follows: "Great Britain and Ireland, 115,000; France and Switzerland, 6,000; Germany, 5,000; Holland and Belgium, 6,000; Denmark, 2,500; Sweden, 10,000; Italy and Spain, 200; Austria, 50; South Africa, 2,500; Australasia, 30,000; Canada, 20,000; United States, 30,000; India, 20,000; Japan, 1,500; Java, 500; Jamaica, South America, and other parts, 5,000; total 254,250."

* * *

Six thousand delegates attended the Baptist World Alliance Convention lately held in Philadelphia. Of these 450 were from Europe, including nearly a hundred from Russia and the Balkan States, some of whom have been made to serve prison terms for their Protestant faith. The South was well represented. Dr. Robert S. McArthur, of New York, said to be perhaps the ablest Baptist minister in the United States, was chosen president of the body to succeed Dr. John Clifford of England. Among other things done was the launching of a movement to establish a Theological School under Baptist control in Russia, to be located probably either at Moscow or St. Petersburg. Seventy thousand dollars was subscribed for this purpose during the Convention, and since its adjournment the amount has been increased to $100,000. Greeting from those arranging for the Ecumenical Methodist Conference was received, and a deputation was named to bear a fraternal message to that great assembly when it convenes in Toronto next October.

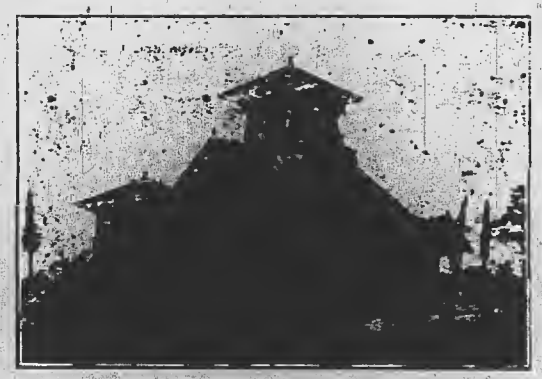
OUR ROLL OF HONOR.

We add two charges to our "Honor Roll" this week—Webb, Miss., and Ebenezer, Miss. It now stands as follows:

Mansfield, La., Rev. A. W. Turner, pastor.
Bogalusa, La., Rev. J. M. Alford, pastor.
Tunica, Miss., Rev. J. W. Honnoll, pastor.
Lumberton, Miss., Rev. T. W. Adams, pastor.
Ruleville, Miss., Rev. O. L. Savage, pastor.
Homewood, Miss., Rev. W. W. Graves, pastor.
Houston, Miss., Rev. R. P. Neblett, pastor.
Seventh Avenue, Meridian, Miss., Rev. J. A. Wells, pastor.
Shaw and Merigold, Miss., Rev. L. A. McKeown, pastor.
Moorehead, Miss., Rev. W. V. Shearer, pastor.
Holly Springs Circuit, Miss., Rev. W. L. Broome, pastor.
Lula and Lyon, Miss., Rev. J. J. Garner, pastor.
Iuka, Miss., Rev. W. L. Graves, pastor.
Utica, Miss., Rev. C. M. Crossly, pastor.
Glen Allan, Miss., Rev. J. H. Ingram, pastor.
Rosedale, Miss., Rev. T. M. Bradley, pastor.
Coahoma, Miss., Rev. H. M. Young, pastor.
Red Banks Circuit, Rev. E. Blizzard, pastor.
Second Church, Columbus, Miss., Rev. W. C. Carlisle, pastor
Gunnison, Miss., Rev. J. J. Brooks, pastor.
Montpelier, Miss., Rev. J. A. Poe, pastor.
Mt. Olive, Miss., Rev. L. F. Alford, pastor.
Carrollton Avenue, New Orleans, Rev. J. G. Snelling, pastor.
Coldwater, Miss., Rev. D. W. Babb, pastor.
Slidell, La., Rev. T. V. Peters, pastor.
Oakvale, Miss., Rev. H. K. McKee, pastor.
Clarksdale, Miss., Rev. J. Tillery Lewis, pastor.
Pearlington and Logtown, Miss., Rev. H. Mellard, pastor.
Bayou Pierre, Miss., Rev. Jasper L. Smith, pastor
Mars Hill, Miss., Rev. Thos. L. Porter, pastor.
Magnolia, Miss., Rev. H. B. Watkins, pastor.
Sidon, Miss., Rev. J. A. Goad, pastor.
Webb, Miss., Rev. W. C. Lester, pastor.
Ebenezer, Miss., Rev. E. C. Sullivan, pastor.

ARCADIA CHURCH DEDICATION.

The dedication of our church at Arcadia on Sunday, June 25, was one of the important events in the history of the religious life of the town. It marked a new epoch in the activities of Methodism here. The dedicatory services were participated in by Bishop W. B. Murrah, D.D. LL.D., Presiding Elder R. W. Tucker, Rev. Charles W. Carter, D.D., Rev. T. J. Upton, and Rev. A. Inman Townsley, the pastor. The Bishop's sermon was one of the weightiest and most profound discourses ever heard here. He chose for his theme the "Parable of the Leaven; or The



Growth and Transforming Power of the Gospel of Christ." To attempt to give even an outline of his great sermon would be a greater task than I could perform. It was full of profound historic research, scholarly exegesis and lofty flights of eloquence. For the space of one hour and ten minutes the people literally hung upon his words, and listened with rapt attention. His peroration of the final triumph of the Gospel was full of poetic tenderness and lofty oratory.

One of the most helpful features of the service was the offering taken by Rev. R. W. Tucker, presiding elder. He certainly is an adept in showing people the joy of giving to the Lord. They say he even surpasses a Bishop in this kind of service. Moreover, he is one of the most eloquent preachers in the entire church. A debt of more than $1,100 was raised before the building was dedicated. Most of this was collected by the stewards before the day of dedication.

The building was erected last year during the pastorate of Rev. R. O. Weir. It is well located on a conspicuous corner lot. The architecture is mission style, handsomely furnished with modern pews, heated by furnace in basement, brilliantly lighted with electricity and has twenty-five artistic stained glass windows.

The sermon at the evening service was preached by a former pastor, Rev. Charles W. Carter, D.D. He has long been recognized as one of the greatest pulpit orators in Methodism. The Arcadia people were expecting a great sermon from the Doctor, for their lives had been enriched by his profound deliverances during his two years' pastorate here; but the sermon surpassed any they had ever heard from him. His theme was the "Pre-eminence of Christ." It was a profound, spiritual and scholarly exposition of Paul's Epistle to the Colossians. His utterances on the Atonement was a tonic to the faith, a confirming of the hopes, and a melting of the hearts of all. The congregation gave the closest attention, although the Doctor read every word from manuscript; but he knows how to read as few men do. What an inspiring sight to behold this veteran of the cross proclaiming with the vigor of a youth the everlasting Gospel! What other superannuate among us has all his faculties perfectly active, and, like Moses, his eye not dimmed nor his natural strength abated? When we see and hear Dr. Carter preach, what a lesson we have for our young preachers to follow! His form is as erect as a soldier, his gesture as graceful as a youth, his voice as powerful and as sweet toned as that of a bell. I had rather be his "junior preacher" than to take a full course in some theological seminary.

In addition to Bishop Murrah's great sermon, he delighted and edified with one of his fine talks the Murrah Men's Bible Class, addressed the Sunday school and presented the diplomas to the pupils. The dedication day will long be a most precious memory of a time when the Lord was in his holy temple and when all hearts were silent before him.

A. INMAN TOWNSLEY.

Secular News and Comment

A press dispatch from Kingston states that the papers of Jamaica are discussing the question of the annexation of that country to Canada.

* * *

With simple ceremonies Hon. Hoke Smith was for the second time inaugurated Governor of Georgia on July 1. His election to the United States Senate by the present Legislature is considered probable.

* * *

The two oldest members of the United States Senate are Senator Stephenson, of Wisconsin, who celebrated his 82d birthday on June 18, and Senator Cullom, of Illinois, who will be 82 on the 22d of next November.

* * *

Japan's public debt—largely the result of the war with Russia—is 2,761,685,203 yen, or pretty nearly a billion and a half dollars. Staggering under this enormous burden, it seems scarcely reasonable that her people should desire to do more fighting.

* * *

The recent school census shows that there are in the city of New Orleans 115,332 school children between the ages of six and eighteen—a gain of 10,304 over the 1907 enumeration. Of this school population, 83,755 are white, and 31,577 are colored. The females outnumber the males by 2,114.

* * *

It is stated that the Olympic, the largest ship in the world, carried on her return voyage to Europe a sufficient number of passengers for their fares to foot up the sum of $250,000. While the great vessel was in New York, 16,000 persons paid fifty cents each for the privilege of looking her over, and the $8 000 thus received was added to the seamen's charities.

* * *

The directors of the Panama Exposition have offered a prize of $1,000 for the development of a new rose, to be called the San Diego, which it is their purpose to use in connection with that great celebration. That the flower will be produced, we have little doubt. The law of biogenesis still holds good—men cannot create life; but that they can make it assume somewhat different forms has been abundantly demonstrated by Luther Burbank and others.

* * *

An effort will be made to have the Georgia statutes regulating the practice of law so amended that women may be admitted to the bar. It is said that this movement was brought about by the refusal of Judge R. Pendleton to grant license to Mrs. Minnie Hale, of Talladega, Ala., who had finished at the Atlanta Law School and made application for permission to practice. The Judge affirmed in his decision that the law of the State allows the issuance of such license only to men.

* * *

It has been announced that during the year ending April 30, there were on the Illinois Central Railroad and the lines under its control 193 avoidable and 75 unavoidable accidents, against 232 avoidable and 124 unavoidable ones during the year previous. During the year recently ended there were 10 persons killed and 123 injured, against 16 killed and 509 injured the year before. The property loss from accidents also decreased from $404,431 to 204,024. This is quite a good showing, and indicates that the danger of traveling by railway is diminishing.

* * *

Judge John Gibson, of the Chicago Circuit Court, has declared his purpose to refrain hereafter from performing marriage ceremonies. He gave as his reason for this decision that "marriages belong properly to the church, and that 75 per cent of the divorces of the land come from cases where the ceremony has been performed outside of the sanctity of church walls." Whether these figures are correct, we are unable to say, but they sound to us somewhat extravagant. We fully agree, however, with the sentiment that the most fitting place for a wedding is in a church.

* * *

Mr. Edward Wisner, of New Orleans, recently contributed $2,500 toward the endowment of a chair of Tropical Medicine at Tulane University, and the United Fruit Company has pledged $5,000 a year for the maintenance of such a department until it has become self-sustaining. It is the purpose of those who are behind this movement to raise an endowment fund sufficiently large to bring this course of instruction to a high state of efficiency, and make it a potent force in stamping out contagious and epidemic diseases in the tropical and semi-tropical countries with which New Orleans has close commercial relations.

* * *

From a recent number of the Times-Democrat we extract the following, setting forth some of the difficulties encountered by aerial navigators: "Physical exhaustion is now believed to have much to do with accidents to aviators who fly high. In their investigation of flying sickness, Drs. Cruchet and Moulinier, French physicians, find that aviators are exposed to the same physiological disturbances as mountain climbers, and at the same time are in an exalted state of nervous tension, putting forth physical and mental effort that cannot be relaxed for an instant, and must endure the change of conditions so rapid that the body cannot adjust itself. In the high flights, 7,000 to 10,000 feet is reached in thirty to forty minutes, the descent being made often in five to seven minutes. At 5,000 feet or less, the respiration and heartbeats are noticeably quicker, and there is nausea, headache and buzzing in the ears, and the cold becomes painful. To such symptons is added the overpowering misery of the solitude. The rapid descent gives a peculiar sensation of emptiness, and the face flushes, the eyes smart, the head throbs and aches, and there is overwhelming fatigue, with drowsiness and stupor. The headache, lethargy and disturbance of circulation may last for hours."

* * *

The Illinois Central Railroad, having tried the plan of maintaining hospitals for its employes on the Louisville and Tennessee divisions, has decided to extend the system along all its lines. The workmen who desire to take advantage of these institutions will be expected to contribute 50 cents a month each, and what additional funds may be needed the company will provide. The benefits furnished by this new department will include medical and surgical treatment at the hospital or in the home, medicines, wound dressings, artificial limbs and eyes, spectacles and in the case of death, a burial allowance. Injured passengers will also be cared for. It will, of course, take time to develop and perfect this department, but it is said to be the design of the company to own finally a chain of hospitals that will be fully adequate to all demands. It is stated that the credit for this good work is due Mr. W. L. Clark, the vice president of the road.

* * *

There are said to be entirely too many lawyers in Greater New York, and it is announced that as a result 50 per cent of them are barely making a living. As a remedy for this situation, upon the recommendation of the bar association of the Empire State, it is proposed to lengthen the course of preparation for entrance into the profession to three years, instead of two, for college graduates; and to four years, instead of three, for those who are not graduates. We are disposed to look with favor upon anything that seems to aim at raising the standard of the learned professions, but our enthusiasm for such legislation is considerably abated by the indication that it is designed more to help the lawyers than the people. And this also appears to be true of some of the proposed medical legislaion in some of the states. The good of the general public, and not that of those in any particular calling, is the object which our lawmakers should keep steadily in view.

MRS. ROBERT RANDLE.

Mrs. Pauline Glass Randle, daughter of Dr. Thomas A. Glass and Mrs. Sarah Grigsby Glass, was born in what was then Claiborne Parish, La., fourteen miles north of Minden, December 17, 1849.

In order that she might continue her education without interruption, her father placed her in school in Texas during the Civil War. At the close of this trying period, she entered Minden College, where so many of the young women of North Louisiana received a liberal education, and here she was graduated in 1867.

After her graduation, she engaged in teaching for two years, and on January 6, 1870, was married to Rev. Robert Randle, a young itinerant Methodist preacher, then just beginning his notably useful career in the Louisiana Conference.

She publicly confessed her Savior and became a member of the Methodist Episcopal Church, South, in August, 1868, after which time she lived a life of heroic and unswerving devotion to her Master until her recent death, sharing all the trials and all the glorious successes that fall to the lot of the family of the Methodist itinerant.

She was the mother of six children, four of whom have grown to mature life, and in their careful rearing and education she literally invested herself, teaching school to assist in defraying expenses, and summoning every power of her being to work until this task was accomplished. Her heart has been gladdened by seeing them all enter upon life well equipped in culture and character.

Sister Randle was a woman of cultivated mind and natural ability, and the field of her usefulness has been large. Though quiet and unobtrusive, her charm and grace of manner have touched and quickened many lives outside of the home circle, which was so truly sanctified by her presence.

She was a most true type of the faithful preacher's wife, in perfect sympathy with the passion to serve Christ and the world that burns in the soul of her husband, ever inspiring and cheering him in the face of trials that would otherwise have been very difficult to bear—unselfish and self-sacrificing, an intelligent counsellor, and a genuine helpmeet. She filled nobly her place in this world, and has taken a worthy place in the world invisible. Her spirit abides here as a perpetual presence.

For a number of years Sister Randle was in failing health, and she passed away in peaceful triumph over suffering and death on Sunday morning, June 11, in Cotton Valley, La., not very far distant from the place of her birth and childhood home.

Her body was laid to rest in the Minden cemetery after impressive services conducted by Brothers D. C. Barr and W. J. Porter. The sympathy of all the church goes out to the bereaved family and especially to our bereaved brother, who must travel down the hill of life without the cheer of her companionship.

R. H. WYNN.

WANTED—Lady teacher, 2 to 5 years' experience; degree of A.B. or B.S. of high class college; a Methodist who will work in Sunday School; will pay $400 for eight months' work. Address Trustee, care New Orleans Christian Advocate.

A STRONG ENDORSEMENT.

In his eloquent introduction to The Modes Of The Heavenly Life, by Rev. Walter G. Harbin, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

" * * * It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

Cloth and gold, only 50 cents, postpaid.

By the same author: A Man Wanted, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrah wrote: "I would be glad if every young man in the land could hear this address."

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Concerning Missions.

WOMAN'S FOREIGN MISSION MEETING

The annual meeting of the North Mississippi Woman's Foreign Missionary Society was recently held in Cleveland, a thriving Delta town. The welcome spoken by Mrs. Hill came from the heart and found responsive echo in the hearts of delegates and visitors.

The formal or customary response, an admirable paper, was prepared by Mrs. E. S. Lewis, of Winona, who was kept at home by serious sickness in her family. Miss Murry acted well the part as substitute.

Miss Mamie Buckley, of Winona, in an impressive way introduced the jubilee services, giving prominent facts connected with the fifty years march of missionary work. At 11 o'clock Sunday, Rev. S. M. Thames preached the annual sermon in his own inimitable manner, which is to say that it was edifying, impressive and convincing. He showed that to achieve best results, we as Christians must be co-workers with God in such a conclusive way that some pronounced it the best missionary sermon they ever heard.

Then followed the "Lord's Supper." A solemn hush fell upon the waiting congregation, and to the company of communicants the presence of the Holy Spirit was manifest.

The afternoon with the young folks was made enjoyable by Mrs. Thomas, manager, assisted by Miss Elizabeth Hughes, who lets no opportunity pass without a plea for China, where she wrought so well and to which place her heart is ever turning.

Sunday evening Mrs. Clark brought full and interesting notes from the Woman's Council. All listened eagerly, as it is needful to readjust our forces to the new order. How to do this was a prominent feature of Council deliberations. Conference societies and auxiliaries must feel the pressure from above them, and will meet changed conditions as other things have been met by loyalty to the trust committed to all missionary workers. Sickness had entered our ranks to such extent that several prominent on the program were represented by others.

Mrs. McIntosh supplied Mrs. Woollard's place in conducting the conference love feast Monday morning.

Each heart responded to the divine influence and many bore testimony to the power of God to keep that which is committed to him.

The hour for business arrived. A pro tem must be chosen for recording secretary, Mrs. Alexander being detained by sickness. Miss Mamie Buckley was duly selected. The regular routine was broken here and there by talk or paper on some vital subject. Mrs. Binford conducted a "delegates' conference" with marked benefit. Her subjects were well presented by several delegates to whom they had been committed.

Reports were gratifying and in nearly every instance the hope was expressed that still greater progress may mark the ensuing year. Miss Hughes was an inspiration by her quiet yet ever helpful demeanor.

Miss Davies charmed alike by her magnetic personality and the able manner in which she gave the messages she brought.

A goodly number of ministerial brethren honored us by their presence, and gave added zest and encouragement by their wise counsel and commendation.

Of Rev. W. S. Shipman, we can truly say, "he was instant in season" and never seemed to grow weary. Nothing that would enhance our comfort or enjoyment seemed too great, no service too small, to enlist his attention. In all, he was ably seconded by his excellent wife.

The idea of unification was everywhere. The tendency of conferences, following the lead of the Woman's Council, is in that direction. Therefore, what shall be our attitude, was discussed at some length. However we could go no further than appoint a committee to confer with a like committee from the Home Mission Society of our conference in regard to methods, plan of union, etc. Following the suggestion of the new constitution, we eliminated the term superintendent and elected four vice presidents instead. Mrs. S. M. Thames remains president for another year. Vice-presidents, one, two, three, four had no difference of rank, the numbers serving only to designate the character of the work of each.

Mrs. McIntosh was placed in charge of the children's work; Mrs. J. E. Thomas continues to work among the young people; Mrs. White, of West Point, is in charge of Christian stewardship and mission study, and Mrs. J. M. Wyatt was elected to develop the work of social service. Other officers were chosen as follows: Corresponding secretary, Mrs. Clark, Verona; recording secretary, Miss Mamie Buckley, Winona; treasurer, Mrs. G. C. Jones, Belen; auditor and superintendent of press work, Mrs. J. F. Evans. Secretary, Aberdeen District, Mrs. Haughton; Prairie, Corinth District, Miss E. Murray, Ripley; Columbus District, Mrs. Shull, Brooksville (Mrs. Woodward for many years so faithful, found she must resign the work she loved to other hands); Durant District, Mrs. W. A. Hanna, Pickens; Oxford District, Mrs. F. J. Binford, Water Valley; Greenville District, Mrs. Boyd Brister, Shaw; Sardis District, Miss Jones, Hernando; Winona District, Mrs. E. A. Neblett, Eupora. Mrs. J. E. Thomas was chosen reserve delegate to the Woman's Council. Booneville was selected as the next place of meeting. With higher aspirations, nobler purposes, we turned about to face the responsibilities of another year.

MRS. J. F. EVANS.

MISSISSIPPI CONFERENCE WOMAN'S WORK.

The following report was sent me by Mrs. J. K. Dunn, our conference treasurer, for the first quarter of 1911-12:

Amount raised—Membership dues, adult $568.90; dues, young people, $4.40; baby roll, enrollment, $7.50; brigade dues, $9.15; week of prayer, adult, $4.00; Florice McEachern mite boxes, $15.12; baby mite boxes, $7.00; conference pledge, $90.15; relief fund, $1.30; Gulf Coast Mission, $2.75; Scarritt Endowment Fund, $4.00; Anne Browder Rescue Home, $15.00; conference expense fund, $88.69; total sent conference treasurer, $817.96.

Local—Orphans' Home, cash and supplies, $314.80; value of supplies locally, $249.97; amount expended for assistance of needy, $217.10; cash expended on parsonages, $971.30; cash expended on churches, $550.99; local expense fund, $105.20; otherwise locally, $47.50; city mission work, $23.00; total local reported of conference treasurer, $2,479.86; grand total, $2,297.82.

Attention of all missionary workers, both home and foreign, is called to the proceedings of the joint session of the executive committees of the Woman's Home and Foreign Missionary Societies of the Mississippi Conference. This committee met at Jackson during the Foreign Missionary Conference in May.

Mrs. T. B. Holloman called the committee to order. Mrs. Bessie Lipscomb was elected chairman, and Mrs. Charles McQueen, recording secretary. Prayer was voiced by Mrs. Holloman.

The following resolution was presented and adopted:

"Whereas, the executive committee of the Woman's Home Mission Society and the executive committee of the Foreign Missionary Society in joint session have considered the subject of the unification of the conference societies; therefore be it resolved, That the executive committee of the two conference societies meet in joint ad interim session next January, and then and there plan for a joint annual meeting, at which time a vote can be had from the auxiliaries on this matter."

The following resolution was also presented and adopted:

"Resolved, That the district secretaries of both Home and Foreign Societies be instructed to organize adult missionary societies as far as possible with Home and Foreign Departments, and report organization to the Conference secretaries of both Home and Foreign Societies of the Missionary Conference."

The committee decided to hold the joint executive meeting at Capitol Street Methodist Church, Jackson, in January—a definite date to be fixed later.

"Blest be the tie that binds," was sung and the committee stood adjourned.

I wish to call attention to our two new funds—the "Relief Fund" and "Scarritt Bible and Training School Endowment Fund." Each auxiliary is requested to pay the relief fund 10c per member per year, the money to be used for the support of retired missionaries and deaconesses. The Scarritt Fund is to be secured by each auxiliary paying $2 this year to the Scarritt Endowment Fund, the present endowment being insufficient to meet the demands made upon it.

MRS. M. W. SWARTZ,
Conference Press Superintendent.
Millsaps College, Jackson, Miss.

QUARTERLY TREASURER'S REPORT.

For the Woman's Foreign Missionary Society of the Mississippi Conference, I submit the following report for the first quarter of the current year, sent me by the treasurer, Mrs. Zelle Watts Kendall:

Dues, adult, $386.15; dues, young people, $6.50; dues, juveniles, $11.20; pledges, adult, $269.77; pledges, young people, $48.94; pledges, juveniles $4.90; scholarships, $40.00; Bible Women, $50.00; relief fund, $7.20; Scarritt Endowment Fund, $2.00; Miss Mounger, $21.50; total, $848.46.

MRS. O. L. LEWIS, Press Superintendent.
Brandon, Miss.

QUARTERLY MISSIONARY REPORT.

Report of First Quarter, 1911, of the Foreign Department of the Woman's Missionary Society, Louisiana Conference:

Number of adult auxiliaries	36
Number adult members	897
Number adult auxiliaries organized during quarter	1
Number adult members added during quarter	22
Number young people's societies	1
Number young people's members	46
Number junior societies	6
Number junior members	161
Number junior members added during quarter	11
Total number members in conference	1,104
Number life members	29
Number honorary members	33
Number honorary life patrons	1
Number subscribers to Missionary Voice	303
Number subscribers to Young Christian Worker	86
Number Bible Women supported	6
Number of scholarships supported	15
Amount dues sent council treasurer	$136.45
Amount pledge sent council treasurer	182.85
Scholarship, (Robbie Foster)	60.00
Scholarship Louisiana Ring	40.00
China famine sufferers	9.00
Retirement fund	14.65
Total	$442.95

MRS. J. J. HOLMES, Treasurer.
MRS. A. P. HOLT,
Financial Corresponding Secretary.

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The Home Circle

THE LAMPS.

By Anna Burnham Bryant.

At bedtime mother kisses me,
And takes away the light,
But through the curtain I can see
Her lamp shine every night.

"Don't be afraid of dark and gloom,"
She says, "I'm always there;
My lamp, out in the sitting room,
Shines through the portiere."

So when night covers up the blue,
The stars give out their spark;
God lets His heaven-lamps shine through
The curtain of the dark.

—In Zion's Herald.

THE BIRTHDAY PRESENT.

"Dear little Alsie," grandma wrote, "you must write and tell me what you wish for a birthday present." And Alsie thought and thought, for it was a very important matter, and she did not want to make a mistake. For a while she ran her pencil over the page without making a mark, but finally she wrote:

"Dear Grandma—I believe I want a little gold necklace more than anything else. It costs ten dollars. I believe I want it as much as mamma wants a new set of teaspoons."

Grandma smiled when she read the letter; but she sent Alsie ten dollars, telling her she could buy the necklace or anything else. "Because I know," wrote grandma, "that sometimes little people change their minds."

"I don't change my mind when I get ten dollars to buy a necklace," said Alsie, and she ran off to the jeweler's. But, while she was standing at the counter waiting for the clerk, she saw laid out in the case before her the prettiest set of teaspoons, and she thought, "I wish mamma had them."

"The price is ten dollars," said the clerk, "but they're worth it," and he took out the spoons.

"I want to look at the little gold necklace," said Alsie, bashfully. She held the necklace in her hand, but again her blue eyes sought the silver spoons. "I believe," she said, softly, "I'll take the spoons."

It was a happy little girl who ran home carrying the teaspoons, a happy little girl who handed them to her surprised mamma, and a happy little girl who wrote:

"Dear Grandma—I know you won't care when I tell you that I spent the ten dollars buying lovely little teaspoons for mamma and all of us, instead of getting the necklace, just for myself. I send you a thousand thanks from everybody and a special birthday kiss from your little granddaughter.

"ALSIE."

And grandma did not mind at all.—Louis R. Baker, in Jewels.

TWELVE OLD DRESSES.

"It's going to be a beautiful party, mother. There are to be twelve girls and each one is to have a fairy lamp at her plate. Oh! no, not twelve, either; there will be only eleven of us. Belle Marks won't go."

"Why won't Belle go?" asked Mildred Smith's mother.

"Because she has nothing to wear but an old dress, a real old muslin that has been washed and darned. All the rest of us have new dresses, and you know Belle would feel bad. We are sorry! Everybody loves Belle, and she knows so many nice games to play."

"Couldn't you persuade her to go?" asked Mrs. Smith. "It seems to me she could have just as nice a time in an old dress."

"Oh, no mother, she would feel queer. I offered to lend her a dress (I knew you would let me), but she wouldn't take it."

"I like her all the better for that," said the mother. "But, Mildred, did you offer to wear your old dress, too? Maybe that would make her willing to go."

"Wear my old dress? O mother, I don't want to do that!"

"Very well," said Mrs. Smith, kindly; "I won't say any more about it. When you get to have as old eyes as mine, little daughter, you will see that a fine dress is one of the smallest things in the world—a great, great deal smaller than giving to anybody a single hour's pleasure. But perhaps I am asking too much to expect you to see that yet."

Mildred went off to school feeling very much stirred up in her little mind. The thought of the new blue dress with its little frills of lace, was very tempting. "That plain old white muslin is horrid?" she said to herself, "but then it would be so nice if Belle could have part of the fun, too."

Was it a white angel that stood at the little girl's side and made it seem better to please Belle than to wear her pretty dress? Nobody saw the wings, but I believe an angel was there.

At the noon recess Mildred and Belle ran up to Mary Clifton with bright faces. "Oh Mary," cried Belle, gayly; "please ask me over again to come to your party; I want to say 'Yes' this time. Did you ever know anything so sweet? Mildred is going to wear her plain old muslin to keep me from feeling bad."

"You won't mind having us in old dresses, will you, Mary?" asked Mildred, in a joyous tone. "We are going to carry big bunches of flowers out of my garden, and that will make us look fine."

"Mind, indeed!" cried Mary, "I just believe"—. She stopped short off, and, kissing the two little girls, hurried away without finishing her sentence.

But when the twelve fairy lamps were lighted, Mildred and Belle found out what bright idea had struck Mary, for all twelve little girls wore old dresses and carried bunches of flowers.

"Now, I'm never going to mind about my old dresses again," said Belle, as she kissed the others good by. "You may all wear the newest sort of dresses after this, and when I put on my old white I'll feel happy to think how sweet you all were to me about it. I'll just love the old things."—Olive Plants.

A COUNTRY VISIT.

Walter and Kathryn, Nancy and T. J., Jr., were little city tots. They didn't know anything about the woods, and almost nothing about trees; for the houses where they lived were right on the street, with no front yards, and house after house was just like the rest in the long row, so that T. J., Jr., had to put a lump of coal on the step to tell which was their home when he went out to play.

So, when Mrs. Brown, their mother, took them to the country for a day's visit to a friend, they were as happy a group of little folk as one could wish to see, and, when they saw apples growing on trees, they thought it was wonderful.

"Why, bless your hearts!" said Mrs. Gray, mother's friend, "go out and get all the apples from the trees that you want, you poor little city prisoners!" And she found a tiny red cart and let them take it out to the orchard and fill over and over again, bringing their loads to the house.

"My!" said Mrs. Gray, "what will I do with all these apples if the children keep this up? Why, I know," she added, after a minute. "I will get a little old trunk from the attic, let them fill it and take it home with them."

As they had made the trip by train, the trunk could be easily taken as baggage; so Mrs. Brown said the children would be greatly delighted with that plan, and indeed they were.

Load after load continued to come to the house on the little red cart till the trunk was full as it would hold.

How nice it was to tramp back and forth through the leaves and hear them rustle, for it was fall, and they were dry and brown. Then Walter suggested that they clean up the orchard a little, as Mrs. Gray had been so good to them; so they raked up leaves and set fire to them, which was great fun, you may be sure.

Now, what do you suppose they did with that trunk full of apples when they got home? Why, they piled them all up on the front steps of their house, row after row on each step, and then put a large card at the top, on which was printed in big letters:

"THESE APPLES CAME OFF OF TREES. TAKE ONE."

So all the children on the square, and, for that matter, from other squares as well, came to the steps filled with beautiful apples to get their share, and listened with great interest while Walter and Kathryn, Nancy and T. J., Jr., explained that they weren't store apples at all, but came right off of trees, and told them all about their lovely trip to the country.

When Mrs. Gray heard about it, she said: "Those dear, unselfish children!"—Child's Gem.

SEASHORE CAMP-MEETING.

40th Annual Camp-Meeting July 12-19—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp-Meeting.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1911.

Annual Camp Meeting, July 12-19. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 20 to 30. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

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North Mississippi Conference—Rev. J. T. Mayal, Rev. W. W. Woolard, Rev. H. S. Sprague.

Editorial.

Stick to the habit of going to church. Many times perhaps during the summer you will be tempted to stay away, but do not suffer yourself to do so. The pastor and others need your presence, and you need the quickening influence of the service. The member who can always be counted upon to be present is a valuable asset in any congregation.

* * *

"Godliness is profitable unto all things." It enriches and ennobles the present life, and opens the way into a future magnificent beyond human conception. When discouraged, let the Christian meditate upon the following precious words spoken by the Master under the shadow of the Cross: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Heirship to such an inheritance should make pessimism impossible.

* * *

We hear much in this day about the infectiousness of diseases, but the worse contagion is that of vice. It is well enough to battle against the germs that produce sickness and physical death, but even more do we need to combat the immoral influences that blight and wreck the soul. It is still true, as the wise man said thousands of years ago, that "one sinner destroyeth much good;" and never was there a time when the Christian needed to be more watchful than he does now, when many seem disposed to call "evil good, and good evil; to put darkness for light, and light for darkness; and bitter for sweet and sweet for bitter."

MARY'S GOOD EXAMPLE.

One of the most beautiful incidents in the earthly life of our Lord was the anointing of him by Mary, the sister of Martha and Lazarus, while he sat at meat with his disciples in the home of Simon the leper at Bethany. Many impressive lessons may be learned from this interesting occurrence and the conversation which grew out of it; but it is our present purpose to direct attention to only one of them, and that is, that Mary displayed commendable wisdom in that she bestowed her gift upon the Master while he was yet living. There were others who did reverence to his body after he was dead—who embalmed it and wrapped it in fine linen and laid it tenderly away in a respectable tomb; but hers is the proud distinction of having done honor to the Savior while he was alive and capable of appreciating it.

All of us need to lay this lesson to heart. The world is too much disposed to anathematize the living and to canonize the dead. It put Christopher Columbus in chains when he was alive, and built majestic monuments to his memory when he was no more. It shut Wesley out of the pulpits of England until his eloquent voice was hushed, and then inscribed his name upon the wall of Westminster Abbey alongside those of kings and warriors.

"Seven rival towns contended for Homer dead,
Through which the living Homer begged his bread."

When President McKinley was struck down by the deadly bullet of an assassin a few years ago, we were profoundly impressed with the high eulogies paid him by the Democratic journals of the country. They extolled him as a man of kindly heart, of ardent patriotism and ranked him as one of the noblest chief executives that our nation has ever had. And yet those very same papers a few short weeks before could say nothing too hard of the distinguished statesman who was manfully grappling with the perplexing international questions with which Providence had confronted his administration. And as we read those lofty tributes to our country's fallen leader from the opposition press, we could not but wish that some of them had been written before his eyes had closed in the dreamless sleep of death.

A remarkable thing is said to have occurred at a funeral in New York City some years ago. Dr. Edward Washburn, an able and distinguished minister had died and his obsequies were being conducted in Calvary Episcopal Church. According to the report, Bishop Potter was there, Phillips Brooks was there, and many other renowned and eloquent clergymen were there. One after another they rose and said many beautiful things about the deceased. Finally, his wife stood up in the audience, and, with her bosom heaving and her pale face quivering with emotion, said, "O if you loved Edward so, why did you not tell him while he was living? What cheer and inspiration your expressions of appreciation would have brought to his weary, burdened spirit!" What a reproach was that to those whose lips perhaps had been dumb and had spoken no word of encouragement until Edward Washburn had passed into that quiet land where the voice of praise and the voice of blame are alike unheard!

If we have good things to say of others, let us say some of them now, and not wait to speak them all above their sleeping dust. Kisses rained upon the cold cheeks of the dead are but a poor apology for those that should have been showered upon the lips of the living. Flowers strewn upon the bier of the deceased cannot supply the place of those that should have been scattered along the pathway of our friends before they fell into the last long sleep. Marble monuments, carved with tender words and uprearing their summits toward the sky, cannot make amends for the cruel neglect of which you were guilty when the heart, now still and cold, yearned for love and sympathy. In reflecting upon the past and dreaming of the future, we are far too prone to overlook the opportunities and duties of the present. We would do well to ponder frequently the pertinent interrogatory of the poet:

"We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends that about us stand,
And the touch of the hand that is here?"

THE SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School, which opened on June 27 and which will close to-day, has been most satisfactory in every respect. This is the third session, and it has been by far the best of the three. We are not informed as to the exact number of ministers enrolled, but the number had passed the one hundred and fifty mark by the middle of last week, and we dare say that it approximated, if it did not reach, a final total of two hundred. The lectures given were most excellent, being calculated both to instruct and inspire all who heard them. Dr. James M. Gray, Dean of the Moody Bible Institute of Chicago: Dr. Leonidas Robinson, of the Kentucky Conference, and Rev. H. F. Ward, who has been prominently connected with social work in Chicago, were on hand promptly to meet their engagements, and each did his work in a manner that elicited enthusiastic approval. Of Bishop Candler's series of addresses, it is only necessary to say that they were characteristic and up to his very best. They were profound, witty, eloquent, and at times overwhelming. They were heard by large audiences, and will doubtless bear fruit for many days to come. It was not our privilege to hear Bishop Mouzon, who began his series of messages Tuesday of this week, but the secular papers report that his utterances have been scholarly and of a most superior order.

Committeemen from the co-operating Conferences were present, and, so far as we could judge, the instruction of the undergradnates was carried on systematically and with painstaking care. This is evidently one of the best features of the school. The inability of Bishop Hoss to meet his engagement caused universal regret. When just on the eve of taking the train for Biloxi, he was summoned by wire to the bedside of Senator and Mrs. Luke Lea, of Tennessee, both of whom were reported to be critically ill in Washington. The Bishop's coming had been looked forward to with anticipations of great pleasure, as he is generally regarded as the ablest expositor of the Scriptures in the Church, but unquestionably he did right to answer the call of his friends in their hour of suffering and need.

The outlook for the Divinity School could scarcely be brighter. Everybody regards the success achieved as remarkable and is optimistic concerning the future. Already it is one of the best institutions of the kind in Southern Methodism. Its location is unsurpassed, it has a large constituency, and its equipment is being steadily improved and enlarged. The new Tabernacle is attractive in appearance, and is one of the finest open-air auditoriums to be found anywhere in the South. It has been decided to maintain a school at the Camp Ground all the year round, and the contract for the building has been let. Wesley Hall and Epworth and Keller Lodges will be overhauled and prepared for winter as well as summer occupancy. The Methodists of Louisiana, Alabama and Mississippi evidently mean to make use of their fine property on the coast in carrying forward their work for the Master in the years to come. Properly employed, it will undoubtedly, through the training in methods which it furnishes and the inspirational meetings held there, contribute much to the upbuilding of the kingdom.

AN INTERESTING INCIDENT.

The Times-Democrat gives the following account of an interesting occurrence which took place at the Seashore Camp Ground last Thursday morning at the 11 o'clock hour:

"A pleasant interlude at the beginning of the service conducted by Bishop Candler this morning was the presentation to the Bishop of a cane made from the railing that surrounded the altar in the old tabernacle, recently demolished. Mr. Cannon, a devoted churchman of Selma, Ala., was the one who had been thoughtful enough to preserve this memorial of the old times, and in a very graceful and earnest speech he made the presentation, saying that when he arrived on the grounds some weeks ago, seeing the old tabernacle in ruins, and the timbers being hauled away, he thought of the scenes that had transpired around that altar, and thought of preserving some little portion of it as a souvenir. The Bishop received the pathetic little gift with some emotion, referring to the walking canes which had come to him—a cane made of deers' horns from one of the Buddhist temples in India—a gold headed cane, which he found it difficult to live up to; his father's cane, around which clustered many memories; and he now added this to the collection with particular pleasure."

Mr. Connor also had made from the same wood a gavel which he will present to Mrs. John C. Keener.

WOULD GREATLY THIN THEIR RANKS.

A late number of the New York Christian Advocate contained the following statement: "A Methodist pastor in New York City recently sent to the Advocate three new subscribers, saying they were the men who had been elected stewards and the church would not allow any man to serve as steward who did not take a Methodist paper."

This is a high standard set up by the Methodists of New York, but we are not sure that they are demanding too much. How can men be expected to be efficient leaders in the church when they are uninformed as to its larger plans and achievements? But if this rule were applied down this way, we fear that stewards would be rather scarce in many of our charges.

THE MANSFIELD SITUATION.

We desire to call special attention to the communication of Rev. J. L. P. Sheppard concerning the situation at Mansfield Female College. Evidently from what he says, the situation there could scarcely be more critical, and only quick and vigorous work can save the institution to the Louisiana Conference. Is there not some noble-hearted Methodist layman of means in the State who will come to the rescue

In this crucial hour? At any rate, every pastor should at once bestir himself in behalf of this historic college, which has wrought so nobly for the Church in the past, and whose very existence is said now to be imperiled. Let the slogan from one end of Louisiana to the other be, "Mansfield College Must and Shall Be Saved!" It would be an irretrievable mistake and a lasting reproach to allow it to pass into other hands.

REV. M. H. MOORE DEAD.

Dear Brother Meek: I am pained to notify you that Rev. M. H. Moore, our pastor at Poplarville, died this morning at the St. Francis Hospital, Colorado Springs, Colo. He has been suffering some time from pellagra, and had gone out there on the advice of his physicians seeking relief. A 'phone message tells me that the body will arrive Thursday night. Where he is to be buried, I am uuable to say.

Brother Moore was one of our most faithful and hard-working men, and has been very active in the Church for a number of years.

I write this as I am hurrying to catch the train to go to Poplarville. W. B. JONES.

July 3, 1911.

PERSONAL AND OTHER NOTES.

The glorious Fourth came this week, and the Advocate, like other things, ran amuck of it. Patriotic celebrations and work do not go very well together. It is a time of hurrah, not of achievement.

Rev. E. L. Cargill, of Jena, La., was a pleasant visitor at the Advocate office Wednesday of last week. He was on his way to the Seashore Divinity School.

Rev. J. G. Snelling, pastor of the Carrollton Avenue Church of this city, left for the Seashore Camp Ground last Monday, where he went to attend the Divinity School and also to have a brief outing.

The Seashore Camp Meeting will begin next Wednesday night, July 12. With Drs. Hendrix, Rowe and McFerrin to do the preaching, the occasion promises to be a memorable one. Why not get ready and go?

Rev. G. A. Morgan, junior preacher on the Natchitoches charge, keeps busy and is pleased to see the work which he has in hand progressing favorahly. A $50 debt on the parsonage at Provencal was paid a few days since.

The pulpit of the First Methodist Church at Jackson, Miss., was filled last Sunday by Rev. H. M. Ellis, Agent for the Memphis Methodist Hospital. Brother Ellis is well known in Jackson, having formerly served the Capitol Street Church of that city.

We extend our hearty thanks to Rev. W. R. Harvell, of Grand Cane, La., for several names to go on our subscription files, and for words commendatory of the Advocate. May the Lord bless him and reward his labors with a large measure of success!

Rev. and Mrs. C. D. Atkinson left for the Seashore Camp Ground last Monday, where they have secured a cottage, and where Sister Atkinson will remain for a month. We suppose that Brother Atkinson will be in and out to look after his work in the city.

That noble veteran of the Methodist itinerancy, Dr W. T. J. Sullivan, is attending the Seashore Divinity School. Though a resident of Jackson, Miss., Dr. Sullivan is a member of the North Mississippi Conference, in which the whole of his faithful and useful ministry has been spent.

We were informed a few days since that upon his return home to Winona, after spending some time at Castalian Springs, Rev. E. S. Lewis had a severe attack of fever. How he is now, we are unable to state, but we trust that he is much better and that he will soon be quite himself again.

We are indebted to the following brethren for subscriptions lately sent to the Advocate: Rev. A. J. Davis, Porterville, Miss.; Rev. J. N. Hall, Glenmora, La.; Rev. J. F. Owen, Poplar Creek, Miss. We assure these brethren of our hearty appreciation of their good work for the Conference organ.

Rev. T. H. Lipscomb recently favored us with a fine list of subscribers from Lexington, Miss., with cash to correspond. The Advocate owes much to this gifted young minister, who in more ways than one has rendered it substantial service. We were pleased to see Brother Lipscomb in fine health and spirits at the Seashore Divinity School last week.

Rev. T. W. Dye, now serving the Pickens charge, writes that he and Sister Dye are comfortably situated in the parsouage at that place (which has lately been made over and newly painted and papered), and that the work under his supervision is moving along quietly. We regret to be informed that Sister Dye has recently heen quite ill, and we trust that she will soon fully recover her health and strength.

We were gratified to see Rev. M. L. Burton in a much improved state of health at the Seashore Camp Ground last week, where he was attending and enjoying the exercises of the Divinity School. During the absence of Rev. M. H. Moore, Brother Burton has charge of the church at Poplarville, and is ministering to our people there with great acceptability. We sincerely hope that he will continue to gain in strength and vigor, and be able to re-enter the active work next fall.

Dr. J. Magruder Sullivan, Professor of Chemistry at Millsaps College, has entered upon a canvass to secure pupils for that excellent institution, which will last a month or longer. Let our pastors heartily co-operate with him in this worthy undertaking.

Miss Eleanor Somerville who is taking a course in the Randolph-Macon Woman's College at Lynchburg, Va., returned to her home at Greenville, Miss., to spend the vacation on June 8. She and her younger sister, Miss Lucy, spent last Sunday at Cleveland, Miss., with their brother, Mr. Robert Somerville, who is a leading attorney at that place.

The New Orleans papers state that Rev. Paul Brown, presiding elder of the Alexandria District, preached a remarkably strong and helpful sermon at the Divinity School last Saturday evening. Brother Brown is one of the growing men of the Louisiana Conference. He not only knows how to preach, but possesses in an unusual degree the elements of leadership.

Mr. W. T. Oliver, of Rayville, La., writes that that community has been blessed with a gracious revival, conducted by Rev. W. G. Harbin and Rev. D. B. Boddie. He reports that Brother Harbin preached most eloquently and effectively, and that all the churches co-operated in making the meeting a success. Twenty-three names were added to the roll of the Methodist Church, and ten joined the Baptist Church and three the Presbyterian Church. It is thought that the town generally was greatly benefited hy the services.

A card written on July 1 has been received from Rev. J. W. Honnoll which reads as follows: "I have fully recovered and will go to my work to-day. I am profoundly grateful to God for his goodness, and to my friends for their many expressions of kindness and sympathy." We are happy to have this good news from our honored brother, and it greatly delights us to know that he has grown sufficiently strong to appear in his pulpit again. We dare say that he had an enthusiastic reception at Tunica last Sunday.

We have been requested to state that owing to the fact that Rev. Joe Ramsey, with whom he has been working, has found it necessary to cancel several of his engagements to conduct revivals, Prof. E. H. Smoot, of Greenwood, Miss., has about six weeks of time at his disposal, which might be secured by brethren who would like to have his services in meetings. As a singer Brother Smoot ranks with the best, and he is also said to be a most acceptable preacher. We are informed that it is his purpose to join the North Mississippi Conference at its next session.

It was our pleasure to have a visit from Dr. F. N. Parker, of Alexandria, La., last week, and to converse with him at some length concerning church matters in general. He went from New Orleans to the Seashore Camp Grounds, but only remained there for a day, as he is quite busy arranging matters to leave for his new field at Durham, N. C. Just when he will get away he does not know, as no provision has yet been made for supplying the church at Alexandria; but he hopes to get his mind centered upon his scholastic work at the earliest day possible. General regret is expressed throughout the Louisiana Conference that Dr. Parker is to leave the State.

A note from Rev. F. B. Ormond, of Hickory, Miss., states that he has had severe affliction in his family for the past few weeks. Sister Ormond has heen critically ill, and it was found necessary to have her undergo a serious operation, and her suffering has been intense. We have no late information as to her condition, but we hope that it continues to improve, and that she may soon entirely recover. Though hindered in his work by the situation in his home, Brother Ormond has been able to meet all his appointments and has been greeted by fine congregations. He will begin a series of revival services at Hickory on the third Sunday in July, and will have to assist him Dr. I. W. Cooper, president of Whitworth College.

THE DURANT DISTRICT CONFERENCE.

Dear Brother Meek: The recent session of the Durant District Conference was one of the best meetings of the kind that I ever attended. Every pastor was present except Brother J. S. Owens, who was kept away by a very sick child. Most of the preachers made encouraging reports, and those who could not do so seemed to take courage and gain strength for more work and better work hy the optimistic spirit prevailing. The splendid program was well carried out, each subject announced being ahly discussed. The sermons by Brothers Lipscomb, Dye, Countiss, and Geddie were of a high order.

Rev. W. L. Duren, president of the Conference Board of Missions; Rev. J. R. Countiss, president of Grenada College; Rev. W. M. Williams, Manager of the Orphans' Home; Rev. H. M. Ellis, Agent of the Tri-State Hospital, and Prof. M. W. Swartz, of Millsaps College, were present and Impressively represented the various interests with which they are connected. Our faithful colporteur, Rev. G. W. Bachman, was present and forcefully pleaded for a better circulation of our church periodicals and literature.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

The business sessions and preaching services of the Conference were well attended from heginning to end. The good people of West knew how to take care of the visitors, and doubtiess each one felt that he had the hest home. Brother Rogers, our host, acted his part well, and seemed to take delight in seeing that every delegate had all the comfort and pleasure possible. He and his family are in great favor with the people of his charge, and the writer heard more than one person say that they desire to keep them as long as possible. May the Lord ever hless the good people who entertained us so royally! The Durant District is a fine one, and has one of the hest presiding elders in the North Mississippi Conference.

E. C. SULLIVAN.

Ebenezer, Miss.

HELP FOR MANSFIELD URGENTLY NEEDED.

Dear Doctor Meek: A crisis in the history of Mansfield College is at hand, and unless the Methodists of Louisiana are aroused to immediate action, property to the value of not less than $75,000 will be lost to our Church. The seeming indifference of some of our preachers, and, as a consequence, of our people, has so discouraged the few loyal friends who at no little sacrifice of time and means, have sustained the college for the past four years, that they are about ready to throw up the sponge. Unless God shall speedily raise up a host of friends who are ready and willing to come to the aid of this useful and sorely needed institution, its doom is sealed so far as our Church is concerned.

I am told that not half of the amount pledged at the last Annual Conference has heen paid and that several preachers have even failed to present the cause to the people. If this is true, it is certainly a reproach.

In feehleness of hody and mind and depressed in spirit, I make this (my last) appeal to my hrethren and friends to save the dear old college to our posterity. Three or four thousand dollars (half of which is already pledged) would relieve immediate want. Let every pastor in the Louisiana Conference take the matter up at once and represent the situation faithfully and earnestly to his congregation. And especially let every pledge made at Homer he redeemed without delay. Remit either to the Treasurer of the Board of Education, or to Mr. D. G. Petty, President of the Board of Trustees of Mansfield College.

J. L. P. SHEPPARD.

Mansfield, La., June 30.

CALLED HOME.

Dear Brother Meek: Mrs. Ann Lucretia Edgar, wife of the Rev. E. F. Edgar, who died some years ago, died at 11:15 o'clock, June 30th, in the Presbyterian Hospital. She will be huried this afternoon here. Dr. I. W. Cooper, Rev. J. G. Galloway, and Rev. C. N. Guice will assist us with the service. This death will cause sorrow all over our Conference. No woman of our connection had given herself more fully or more efficientiy to the Master's cause than she. Some one will furnish you a more extended notice later.

H. B. WATKINS.

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MRS. F. L. WIER.

An Appreciation.

By Rev. W. S. Harrison.

In the early morning of June 13th, 1911, our community was greatly shocked by the announcement of the sad and sudden ending of a brilliant and useful life. Sorrow, grief and anguish gripped our souls when the news was made known that Mrs. F. L. Wier had suddenly answered the summons that soon or late must come to one and all, and had gone to join the great majority, for

"All that tread the globe
Are but a handful to
The tribes that slumber in
Its bosom."

How mysterious, then, is that Providence that passes over the ignoble of earth, and entering the lives of the choicest and the best transforms the home into a house of mourning! If it wrings the heart with grief to see the full blown flower fade and fall to the earth after the spring and summer have passed and the whitening frost heralds the approach of chill winter's blasts, what must be the heartache and pain of those who are called to witness the young bud crushed in the glad morning of its unfolding? But that all men are born to die all sacred and profane history will attest, and all human experience will prove.

"The hills rock-ribbed and ancient as the sun,
The vales stretching in pensive quietness between,
The complaining brooks that make the meadows green,
What are they all but the vast tomb of man?"

Then blessed are those who die in the Lord from henceforth; yea saith the Spirit, they rest from their labors.

Mrs. Margaret Gay Wier was the daughter of Mr. and Mrs. C. E. Gay. She was born February 2, 1879. On February 14, 1901, she was married to Mr. Frank L. Wier, the son of our much beloved Dr. T. C. Wier, a venerable and venerated superannuate of the North Mississippi Conference.

To portray in all their fullness the many beautiful virtues of this life just closed, would require a more gifted pen than mine. In her was seen the lovelliness and beauty of a symmetrical Christian character. She grew up from infancy here in Starkville, attended our day school, and was a faithful member of the Sunday school. In early girlhood she professed religion and joined the Methodist Church, in which communion she remained an honored member until she went away to join the Church triumphant. She was graduated from the Industrial Institute and College at Columbus when only a girl, and her mind thus trained in the school was greatly enriched by general and judicious reading. Mentally, she was unusually bright; mor[illegible] was as near faultless as human nature can be made; spiritually, she gave every evidence of sweet and close communion with God.

But it was in the sacred realm of the home that her life shone with such resplendent luster and beauty. As a daughter, her devotion to her parents, especially her mother, was an all-consuming passion; as a sister, she was kind, gentle and considerate; as a wife, she was faithful, loving, and helpful; and as a mother, she was devotion itself to her children. From all it may be seen that she was most unselfish, and the very last person in the world to give pain or trouble to any one. Her constant and tender care for her father-in-law, Dr. T. C. Wier, who made his home with them, was most beautiful to see.

But some time ago it began to be manifest to those nearest to her that a strange and fatal darkness was beginning to cloud the brilliant intellect. The nervous organism, already taxed to its utmost by the burden of her own declining health, had added to it the additional burden occasioned by the steady decline of her mother's health; and so ardent and consuming was the daughter's love for the mother that the decline of the physical strength of the one was marked by the steady beclouding of the mind of the other, and so at last when the mother went away a little more than three weeks ago, the brilliant mind of the daughter was all but totally dethroned and the nervous system collapsed under the terrible strain to which it had been subjected. More than any one else, she realized the mighty forces against which she was contending, and struggled toward off its inevitable end. Time after time, she would go into Dr. Wier's room and ask him to pray for her that she might be able to bear the burden under which she was then struggling. Each time after praying himself, the doctor would call on her to pray. This she did with all the earnestness of her soul, and we rest in the assurance given us in the Word of God that no real prayer is ever lost.

It seems fitting just here to say a few words in regard to Mrs. Gay. It is the belief in all this community that we never had among us a more lovely character—one in whose life was a larger blending of truly Christian graces, and one in whom the Christ Spirit, the spirit of helpfulness and sacrifice for others, was more truly manifested. Quiet, reserved, gentle, and kind, meeting life's duties only to discharge them faithfully, we have never known a better example of Christian fidelity.

As a church, we are poorer in membership because these bright lives are gone. As heirs to the heritage of faith, we are richer in memories which lure us to the immortal life beyond the range of earthly sorrows.

Starkville, Miss.

LOYALTY IMPERATIVELY NECESSARY.

The Church is a unit and all departments of its work are under the same general management. Even those churches that decry connectionalism have connectional heads, with their councils "up at Jerusalem" and their general boards, whose work mark either the success or failure of that church. But whatever may be said of the obligations to keep and not to mend the laws of the general legislative body, it must be admitted that Paul and Mr. Wesley were right in commanding members to obey them that have the rule over them in the work of the local church.

A church must have a head, just as an army, a government, a corporation or a railroad does; and disloyalty to that duly-appointed officer is treason, and a just ground for ecclesiastical court-martial. If a leader is held responsible for results, then he must have the authority to pursue unhampered the work for which he is held responsible.

Thus a pastor as a head of the whole church should be accorded the loyal allegiance of every Sunday School superintendent, teacher and class officer, of every Epworth League officer and department leader, of every woman's and laymen's missionary society officer and leader, and of every steward, trustee and local preacher. In fact, every private in the ecclesiastical army is under the law of loyalty and obedience, and even more so, if possible, are "commissioned officers." When the President of these United States assumes the reigns of government, he organizes his staff of officers in harmony and sympathy with his administration, and when one becomes disloyal to his policy he is at once asked to resign or is summarily dismissed. The church is a brotherhood and not a civil government or a military army, but the unity of its administration is imperative and must in a brotherly and factful way be upheld. And if an organization, such as the Epworth League or a Bible Class, shows discourtesy or contempt for the church of which it is a part, or of its chief officer, either the pastor should be removed, if he is guilty of maladministration, or the guilty member be dissolved. The disloyalty of a subordinate organization involes both the officers and members of the organization, and the welfare of the whole church, and when a president, teacher or superintendent has charge of one of these organizations and cannot lead it in loyal harmony with the church, an investigation should be made, and if the officer or organization is found in insurrection, a wise and loving reprimand should be given, and if no reformation follows, the unruly member should be dismissed or dissolved. The immediate flurry caused will be much more than compensated for in the peace and harmony that will follow. A pastor had better have a few faithful co-workers who are teachable and loyal than many headstrong, discourteous raisers of strife.

P. O. LOWREY.

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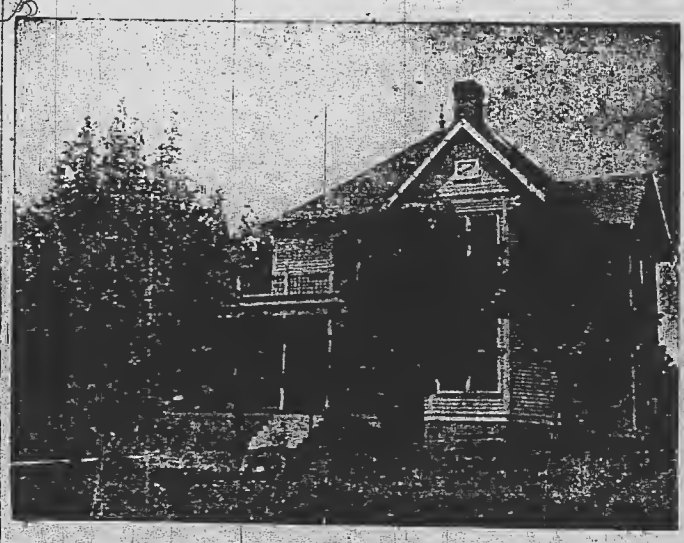

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Tidings From the Field

Church Point, La:

Dear Brother Meek: I send you a few items from Church Point. Possibly some of your readers within the bounds of this charge will be interested in reading that we had a good quarterly meeting in Church Point recently. Brother Denson was with us, and though physically he was far from well, none of the interests of the church were passed over without due consideration. Sunday, June 18, at 11 a. m., Brother Denson preached a very interesting sermon to a fairly good congregation. At the close the sacrament of the Lord's supper was administered to a goodly number of people. Altogether it was an encouraging gathering. One young lady the day following remarked to the pastor, "that was a fine sermon the presiding elder gave us yesterday." The members of Branch Church recently gave the writer a pounding, consisting of provisions enough to last many days, and a purse of cash. While we do not magnify the temporal above the spiritual, yet a preacher is encouraged to do his best work when these expressions of good will and sympathy come voluntarily from the people he is serving in spiritual things.

Rev. P. O. Lowrey, Sunday school missionary of the Conference, has been with me at two of my churches. He has been helpful to us in his instructive addresses to the workers in the Sunday school. We are making an effort to introduce into the Sunday schools the graded system and get our Sunday schools as much as possible up to date. Our entire work seems to be making steady improvement. Should the farming interests prove successful, we believe that the finances will be ahead of last year.—H. B. Vandenburg, P. C.

Second Church, Baton Rouge.:

I wish to state that Second is moving along smoothly. We have had no great demonstration, but a steady growth all the year. We have had up to date 40 accessions. My brother, M. L. White, was with me in May and preached with great power. Much good was done.

The people at the beginning of the year received me cordially, and they have been true to the pastor and family all the year.

They are a most loyal flock. I believe that there is a great future for Second Church. Our part of the city is growing rapidly. Our church building is not large enough or up-to-date enough; hence we have many handicaps. We greatly need a more modern and commodious structure. I pray that God may touch the heart of some one who has means so that he may assist us in providing a better house of worship at this important point.

We are also without a parsonage, which makes the pastor's expenses much heavier. But we are pressing on with our work, and hope to have a better equipment in the near future. —G. P. White P. C.

CHILDRENS' SERVICE AT SEE'S CHAPEL.

Dear Mr. Editor: Last Sunday evening I had the very great pleasure and profit of attending the Children's Day service at See's Chapel on the Longtown charge. The exercises opened at 8:30, and for one hour the great audience was highly entertained and thrilled with the exercises. Mrs. G. W. Coleman presided, with the assistance of the committee who had helped in the training. The children and young people reflected great credit on themselves and also on those faithful women who trained them. The choir, under the leadership of the organist, Miss Maud Jenkins, did the singing to the delight of all.

This was the most interesting and soul-inspiring Children's Day service I have ever attended. I close with a plea to all the superintendents of the Sardis District to see that committees are appointed to train the children in each congregation for the observance of Children's Day.

W. M. YOUNG, P. E.
June 16, 1911.

NOW IS THE TIME TO SWAT THE FLY.

If you see a fly walking over the food and dishes, or alighting on your baby's face, remember that he is a messenger of disease and death, says the July Woman's Home Companion.

The rules for dealing with the fly nuisance, published by the Merchants' Association of New York, and widely circulated by them, are worth reprinting. We repeat our suggestion that an excellent work for any live woman's club would be to reproduce these rules on cards and distribute them broadcast.

Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick-room. His body is covered with disease germs.

Do not allow decaying material of any sort to accumulate on or near your premises. All refuse which tends in any way to fermentation, such as bedding straw, paper waste and vegetable matter should be disposed of or covered with lime or kerosene.

Screen all food. Keep all receptacles for garbage carefully covered and the cans cleaned or sprinkled with oil or lime.

Keep all stable manure in vault or pit screened or sprinkled with lime, oil or other cheap preparation. See that your sewage system is in good order; that it does not leak, is up-to-date and not exposed to flies. Pour kerosene into the drains.

Cover food after a meal; burn or bury all table refuse. Screen all food for sale.

Screen all windows and doors, especially the kitchen and dining room.

Burn pyrethrum powder in the house to kill flies.

Don't forget, if you see flies, that their breeding place is in near-by filth. It may be behind the door, under the table, or in the cuspidor.

If there is no dirt and filth, there will be no flies.

If there is a nuisance in the neighborhood, it would be advisable to write at once to the health department.

Marriages

June 22, 1911, in Jefferson Street Methodist Church, Natchez, Miss., by Rev. H. G. Hawkins, Mr. ARTHUR A. HARRIS, of 1018 S. Rampart St., New Orleans, to Miss NELLIE LOLETE CHAMBLISS, of Natchez.

June 1, 1911, at the Methodist Church, Indian Bayou, La., by Rev. J. S. Rutledge, Mr. EDDO SMITH and Miss EUNICE FAULK.

On June 21, 1911, at the Methodist Church, Palmetto, La., by Rev. P. A. Swann, Mr. W. H. McADAMS to Miss BEULAH M. BIHM.

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Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

DEVOTIONAL.

July 9: God Overrules Evil for Good.
(Rom. viii. 28; Phil. i. 12, 19.)

The evil referred to in the topic is not sin. It may result from sin, and often does. But just as frequently it flows from other sources; for the evil here mentioned is anything that may be included under the head of adversity, misfortune, suffering. The Scripture texts cited seem to justify this conclusion.

The viewpoint from which the subject is to be studied needs to be carefully guarded. It is not that God brings good to pass in spite of evil. It is rather that suffering evil is the price man has to pay for blessedness.

Suffering is the cost of progress. Suffering is the price of survival. This is the theme. The apostle would enrich believers to pay the price by suggesting the enormous advantages, the positive great good that accrues from the investment.

Sensitiveness to Pain a Mark of Progress.

It is characteristic of the highest forms of life that they have the power to endure relatively greater and greater measures of pain. The jellyfish is one of the simplest forms of organized matter. Its sensitiveness to pain is almost zero. The most highly developed man is the most complex form of physical life. His sensitiveness to pain is incalculable.

Survival and Submergence.

Primitive man shrank from suffering. Man in his lowest estate to-day seeks to avoid it. Untutored, undisciplined, his first endeavor is to escape. Early in the history of this planet, however, there appeared an individual now and then who dared to strive for good, even though he had to endure terrific pain in the striving. The great majority sank back baffled by unwelcome adversity. The few persisted, enduring incidental affliction in order that they might attain some worthier goal. The difference between the survivors and the submerged millions is the difference between the sufferer and the man who prefers exemption at any price. Every victory of knowledge over ignorance, of science over superstition, of right over wrong has been paid for in terms of agonizing suffering. The man who gave the world the adding machine gave his mind and later his life to accomplish the task. He died in a madhouse.

The Pulse Beat of That Mighty Heart.

The more progress achieved, the higher the price that must be paid. The present day exacts sharper suffering from men than any previous age of human history. Conveniences, comforts, luxuries, facilities, servants, it is true, there are in greater abundance than ever. But do these things spell immunity from

"Pangs of nature, sins of will,
Defects of doubt, and taints of blood?"

Think of it. Insanity and crime and nervous collapse are on the increase. Quick communication makes the American heart shudder the moment an atrocity is committed in Turkey or Russia. Rapid transportation bears the bounty of our quickened sympathy to relieve the starving need of China. Of course, there are countless thousands who yield no response whatever to the quivering of that mighty heart we call humanity. The modern world is for them simply one big opportunity to escape from suffering. They use it to gain ease. They do not serve it to improve it. But by this very fact they class themselves with the already submerged millions. They are themselves submerging. By refusing to suffer they lower themselves in the scale of being.

"(It is) true, O Christ in heaven, that the highest suffer most,
That the mark of rank in nature is capacity for pain,
That the anguish of the singer makes the sweetness of the strain."
—Epworth Era.

Missionary Department.

The object of this department is to broaden the vision of our young people that the church may rear a generation of men and women upon whose hearts the needs of the world lie heavy.

* * *

With this department of the League really at work, it ought to be only a few years before we shall never again hear a Methodist say, "I don't believe in Foreign Missions."

* * *

In brief, this department can give to missions, study missions, pray for missions, work for missions. As a splendid worker has put it, "Some can go, most can give, all can pray."

* * *

In studying mission courses, books and periodicals, we are but obeying the command of the Master when he said, "Lift up your eyes, look on the fields, they are white already unto the harvest."

* * *

If you can, have a separate mission study circle with weekly meetings, but at any rate, every League ought to have some systematic mission study in connection with its monthly missionary meeting. A chapter in "Korea In Transition" could be taken up in each meeting of either kind.

* * *

A League should lose no opportunity to have before them one of our returned missionaries. No influence will make a greater impression of the reality and value of mission work than this.

* * *

It seems to us that the ideal method of giving to missions is when a church accepts and supports its own missionary, for the Sunday school and League to assume a part of the expense and contribute to this plan. But at any rate the more definite the purpose for which the missionary collection is taken the better. Now that the Epworth League Board has adopted a definite field, it would be well for every League possible to join in this. Of this we are persuaded, the League collections for missions should not go on the regular assessments except as a surplus.

* * *

Prayer for missions should in no sense be discounted. Let this not be a formality, but let it be very earnest and very definite. Christ purposed that his followers should pray a world-wide prayer each day when he taught them to say, "Thy Kingdom Come." Missionaries, above everything else, ask that the people at home pray for them. One is inclined to say, "That is so easy to do." But it isn't easy to do it sincerely, for the sincere heart will do all it can to answer its prayer. It is sheer hypocrisy to let praying be our sole effort when there is so much else we can do to further the kingdom. But he who earnestly and sincerely prays, "Thy Kingdom Come," will also be saying, "Lord what wilt thou have me to do?"

* * *

We have read the story of a missionary and his wife who were daily burdened because in their neighboring city of many thousands, there was not a single Christian. Each day the husband prayed that God would send a missionary there, and so the years went on, but each day the same prayer was made. One morning, when the husband had prayed, his wife placed in his hand a package saying, "Here is the answer to your prayer." When he found that it contained her few jewels and mementos of girlhood and home, he protested. But she said, "God has made me see we ought not to continue to pray for a blessing when we have the power to answer the prayer in our own hands." If that spirit should come over our people at home, "Thy Kingdom Come" might soon be an answered prayer.

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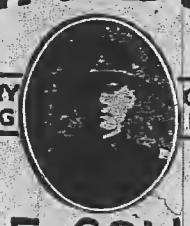

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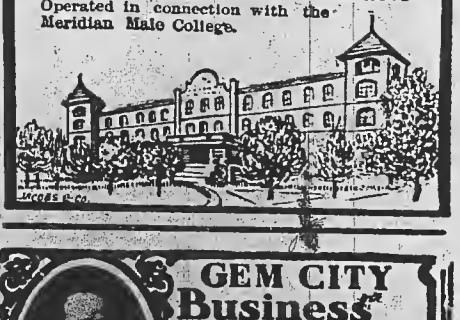

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As you'd have them treat you;
Don't steal another's precious time
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You may not think that stealing; 'tis
Dishonest just the same.

Be true—there's nothing half so grand
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Let never trace of falsehood stain
The glory of your youth;
Let every thought you harbor be,
As clear and pure as day;
Sincerity of purpose gleam
In every word you say.

—Selected.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Monroe	July	16
W. Monroe	July	16, 17
Bastrop, at Humphries Chapel	July	22, 23
Farmerville	July	29, 30
Waterproof, at Wesley	Aug.	5, 6
Gilbert, Holy Grove	Aug.	8
Bonita, at Jones	Aug.	12, 13
Lake Providence	Aug.	16
Delhi	Aug.	20, 21
Brooklyn	Aug.	23
Floyd	Aug.	26, 27
Downsville	Aug.	29, 30
Mangham, at Boueff River	Sept.	2, 3
Eros, at Indian Village	Sept.	6
Winnsboro, at Boneff Pralrie	Sept.	9, 10
Rayville	Sept.	13
Florence	Sept.	17, 18
Merrouge	Sept.	20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

LaFayette District—Third Round.

Indian Bayou	July	9, 10
Jeanerette	July	15, 16
LaFayette	July	16, 17
St. Martinsville	July	21
Lake Arthur	July	22, 23
Bell City	July	24
Eunice	July	29, 30
Lake Charles	Aug.	5, 6
Sulphur	Aug.	6, 7

J. E. DENSON, P. E.

Ruston District—Third Round.

Bernice, at Summerfield	July	29
Gibbsland, at Mt. Moriah	July	29, 30
Jonesboro, at Jonesboro	Aug.	5, 6
Ringgold, Grand Bayou	Aug.	12, 13
Simsboro, at Antioch	Aug.	16
Beinville, at Bear Creek	Aug.	19, 20
Boyd Mission, at Chestnut	Aug.	21
Arcadia	Aug.	26, 27
Ruston	Aug.	27, 28
Lanesville, at Brushwood	Sept.	2, 3
Lisbon, at New Hope	Sept.	9, 10
Houghton, at Doline	Sept.	16, 17
Cotton Valley, Pleas. Val	Sept.	23, 24
Minden	Sept.	24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Boyce and Lecompte, at Eden	July	9, 10
Pollock, at Polloci	July	16, 17
Natchitoches at N	July	23, 24
Oakdale and Fullerton, at Spring Hill	July	30, 31
Longville and Merryville, at Fields	August	5, 6
Harrisonburg, at Mt. Hermon	August	12, 13
Jena, at Jena	August	15, 16
Trout	August	17
Columbia, at Stanard	August	20, 21
Marksville, at Bay Hill	August	23, 24
Tioga, at Liberty Chapel	Aug.	27, 28
Alexandria	Sept.	1
Selma	Sept.	3, 4
Opelousas	Sept.	10, 11
Glenmora	Sept.	13
Colfax, at Atlanta	Sept.	17, 18
Melville, at Simmesport	Sept.	24, 25
Bunkie, at Cheneyville	Sept.	26

Special attention will be given to questions 18, 21, and 23.

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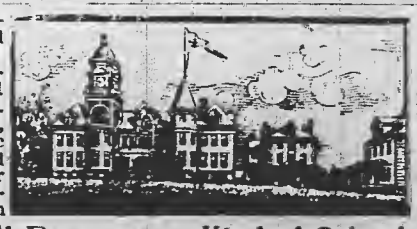

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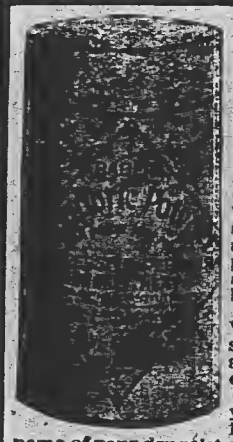

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Obituaries.

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Mrs. E. M. HARRIS (nee Tillman) was born in Carroll County, Ga., Dec. 23, 1846. Her parents moved to Columbus, Ga., where she was reared. On Dec. 6, 1866, she was married to John W. Harris. They moved to Louisiana, and in 1868, at Arizona, under the ministry of Brother Cravens she joined the Methodist Episcopal Church, South, and lived until the end of her life on earth a Methodist. The last years of her life she suffered greatly, but with patience waited until the time for her going. A few hours before death, she called her children to give them the parting kiss, and on May 31 she went to join three of her children who had preceded her. She leaves ten children, an aged husband, and many other relatives and friends to mourn their loss. The Lord comfort each!

Her pastor,

W. J. PORTER.

MRS. NORA McNEIL was born in Wilcox County, Ala., July 2, 1845, and died in the Jessie Gates Hospital, near her home in Laurel, Miss., April 12, 1911. She joined the Church when hut a girl, and remained a faithful member as long as she lived. She loved her Church and was always interested in her pastor. She and her noble husband and neice always took pains to make their home a pleasant and comfortable place for the preacher to stop. In her death Kingston Church lost one of its best and truest members. On April 18, 1866, she was happily married to Colonel W. D. McNeil and lived with him 45 years, lacking 6 days. Her devoted husband said: "No man ever had a better nor a more faithful wife." In her home she was ever doing what she could to make life pleasant. She was kind to every- and had many friends. While we all mourn our loss, she is in possession of her eternal inheritance. May God richly bless and comfort the bereaved loved ones and help them to be true and faithful and meet her in a better world!

J. J. GOLDEN, Pastor.

MRS. MARY AGNES TERRELL was born May 1, 1831, and died April 29, 1911, at Bentonia, Miss., in the home of her son, Henry G. Terrell, with whom she lived during the last years of her long and very useful life. On May 13, 1852, Mary Agnes Johnston was married to Mr. James W. Terrell. This union was blessed with two children, both boys. The younger died in childhood, the other lived to minister to his mother in her old age. Mrs. Terrell was left a widow in 1869, during the great struggle that followed the Civil War, but she met the changed conditions of life like the heroine that she was. Mrs. Terrell joined the Methodist Church in her girlhood and lived a most beautiful Christian life. It was the privilege of the writer to know her during the last two years of her life, and she was truly a good woman. She literally walked by faith and not by sight; though being totally blind, she was bright and happy. Her faith in God was strong, and her life was devout and consecrated. May the God of all grace comfort the loved ones! Her pastor,

L. L. ROBERTS.

Flora, Miss.

Death has visited the home of Mr. and Mrs. R. L. Potts, and taken from their presence a bright little jewel, little BEATRICE, aged 22 months, having been born Aug. 18, 1909, and having died June 12, 1911, after an illness of several days. All that loving hands could do to save her, was done, but without avail. She was called to live with Jesus. She leaves a father, mother, four sisters, a brother and other relatives to mourn their loss. It was hard, indeed, to say good-bye to little Beatrice, but "God's will be done, not ours." They will miss her sweet smiles so much! Her funeral service was held by Brother T. A. Jones, after which she was laid to rest, to await the resurrection when we shall all meet again. Let us try not to complain since God thought it best.

E. G. G.

JOE M. WHITE was born in Monroe County, Ga., Nov. 26, 1824, and died in Houer, La., April 23, 1911. He joined the Methodist Church when he was twenty-one years old at County Line Church, Ga., during camp meeting. In December, 1847, he married Martha Ann Mack Philips, who preceded him to the better world last August. He came to Louisiana in December, 1858, and settled near Haynesville, Claiborne Parish. He had seven children and he rejoiced in the fact that he saw all of them profess religion. In his later years blindness came upon him, but with cheerfulness he bore his affliction and ended his useful career surrounded by his loved ones and hearing a clear-cut testimony to the saving power of the gospel. He was a man of remarkable steadfastness of character, and was methodical in all his habits. Beyond the pathless mountains that lift their blue peaks in the fading distance, is a charming valley that drinks the diamond dews of morning and bathes in the liquid sunbeams, that is clad in the everlasting green and dotted all over with the flowers of every hue and shade, and there, beyond the flush and the brightness of the stars, the bereaved will meet again their loved one to part no more.

ALBERT S. LUTZ.

"All things are yours, life or death, things present or things to come, all are yours and ye are Christ's, and Christ is God's." Thus writes the greatest of all the apostles, St. Paul. It is difficult for us to comprehend and rightly appreciate these statements of this inspired man of God; especially is this true when we are called to pass through the dark places of life. There was a sadness and gloom cast over not only the immediate family, but the entire church and neighborhood, by the death of BRO. J. T. YOUNG, of New Salem Church (of typhoid pneumonia), which occurred April 29, 1911. Brother Young was a son of Hugh and Tabitha Young, and was born near Slate Springs in Calhoun County, Miss., March 16, 1854. He was converted and joined the Methodist Church at Springhill in Webster County, under the ministry of the Rev. W. S. Lagrone in August, 1873. Brother Young was one of the truest and best men of his church and community, often giving counsel, advice and encouragement to the distressed and down-hearted, and helping in every way possible the needy. He was, indeed, the pastor's friend, always ready with his counsel, prayers and money to help advance the cause of his Lord. Brother Young had the confidence of his brethren in the church, and those that knew him best loved him most. He served often in the capacity as trustee, steward and Sunday school superintendent. A more congenial friend and brother the writer has never known. His home was the preacher's home, and such a home! The father, was, indeed, the head of the house in the highest and best sense. Brother Young was sick only a few days, and just after he was taken sick he told his wife that he was ready to go, that he was at peace with God and man, and "resting under the shadow of the Most High." Brother Young leaves a wife, three daughters and two sons, and a host of friends to mourn for him. We would commend them to Him that is able to comfort and lead through this dark and trying hour!

We shall meet again.

His former pastor,

D. M. GEAN.

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MRS. JULIA HARRIET ENOCHS

An Appreciation

Mrs. Julia Harriet Enochs, daughter of S. E. F. Byrd and Sarah Byrd, was born March 17, 1839, in Hinds County, where she continued to reside after her marriage to Capt. I. V. Enochs in 1855 until his death in 1895, when she moved to Biloxi and lived with her daughter till March 31, 1911, when God took her to be with Himself and her loved ones who have preceded her. She was buried in Crystal Springs, April 1, 1911.

Of the seven children born unto Capt. and Mrs. Enochs two remain, Byrd Enochs and Mrs. W. A. White.

Sister Enochs possessed in her childhood home a large inheritance. It was a home of that type of Methodism which has made the church great in godliness and usefulness; so that early in life she surrendered herself to God. As a result, when but sixteen years of age she undertook the responsibilities of the wife, she was well prepared for the duties that came to her. The foundation of her home was upon Christian principles, and happiness and usefulness reigned within it. The children God committed to her guardianship showed the touch and character formation of a mother who knew the King and dwelt in His kingdom. In her home the minister of the gospel found true sympathy and always a welcome. Though marked in fidelity to the Methodist church, every minister of whatever faith found a glad welcome. For forty years the residence of Capt. Enochs was a place from which proceeded large intluence for all that was good. When through the providence of God Sister Enochs moved to Biloxi, that community gained a matured Christian. Some Christians possess the power to do good, but with it there is also seen so often things unbecoming the followers of Jesus Christ. In Julia Harriet Enochs the evil seemed to have all been eradicated and sainthood reigned. Her life was plethoric with acts of kindness and good works. She delighted to do for others and thought so little of herself. So often she might have claimed exemption from serving because of difficullies or frailty of the body, but the joy of her life was to minister; it was a spontaneous loving service that expected no return to hersell. She marred no act of mercy with selfishness. She never harmed nor injured.

For many years it was my privilege to know Sister Enochs intimately, and not once was there a complaint from injury done her nor unkind remarks about any, it mattered little what might be the cause for provocation. Whether suffering physical pain or sadness of spirit, her faith always triumphed and there was no complaint.

Sister Enochs was a tower of strength to her pastor; she knew how to encourage and strengthen him. Unusually gifted in prayer for one so retiring in disposition, she would, when called upon, lift all into that presence where she lived. Broad in her vision of Christian usefulness and the world wide mission of the gospel, as a tribute to her labors and deeming her well worthy the honor, the Biloxi Woman's Missionary Society years ago made her a life member.

It is not surprising that during the latter days of her last illness it seemed that the body was left upon earth while the spirit was caught up into glory and heard those things that belong to Him who has overcome all the conflicts of life. Her room was as if God dwelt there and His angels her ministering servants. As the Comforter would speak to her, with fervency she would praise her Lord.

A great woman has gone to her reward. Great in the beautiful things of the human heart, enriched with the truths that moth and rust do not corrupt, it was her privilege lo make the world richer and better. With what gladness did she hear and with what gladness did her Master say, "Well done thou good and faithful servant!" H. W. VANHOOK.

FROM BROTHER SANDELL.

Dear Brother Meek: The Advocate of this date was received this morning. I am still able to do some work in the garden. It has been my custom for many years to cultivate the vegetable garden; but sickness during the first three months of this year made it late before I commenced this task. Then the dry weather came on us here and our vegetables are failing very fast. After working about two hours this morning, I went into the house very tired; after about an hour's rest I took up the Advocate, hoping to find something to strengthen my physical and spiritual nature, and build up my mental structure; and I was not disappointed.

It is probable that I am only one of many who are growing in grace and the knowledge of the Lord Jesus Christ by the help of the Advocate.

I read the first three pages at one sitting before dinner; the editorial, "The Effects of Sin;" the communications, "The God of All Comfort," "More With Us," "Little Bits," and "The New Theology, or the Old Gospel—Which?"—all edifying.

Just after finishing the last article the call to dinner was heard, and I was ready for that. I thank the Lord for all blessings, and that includes the Advocate. For dinner we had bread and meat and beans and rice, biscuit and custard and ice tea, and pure well water after eating. I have had about the same articles of diet for a long lifetime. I have found these articles to be good for many, if taken in moderation. It is the old diet. It is the same with the old gospel, which Jesus promised to be with to the end of the world. I know very little about the new theology. I have read Dr. Gross Alexander's article in the "Review," which I think is a timely warning to our young preachers. It is not the kind of food that our people need in this age of inventions. They need the bread of life which is promised in the gospel, and which Jesus said would preserve men unto eternal life.

Now, Bro. Meek, I just want to emphasize the truth that this gospel of repentance toward God and faith in Jesus Christ is the only way of salvation for men.

J. W. SANDELL.

June 15, 1911.

COMMENDATORY RESOLUTIONS.

The following resolutions were adopted at the recent session of the Oxford District Conference, in session at Charleston, Miss.:

Whereas, the four years' limit will not permit the return of our Presiding Elder, J. E. Cunningham, to this district, therefore be it

Resolved, That we hereby express our heart-felt appreciation of his life and labors among us. His soul culture, his gentle Christian bearing at all times, his brotherly devotion to his fellow-laborers, his loyalty to the church, and self-sacrificing service for the good of the cause which he represents, have charmed us, challenged our admiration and made us better. His efficient administration of the affairs of the district has been productive of most gratifying results. A study of the minutes for the past years shows considerable growth in membership, finances, and other departments of church life.

2. That we pledge Brother Cunningham our fullest help in making this closing year of his quadrennium the best in the history of the district; and that we assure him and his excellent family of our interest in their future work for the church, and record our sincere regret that the relations now existing betwen us must be severed.

3. That we commend him and his family to any people among whom their lot may be cast as worthy of the fullest confidence and most loyal co-operation.

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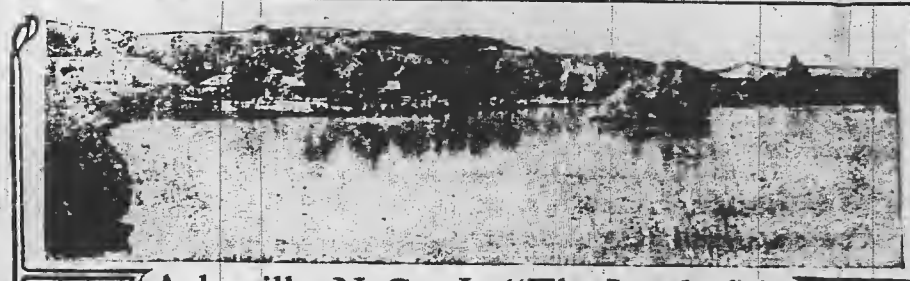

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MEMORIAL RESOLUTION.

Whereas our Heavenly Father, whose love and wisdom is unquestioned by his faithful children, has called from among us our beloved friend and brother, THOMAS J. WESTBROOK, a man of great worth and merit, and whereas, we deem it a great privilege to offer some testimony of our esteem for him, our appreciation of his life and example, and our sympathy for his bereaved family, be it resolved by the third quarterly conference of the Aberdeen District, Buena Vista charge:

First—That in the sudden death of this noble Christian man, Ebenezer Church has lost a great steward and Sunday school superintendent; his friends, a friend of whom they could justly be proud; his brothers, sisters and relatives, one whose life to them was a blessing; his children a worthy father to whom they were greatly attached, and his wife, the one to whom she looked for her life's happiness.

Second—That he was a man in the fullest sense, strong, earnest, faithful, industrious, and generous. He practiced the Christian graces in the walks of life. His lofty ideals and winning personality won for him a host of friends who will ever remember him as one of the truest and best of Southern gentlemen.

Third—That we believe the call found him ready, and that while we deplore the fact that we will never again on earth meet his pleasant face and feel his hearty handclasp, we rejoice in the hope of meeting him again in the home of the blest.

Fourth—That these resolutions be placed upon the minutes of the conference, that a copy be sent to his bereaved family and one to the New Orleans Christian Advocate for publication.

Signed by: J. B. Naugle, J. M. Valliant, Dr. Guinn.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

The Sunday School.

LOUISIANA NOTES.

By Rev. F. O. Lowrey.

At the Chantilla Schoolhouse, near Jonesville, on the Harrisonburg charge, a Sunday school was organized June 25, with Mr. W. P. Adams superintendent and Mr. Willie Taylor, secretary and treasurer. When it was learned that it would take about $10 to supply the school with necessary literature, a visitor from a near-by sawmill instructed the pastor to order the literature and draw on him for any deficit.

* * *

On June 2, from 8 to 10 p. m., Miss Mary. L. Howell, superintendent, gave her junior department of the Lake Charles Sunday school a splendid social, with games refreshments and stories. The admission ticket was the pupils work book with the quarter's work filled out in good shape. This inspired the lagging pupils with unusual zeal and brought the work up to a good standard. There are thirty-five pupils enrolled in the department, and eight teachers, beside the superintendent.

* * *

At the Ruston Epworth League Conference the delegates were met by the courteous and well trained Boy Scouts, who took their grips, escorted them to their places of entertainment, and showed them every possible courtesy. Rev. W. H. Coleman, who has established an enviable reputation in Ruston as the children's friend, is the leader in this movement, though the other pastors in the city have co-operated with him.

* * *

On June 18 the first and second grades of the Lake Charles Juniors enjoyed an exhibit of Chinese curios by little Miss Julia Watkins, whose aunt, Miss Janie Watkins, is a missionary in China. She held each curio up and in her own childish and interesting way explained its meaning, as they had learned it from her auntie herself. This exercise occupied the opening service hour on missionary Sunday. Although the Ruston Church is new, and a good one, the Sunday school room is inadequate to the needs now existing, and a plan is on foot to enlarge the Sunday school facilities. One man leads off with a $200 subscription, and the work will no doubt be pushed to completion.

* * *

At Jonesville a Home Department has been organized with Mrs. E. M. Grayson, superintendent; and a cradle roll department, with Mrs. O. L. Marvin, superintendent. Miss Levia Yancey was chosen teacher of a teachers' training class, and an organized Bible class is to follow. Programs were ordered for Children's Day, and a new supply of song and class record books, and a wall map of Palestine were also sent for. Mr. L. F. Wiggins is the consecrated young superintendent, and Mrs. C. W. Yancey the efficient secretary.

* * *

As a result of a revival at Jonesville the last of April, the Sunday school has doubled its enrollment. The people of the town have been enlisted in church work, the installing of new seats being one of the immediate results. The L. and A Railroad extension now being made to Natchez is expected to reach Jonesville before the end of the year, and with the magnificent country surroundings, a splendid town is sure to be built up.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The objective of an Adult Bible Class is not merely to study the Sunday school lesson, but "the other man." An Adult Bible Class that is not reaching out for "the other man," has failed to grasp the real purpose of its existence.

* * *

The field secretary is meeting with much encouragement in her work. Into nearly every charge that she has gone, Sunday schools have been found doing good work, with the pastor, Sunday school superintendents and teachers striving to better conditions. Many of the schools are preparing to organize, grade, and introduce the graded literature. The experience of the past thirty days emphasizes the necessity of continuing this character of work.

* * *

Grading a Sunday school cannot be accomplished in one Sunday. The mere separation of scholars into classes by age, or any other arbitrary rule, is not grading. Other things must be taken into consideration—the school, the class, the teacher, the scholar, the purpose. It is better to begin with the lower grades than the higher. One Sunday school began grading thus, and set eighteen months as the minimum time in which to complete the work. Two years have passed, and the work is just being finished. None of the work done thus far will have to be abandoned or done over. It takes time and patience.

* * *

Many Sunday school superintendents, having inadequate class-room facilities, hesitate to undertake thorough organization and grading. But a few screw eyes, a handfull of brass rings, a few feet of telephone wire, a few yards of cloth, a few deft fingers, and a little ingenuity will overcome, to some extent, this difficulty. Screw-eyes placed in the front, back, and side walls of the auditorium, wire stretched from front to back, and side to side, with curtains suspended therefrom, gives four isolated class rooms in the four corners of the church, while a few cheap screws will give as many more as may be needed. Some schools have tried this plan and found it admirable. These curtains, draped against the walls of the church, do not interfere with the church services, nor materially mar the appearance. "Out of Zion the perfection of beauty, God hath shined," but nowhere has Jehovah sacrificed utility to artistic finish.

NEWS AND NOTES

By Miss Elizabeth Kilpatrick.

Read Dr. Joseph Clarke's "Fishin' for Men." As Timothy Standby he has made himself noted as well as loved. This book should be in the hands of the clergy and laity, as well as all.

* * *

This good summer time lends itself to sociability and personal contact, and it is devoutly to be boped that all Sunday School people will exert themselves to win members, to hold institutes and conventions, and to enthuse as many persons as possible in this great work.

* * *

There should be a home missionary or "angel adjutant," as it were, in every organized class of men or women, who will be ready and willing, yea, who will hasten to all the town and urban Sunday Schools within reach on Sabbath afternoon, help them organize, take them new literature and methods and assist them in every way possible.

Such real joy comes from this work—the joy of helping others—and the heart feels the joy reflected when a duty is well done.

* * *

Mrs. Neblett's fine class in Houston, Miss., has quite doubled itself in these last days. They have a fine, compact organization, a really magnetic enthusiasm and a most capable teacher, and will soon rank with the largest classes in the Conference.

Mrs. Wadworth's class in Winona is increasing by leaps and bounds, and is a close second to this good Houston class. Nothing is so indicative of the increase in interest of all the people in the Sunday school as the growth of these adult classes.

General sociability, if not merely conventional, promotes broader views and mutuality of interest. The very meeting of people, even of those whose motives are mean and sordid, is in some degree uplifting; hence what joy, help and uplift must come from the meeting of good people with good and world-love motives. The time may come when all the forces which make for sociability will have made our Christendom of one heart, if not of one mind.

The social emphasis has summer for its largest field of usefulness. Statistics tell that it is the season of rampant crime and evil suggestion, so the social workers in this great Sunday School army must be wonderfully wise and loving during these days.

Will not each one take it on his or her heart to be the guiding star to one wandering soul?

* * *

The Sunday school teacher must search the Scriptures.

(John 2:12-13; 5:39.)

Seriously—Acts 17:11; 2 Tim. 2:15.

Earnestly—Joshua 1:8; Psalms 119:12.

Anxiously—John 20:31; Psalms 119:9.

Regularly—Acts 17:11; Psalms 1:2.

Carefully—Luke 24:27; 2 Tim. 3:16-17.

Humbly—Luke 24:45; James 1:22.

The second means of grace never to be neglected is prayer, and indeed no class, teacher or school can progress or radiate all good things without earnest, believing and frequent prayer to the source of every good and perfect gift.

How to pray—Job 37:19; Hosea 14:2; Matt. 6:7-8; 18:19; Luke 11:1-4.

When to pray—Psalm 5:3; 55:17; 86:3; 88:1-13; 142:8; Acts 16:25; Luke 18:1; 2 Chron. 33:13.

Where to pray—Psalms 61:2; 2 Chron. 20:9; Matt. 6:6.

The Druggist Knew From Experience.

I have been selling Dr. Kilmer's Swamp-root for the past three years and those of my customers who buy it speak favorably regarding it. I have used it in my own family with good results, and I believe the preparation has great curative value. You may use this as you like.

Very respectfully,
C. B. RUPE & SON,
By C. B. Rupe, Mgr.,
Seymour, Texas.

Personally appeared before me this 20th day of July, 1909, C. B. Rupe, Druggist, who subscribed the above statement and made oath that the same is true in substance and in fact.

R. C. JANES,
J. P. and Ex-Officio.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 28. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2891.

ROBERT A. MEEK, Editor.
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JULY 13, 1911.

CHAS. O. CHALMERS, Publisher.
Office, No. 512 Camp St.

IF I SHOULD DIE TO-NIGHT.

(The author of this poem is unknown, but it has been found worthy of a place in Mr. Slason Thompson's "Humbler Poets." And we think it deserves even higher rank than has been accorded it. Ben King, the Michigan poet, wrote a very famous parody on this poem, and recited it the night he died at Bowling Green, Ky.)

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hands had wrought,
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore perchance,
And soften, in the old familiar way;
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night.

O, friends, I pray to-night,
Keep not your kisses for my dead, cold brow—
The way is lonely, let me feel them now.
Think gently of me; I am travel worn;
My faltering feet are pierced with many a thorn.
Forgive, O, hearts estranged, forgive I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

(Anonymous.

"ENOCH WALKED WITH GOD."

Then he was never alone. Some people complain that they are lonely in the world. They say no one loves them, no one cares for them, no one understands them, no one calls to see them. The world is cold, their neighbors are not neighborly. Let these lonely people seek the acquaintance of God and they will lose their loneliness. They will have One to love them, One to care for them, One who will not only call on them, but abide with them. They will have company, the best company in the world. They will have a Friend and Companion who will be true, who will never betray them, never forget them, never forsake them. One can trust in this Friend. One can safely confide to him the profoundest secrets Enoch was never lonely, never alone. There are many men now who are never alone. Wherever they go God is with them. On the land and on the sea, at home and abroad, everywhere the Lord is at their right hand.

If Enoch walked with God he walked uprightly. No one can walk with God and in the way of the transgressor at the same time. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." One who does these things does not walk with God. Sin is a dividing, separating force. So soon as Cain murdered his brother he became a wanderer. His sin separated him from his kindred. He was driven by an inward force of moral gravity to go out and go away. So soon as the son made up his mind to live an evil life he separated himself from his home. So soon as the devil entered into Judas he went out from the company of Jesus and his brethren. He could stay no longer. He could not walk with Jesus to the last. Walking with God means walking uprightly. One cannot be at home in the company of a good man and be guilty of even a secret sin. Much less can he be at home with God.

When Enoch walked with God he was not afraid. The world was full of dangers then, as it is now, but none of these things troubled his mind. If one has a powerful friend at his right hand all the time his fears vanish. "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Let those be afraid who are far from God, but so long as he is at my right hand I shall never be moved. Fear is a terrible thing. Some men are all their lifetime subject to bondage through fear. There are many ways of getting rid of fear, but the best way is to walk with God.

It is saying much to say of a man that he walked with God. This was nearly all that was ever recorded of Enoch, and this was enough. To walk with God is more than to invent an airship, or a telegraph, or a steam locomotive, or to write a great poem, or discover a continent. Happy will it be for us if after we are gone men may say that we walked with God. Enoch did something which caused him to be remembered many centuries. He lived thousands of years ago. Many centuries have elapsed since he walked on the earth. Yet his memory has been preserved unto our day. What makes him to be remembered? One thing: He walked with God.

He lived in a dark time, but walked in the light. He lived in a time of abounding wickedness, but walked uprightly. Walking with God he entered into glory. "He was not, for God took him." What a beautiful way to speak of death. To most men death seems terrible. It is hard to die because one must go alone. If he could take his wife and children and friends with him he would not dread the journey so much. But he must leave all and go alone. Not so did Enoch die. "God took him." The Companion of his earthly pilgrimage took him. No one wants to die alone. No one needs to die alone. Walk with God and he will fold your ransomed soul to his loving heart and take you home.—New York Christian Advocate.

HENRY WARD BEECHER'S VIEW OF DEATH.

(An extract from one of Mr. Beecher's sermons, delivered when at the height of his fame.)

I have known morbid people to speculate as to how they were going to look in their coffins. I have known grown people who were full of imagination about the grave. Death is not only heathenish, but barbarous, in their thought.

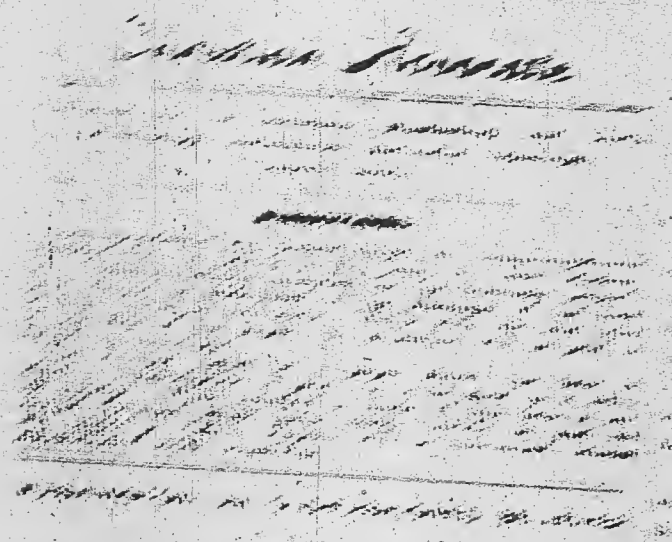
I never think of dying except with pleasure, as I would of translation. To me the mere passing through is nothing; it may be a little longer or a little shorter. I have always hoped it would be very short. I may horrify some people by saying it, but I pray God will give me sudden and instantaneous death. I would rather die by being struck by lightning than die with consumption. If it be God's will that I should become old and tottling, and grow feebler and feebler before I die, I am willing that it should be so; but if I were left to my choice, I should like to break off short, and die a strong man, in the middle of battle; but that is for God to decide, and not for me.

Dying to me is not at all the humiliation of the body. It is the exaltation of the spirit. It is the emergence of the soul from its outward form. It is our development out of this sphere into a higher one. It is not the ushering of men into a state of weakness and gloom. It is the inauguration of a condition of power and joy. It is the moving of the soul in the direction of amplitude and glory. It is the endowing of the soul with the riches of immortal life in its highest forms and its greatest beneficences.

I do not know that a nightingale, sitting in the twilight and singing with all its little soul, has the least idea that the whole neighborhood is charmed with its song; but I can conceive that a soul may be in such a blessed state of experience that it may, like a nightingale, charm the wide circles in heaven with inspiring music.

The Apostle did not care to be unclothed; he did not care to get rid of his burden, except by overcoming it through divine grace; but he desired to be clothed upon. He desired a better manhood—spiritual manhood, heavenly manhood. He did not take a gloomy view of suffering and death, as some are given to doing. I do not think of anything black or smirching when I think about death. I think of gold and precious stones and flashing wings. Some men think of an iron gate with an ugly, grim, jailer, who, with a big key, that is not rusty, turns it often. I think of a "pearly gate," as Milton calls it, which turns on golden hinges. Some men think of dying as they think of disease. I think of dying as the flight of the bird—higher and higher into the purer ether.

Now it seems to me that no thought of death is valid or right which does not leave you stronger, more joyous, happier. I am not going to die downward. I am not going to die toward hell. I mean, by the grace of God, to die toward heaven. And I am going to think of it so as to take some comfort of it beforehand. I am going to shake the tree of life so that if I do not get the golden fruit here, some leaves shall drop down for the healing of my heart.



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many places. I will give you several examples: Camaguey, the most fanatical city on the island, has been stirred like Ephesus of old. Over one hundred people want to come into our church, yet the chapel there will not contain more than one hundred and fifty, and has to be used for both the Cuban and the American congregations. Twenty-five hundred dollars would relieve this congested condition. This amount will be spent by many of our Southern Methodists on a pleasure trip to Europe this summer.

Another case: Santa Clara, the capital of the province of the same name, is in sore need of enlargement also. We have one hundred and thirty candidates waiting to be received into the church, and during our meetings here, in order to accommodate the audiences, the pastor has had to rent chairs, and to remove doors and windows and seat people in the yard. One thousand dollars here would bring relief for the next ten years.

Last, but not least, we have Havana—three hundred thousand people in that great city, the seat of our Candler College. Yet we have no church building. Brethren, we are giving all we have—ourselves, our lives; can you not give us some of your money and personal interest?

Again, we are receiving letters every day asking for other meetings. The members and friends of our churches in other places feel that this is the propitious moment, the hour of opportunity, and we need funds to lengthen the campaign. A postal to Bishop Candler will bring you all the information you may need in regard to the work in Cuba and the present campaign. We crave the prayers of the church in this great work, and beg you to remember us when you pray: "Thy Kingdom come, Thy will be done on earth." Your servant in Christ. H. W. BAKER.

Santiago de Cuba, June 17, 1911.

COMMENDATION AND ELSE.

By Rev. H. P. Lewis.

The year is over half gone, and I have not reported to headquarters or elsewhere. Even a superanuuate ought to report occasionally, in order, if nothing else, that the brethren may know of his whereabouts and what he is doing. I have not been as active this year as last, for reasons best known by persons advanced in age. I said to an old man fifteen years ago, "I discover I am more feeble than I was a few years ago." His reply was, "Ah! my brother, I am sorry to inform you that you will feel the infirmities of age more and more every year." So it is. I am sure I did not superannuate too soon. While I enjoy going and preaching as much as ever, my physical strength will not admit of my going as I once did.

Early in the year, through the courtesy of Rev. J. T Leggett, presiding elder of the Brookhaven District, I talked to a small congregation at Crystal Springs. One good brother gave me $5, and told me my talk did him good. I felt like thanking God and taking courage. Sometimes it helps a preacher, especially us older ones, to know somebody was helped by our preaching. I preached at the "Seashore Camp Ground" a short while before Bishop Keener passed to his home on high. On my return to the "Wesley Hall" with other brethren, some one said to me, "Bishop Keener wishes to see you." I remembered the Bishop was in the congregation and gave close attention while I preached. On reaching the Bishop, he extended his hand and said, "Brother Lewis, I enjoyed your sermon; it did me good, and I felt like I ought to tell you so." I bowed my head and wept. I felt humble and grateful. Dr. Richard Abby, late of the Mississippi Conference, seldom, if ever, failed to speak encouragingly to a brother preacher whose sermon helped him. His custom was to go to the brother, take him by the hand, whisper in his ear, "Your sermon helped me," then walk out and go home. He was so unlike a certain D.D. elsewhere in our State who seldom failed to criticise, sometimes a little severely, when he heard a sermon. I suppose that it is right sometimes.

When I was a young preacher, after preaching the best I could on one occasion, I called on a brother to conclude with prayer. He did so. Among other things in his prayer, he told the Lord he reckoned the young preacher did the best he could. Yes, I had done the best I could, but I did not feel like shouting when the brother said so in his prayer. I preached in Rocky Springs more than fifty years ago, then called on Brother Owen (Little Tommy Owen we called him) to conclude. He said, on rising to his feet, "We will be dismissed," and pronounced the benediction. Some one said, "Uncle Tommy, what is the matter with you to-day? You usually give us a talk!" His reply was, "I really thought the benediction was the best part of the service." I said nothing, but have often thought of the matter. That was in 1860.

I have during the year preached twice at D'Lo, twice at Harrisville, once at Bethany, all on Brother R. T. Nolen's work. I found Brother Nolen doing well. His people seem fond of him. I have preached twice in Brandon, and find the young preacher there doing well. His people love him. While at Brandon I went around to the courthouse and saw the place where I sat when I received my first appointment, more than fifty-three years ago. The third Sunday in May I was at Montrose. I preached four times while there. One brother said to me, "We have the best preacher we ever had and the best pastor." The school there (Montrose Training School) is in good hands and is prospering. At Vancleave I spent ten days, preached three times and conducted one prayer meeting. Everything is working well. The preacher and people seem to be in love with each other. That was a wonderful meeting at Mt. Pleasant where Wiley Ferguson helped Jim. The last Sunday in April, I preached twice at Porter's Chapel, near Vicksburg, on the Oak Ridge work. Brother Massey, the pastor, is doing nicely. It was quite a treat to get back to one of my old charges. We had dinner on the ground and a good congregation. In the afternoon I baptized two children whose parents were Episcopalians. I found Wash Ferguson the same big, big-hearted man he was years ago. We need more such men. I have preached four times here in Jackson: twice at Rankin Street Church, once at Galloway's Chapel, and once at First Church. Altogether, I have preached about twenty-five times so far this year.

BETTER OBSERVANCE OF THE SABBATH NEEDED.

Having observed the tendency among some of our church people to fail in the observance of the Christian Sabbath, I am constrained to call the matter to their attention and ask them to stop and think.

Shall we compromise with Satan? To this we could never give our consent, and yet we do compromise with him when we violate God's law by failing to keep holy the Sabbath day. His law, the highest of all, says we shall work six days, and says with equal force that we shall rest the seventh. Christ lived in this world and conformed himself to that law, and we are inexcusable when we fail to follow Him.

O, how many professing Christians patronize the Sunday newspaper, the Sunday ball game, iced cream parlors, and various other things, which in their place are legitimate enough, but when used as a means of desecrating God's holy day they become a stench in the nostrils of God.

One writer said, "Do not touch the Sunday newspaper; take it out of the house with tongs, for it is dangerous, even worse than a snake." Dear friend, if a snake were loose in your house, would you sit still and wait for it to bite some member of the family? If not, how do you justify yourself for trifling with that which is far more dangerous?

If we were asked to go to the photograph gallery on Sunday, we would refuse; yet on Sunday mornings some of our Sunday school classes will assemble and have their picture made. How can we endorse such acts, and spread such influence among the children, the hope of the country? Some may say I am wrong: To such a one I say, Go read your Bible and notice where God says, "Remember the Sabbath day to keep it holy." Why does the photographer make the picture, if not for the money? We all agree that he is desecrating the Sabbath, and wherein we are less guilty, I fail to see.

How can we expect our prayers to reach God when our life is wrong, and in that last great day, will we not have to answer for these trangressions?

"How careful then ought we to live,
Who such a strict account must give."

Let us then raise our standard higher and stay by our convictions, that we may get nearer to God and be more fruitful in his service. THINKER.

REPORT OF THE HOSPITAL COMMITTEE OF THE MERIDIAN DISTRICT CONFERENCE.

Your hospital committee wish to make the following report:

We note with much pleasure the fact that our great Church is awakening fully not only to the importance and magnitude of the work of relieving and curing the sick and afflicted, but also to the fact that this is its bounden duty, and hence is planning and erecting the best possible buildings for its accomplishment.

The Homertoberman Hospital and Deaconess' Home, located in Los Angeles, Cal., is doing good work under the management of the Woman's Missionary Department of our Board of Missions, although it is only a three-story building, with but nine rooms and one ward with four charity beds.

The Wesley Memorial Hospital, located in Atlanta, Ga., a $100,000 dollar memorial to the zeal and enterprise of the South and North Georgia Conferences; is doing a most excellent work. In less than five years it has treated 2,365 patients, 1,194 of whom were unable to pay the cost of their treatment.

The Barnes Hospital, with nearly $2,000,000 in hand, will be located in St. Louis, on a lot with a frontage of 1,400 feet. It will begin with a capacity of 320 beds for patients.

The Galloway Memorial Hospital is a proposed $250,000 building to be erected in Nashville, Tenn., as soon as possible.

With inexpressible delight, we can declare that our own Conference is not asleep on this great question, but is planning through its Hospital Commissioners, in co-operation with the Hospital Commissioners of the Memphis and North Mississippi Conferences, for a $250,000 hospital to be located in Memphis, Tenn.

To this end, the united Hospital Commissioners have seen proper to select our brother, H. M. Ellis, as the general agent, to secure the necessary funds for its erection and equipment, therefore, be it resolved,

1—That we feel by this selection the Mississippi Conference has been honored, and the commissioners wise and judicious in their choice.

2—That we will not only most cordially welcome Brother Ellis into our homes and charges, but that we will most earnestly pray for him and heartily co-operate with him in his great work.

3—That our secretary is hereby requested to send a copy of this report and these resolutions to Brother Ellis.

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Church News

Bishop Berry, of the Methodist Episcopal Church, is spending the summer on his farm near Lake Chautauqua. His present address is Bemus Point, N. Y.

* * *

Los Angeles has been selected as the place for holding the International Convention of the Christian Endeavor Society in 1913. These meetings are held every two years.

* * *

A million dollars has recently been contributed to the Congregational Church for foreign missionary work by a friend who will not allow his name to be made public. This is said to be the largest single donation ever made to this cause.

* * *

It has been announced that Rev. O. F. Sensahaugh, presiding elder of the Oklahoma City District, has been chosen president of Epworth University, the school which is being established by the Southern Methodists in that State. It is expected that this institution will be opened in September.

* * *

The Methodist Episcopal Church has an invested Superannuate Endowment Fund of $3,560,569. The amount paid out to these retired veterans last year was $835,843. Most of this sum, of course, came from the assessments, hut the endowment is now sufficiently large to help considerahly, and it is still being increased.

* * *

When Bishop Lamhuth goes to Africa in August, he will be acompanied hy Rev. John Gilhert, who will enjoy the distinction of being our first missionary to the Dark Continent. He was the first student to matriculate at the Paine Institute when it was opened in 1883, and is a graduate of that institution. He will go to Africa as the representative of both our Church and the Colored Metbodist Episcopal Church.

* * *

In a meeting recently conducted at Toledo, Ohio, by Billy Sunday, there are said to have taken place 7,323 conversions. Like Sam Jones, Mr. Sunday arraigns sin mercilessly in plain and pointed language that everybody can understand, and the Master greatly honors his messages. Faithfully proclaimed by men whose hearts are on fire with love and zeal, the gospel is still the power of God unto salvation.

* * *

General Clement A. Evans, who died at his home in Atlanta on July 2, and who was Commander-in-Chief of the Confederate Veterans in 1908-9, was a superannuate member of the North Georgia Conference. He entered the itinerant ministry after having served through the Civil War, and gave to the Church twenty-five years of active service. He was the author of "A Military History of Georgia," and edited "The Confederate Military History."

* * *

The Northern Methodist Church has a mission in New York City, where within a few blocks 43 languages are spoken. In this polyglot population are over 10,000 Russians, many of them having been driven into exile by tyrany. Many are Russian Jews, and many, though helonging to the Greek Orthodox Church, have lost all interest in ritualism and are drifting rellgiously. The mission workers are seeking to reach all classes, regardless of natlonallty or the tongue spoken, and are meeting with not a little success.

* * *

The press dispatches announce that Judge J. M. Dickinson, formerly head counsel for the Illinois Central Railroad and later Secretary of War of the United States Government, has been tendered and has accepted a place in the law faculty of Vanderbilt University. It is stated he will teach Federal law principally. Judge Dickinson is one of the first lawyers of the South, and we predict that he will achieve much distinction in his new field of work. He is a native of the State of Mississippi.

* * *

The Minutes of the General Assembly of the Southern Presbyterian Church show the strength of that denomination in the leading cities of the South to he as follows: Atlanta has 4,317 communicants, Louisville 4,143, New Orleans 3,908, Richmond 3,830, Birmingham 3,237, Nashville 3,195, Memphis 3,137, Charlotte 2,942, Houston 2,065, Dallas 1,784, Fort Worth 1,647, Lynchburg 1,594, Wilmington 1,574, Norfolk 1,456, Charleston (W. Va.) 1,425, Greensboro 1,390, St. Louis 1,319, Kansas City 1,275, Knoxville 1,138, San Antonio 1,128.

* * *

The official board of the First Baptist Church of Dallas, Texas, at a recent meeting passed a resolution releasing their pastor, Dr. George W. Truett, for three weeks, and requested him to devote the time to the promotion of the prohibition cause in that State, where a vote is soon to be had to determine whether the commonwealth shall be made dry by a general law. Dr. G. C. Rankin and the Texas Advocate are also doing heroic service in this great battle. In every part of the country the Baptists and Methodists are standing shoulder to shoulder in the warfare against the iniquitous saloon.

* * *

New York City is said to be the greatest summer resort in America, and the churches there try to secure ministers of unusual attractiveness to dispense the Word at this season. Bishop Gailor of Tennessee is the preacher at the Cathedral St. John the Divine for the month of July, and he will be followed for a part of August by Dean Hodges, of England. The Fifth Avenue Presbyterian Church is to have a series of sermons by famous English and Scotch ministers until September. St. Bartholomew's is to have again Rev. J. Stuart Holden, of London, and Trinity Church has secured the services of Bishop Williams of Michigan and Bishop Weller of Fon du Lac. Many tent and park religious meetings will also be held both on week days and Sundays.

FROM THE TREASURER OF THE BOARD OF MISSIONS, MISSISSIPPI CONFERENCE.

As treasurer of the Board of Missions I wish to make this appeal to the brethren of the Mississippi Conference in behalf of our pastors serving missions. After a careful inspection of the records I find that these preachers are poorly paid at best. With the help of the Board their salaries are entirely inadequate to meet even the necessary expenses of themselves and families. It is a fact, also, that these small salaries are not even met either by the charges or the Board when due, but the bills of these hard worked and poorly paid men must be carried by their creditors, sometimes under protest, until the end of the year. This policy is not only not business, but works hardships that in some measure, at least, are avoidable. For instance, some of our strongest charges financially have not paid one cent on either of the mission assessments this year, and many other charges have paid only nominal amounts. Now, brethren, there is hardly a charge within the Conference that could not pay one half of these assessments as easy by the middle of the year as it could pay the remaining half by the end of the year. This matter is wholly with the pastors. Brethren, will you not get out after these assessments at once and remit one-half, at least, within thirty days? It can be done; will you do it? This is the ouly solution of this delicate and difficult matter. Then our mission pastors will find that their lot is not nearly so hard as at present.

The Conference is assessed for foreign missions $15,000, of which $1,867.59 has been paid, making approximately twelve and one-half percent, with seven months of the Conference year gone. The home and Conference mission assessment is $11,500, of which $2,227.17 have been paid to date, approximately fifteen per cent. With this showing a charge on the Board that is to receive $100 would be entitled to hut $15 for the first seven months of the Conference year.

The treasurer has written the presiding elders and many of the brethren urging greater effort in bringing up these assessments in full for the seven months already past. But, with the many duties of a large pastorate, you see the impossibility of his writing every pastor on this subject. Hence, the church paper is resorted to in order to acquaint the Conference with the situation.

This is purely a business proposition. These poorly paid pastors on missions must have relief. Each pastor in the Conference is in the same relation to them that the hoard of stewards is to him. When he gets out and hustles they get their money; otherwise they do not. Stir up your board of stewards where they are looking after these collections and tell them we must have the money, must have it at once.

The treasurer requests every pastor to send him the assessments made on his charge hy the district stewards, hoth for foreign and home and Conference missions this year. Furnish this information with your check for one-half the mission assessments within thirty days. Yours fraternally,

CHAS. W. CRISLER,
Treasurer Board of Missions.

Vicksburg, Miss.

REPORT OF SUNDAY SCHOOL MISSIONARY.

To give the Louisiana Methodists an idea of my work and movements for the first six months of the year, I make this itemized report from the data submitted to the Sunday School Board from month to month. I have visited and helped in some way in the Sunday school work at the following places: Colfax, Montgomery, Polock, Selma, Rochelle, Jena, Edén, Trout, Opelousas, Say's Chapel, Oak Grove, Glenmora (at three churches), Columhia, Melville (at three churches), South Mansfield, Bon Ami, Gibbsland (at two churches), Mooringsport, New Orleans, Lake Charles, Shreveport and Ruston (at District Conferences), Whitecastle, Memphis Field Worker's Conference, Haynesville (at two churches), Vernon (at three churches), Sloan, Boyd's Mission (at two churches), Kingston, Shreveport Epworth League Conference, Queensboro (Shreveport), Caddo City, Doyline, Church Point, Branch, Long Point (Moxie), Alexandria Board Meeting, Jennings, Gueydan, Indian Bayou, Harrisonburg, Jonesville, Mermenteau, and the Ruston State Epworth League Conference.

In all, I have traveled 8,621 miles by rail, 321 by buggy, made 78 addresses, preached 16 children's sermons, held 37 round-table councils, organized 11 Sunday schools, 24 home departments, 22 cradle rolls, 3 teacher-training classes, 8 Wesley adult Bihle classes, established 11 teachers' libraries, graded 1 school, put maps into 2, placed Adult Student, Boys and Girls, Visitors, etc., into quite a few, raised $37.30 for local Sunday school equipments, $30.20 for the board, and have had an expense account of $79.01 for traveling expenses and postage.

P. O. LOWREY.

NOTICE.

To the Members of the Newton District Conference:

The Newton District Conference for the current year will open at Union, Miss., with the opening sermon by Rev. J. C. Long, at 11 a. m., Wednesday, the 26th inst., and the first business session will open at 2:30 p. m., the same day.

The train schedules are such that all members may leave home Wednesday morning, and reach Union in time for the opening of the first business session.

Union is on the N. O., M. & C. R. R., twenty miles north of Newton. The schedules of trains on said road at Newton are: North-bound, 8:12 a. m. and 12:58 p. m.; South-bound, 9:10 a. m. and 5:01 p. m. The schedules at Newton on the A. & V. road are: West-bound, 4:05 a. m., 8:05 a. m., 12:16 p. m., and 5:13 p. m.; East-hound, 12:35 a. m., 11:25 a. m., 4:42 p. m., and 8:53 p. m.

These schedules give very convenient connection at Newton.

We want every traveling preacher, local preacher, and lay delegate in the district to attend.

The local preachers who cannot attend will please to send written reports. Failure to do so is cause for censure. (See Par. 590, Discipline 1910.)

The pastors who have not already done so, will please to send me, at their earliest convenience, the names of their lay delegates.

Let all who expect to carry their wives, or any members of their families to conference, notify Rev. C. C. Evans, Decatur, Miss., that provision may be made for their entertainment.

All members of and visitors to the conference will confer a favor on Brother Evans hy notifying him of the time they expect to arrive at Union.

Following are the Committees:

License to Preach—W. W. Graves, H. F. Tolle, W. H. Lane.

Recommendation for Admission on Trial—M. M. [illegible], W. A. Hays, A. M. Broadfoot.

Orders—J. M. Weems, J. A. Moore, W. J. Dawson.

Respectfully T. J. O'NEIL, P. E.

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Secular News and Comment

England is said to have 11,500 ships engaged in foreign trade; Germany over 2,000, and Japan nearly 1,000. The United States is said to have only nine ships thus employed.

* * *

A bill has been introduced in Congress providing for the erection of a National Archives Building, designed to be a depository for the Government records and papers not in current use.

* * *

Joseph Chamberlain, the famous British statesman, celebrated his seventy-fifth birthday in his home at Highbury, England, on July 8. He was the recipient of congratulations from all over the world. His health is stated to be fairly good.

* * *

Prof. Simon Flexner, of the Rockefeller Institute of Medical Research, has demonstrated that infantile paralysis is transmitted by the house fly. If with the indictments against him the house fly is not put out of civilization it will be because there are so many stupid and uncivilized people.—Wesleyan Christian Advocate.

* * *

Mr. Frederick A. Keep, a wealthy lumber man, who formerly spent considerable time in New Orleans, but who recently died in Paris, donated in his will $1,000 to the Eye, Ear, Nose and Throat Hospital of this city. Mr. Keep's estate is valued at $1,000,000. He was a brother-in-law of Miss Mabel Boardman, the head of the Red Cross Society of America.

* * *

Thomas E. Watson, the noted populist leader, announced his candidacy for the office of United States Senator from Georgia on the 7th inst. In view of the fact that the State is overwhelmingly Democratic, it is not likely that he will command much following. The general impression is that the Legislature will probably elect Governor Hoke Smith.

* * *

It is announced that the Audubon Society of Texas will seek to have the Legislature of that State make it unlawful to kill doves at any season. It is claimed that they are very valuable assistants to the farmer in destroying noxious weeds, and as proof of this it is stated that an examination of the stomachs of three doves, recently made by scientists, disclosed the fact that they contained between 23,000 and 24,000 seeds of pernicious weeds and grasses.

* * *

Statistics recently made public by the Census Bureau at Washington show that the cities of the United States are increasing in population at a rate much faster than the rural sections. During the past ten years the percentage of people living in cities of more than 2,500 inhabitants increased from 40.5 to 46.3. Twenty years ago the percentage of the population in such incorporated places was 36.1. In 1910 the urban population of the United States was 42,622,383, and the rural was 49,348,883, 53.7 per cent.

* * *

King George and Queen Mary, accompanied by the Prince of Wales and Princess Mary, visited Ireland last week, and were accorded a hearty reception by the people, who are said to have been flattered by the fact that the royal family visited their country before going to Scotland or Wales. In the decorations, however, the Irish flag and the stars and stripes of the United States are said to have been much in evidence. His Majesty's remarks at Dublin were appropriate and expressed his deep interest in the welfare of his subjects on the Emerald Isle.

* * *

Governor Deneen, of Illinois, has recently received from King Victor Immanuel III of Italy a royal document and a silver medal as an expression of the appreciation of the Italian people of the assistance rendered them by the chief executive and citizens of Illinois after the earthquake in December, 1908. Quite a large sum reached the sufferers from this source at the time when it was most urgently needed. The outbursts of philanthropy which for many decades have followed great catastrophes, is an eloquent attestation of the fact that the Christ spirit is coming more and more to dominate the world.

* * *

The Kansas Supreme Court in a recent decision upheld the bloodhound as an agent of justice, holding that if the dog has been proven accurate in following the trail of human footsteps, that his pursuit of an individual from the scene of a tragedy should be accepted as very strong, if not conclusive evidence. The case under consideration was that of a man named Glen Adams who was charged with murdering a farmer and convicted with no proof, except that bloodhounds caught up a trail where the crime was committed and followed it to Adams' home, six miles away, and that the tracks corresponded to the shoes that he wore. The lawyers for the defense contended that the evidence was insufficient to warrant conviction, but the Court refused to reverse the case.

* * *

It has developed that Christian Science has at least one advocate in the United States Senate. While the bill creating a National Health Department was under consideration on July 6, Mr. Works, of California, opposed it on the ground that Christian Science furnishes the true method of overcoming disease. He stated that both he and his wife have been greatly benefited physically by the teachings of this cult. The Christian Scientists throughout the country are said to be strongly opposed to the establishment of a National Bureau of Health, and it is stated that they are doing all they can against the measure now pending in Congress. That a United States Senator should be so deluded, should occasion little surprise. The educated and intellectual have their idlosyncrasies as well as the illiterate. Alfred Russell Wallace, the eminent English scientist, is a Spiritualist and believes in many of their ghost stories, etc. Dr. Fitchett in his brilliant book, "Wesley and His Century," devotes a chapter to the great preacher's "odd opinions." The common sense of the people in general may be trusted with far more confidence than the views of any single individual, no matter how large may seem to be his intellectual reach.

MILLSAPS COLLEGE—ITS WORK AND NEEDS.

By Rev. T. B. Holloman, D.D.

During the nineteen years of its history the writer has attended many of the public gatherings at this college, and since he was honored ten years ago with a seat in its Board of Trustees, has not missed a single session. At the session just closed it was his pleasure to be present (with the exception of Thursday evening) during the entire Commencement season. During this time I mingled considerably with the student body, the faculty and the citizens of Jackson, and feel that I risk nothing in saying that, among all, the interest in the success of the college was never greater. And the college spirit among the student body was at high water mark, the very atmosphere being full of enthusiasm and suggestive of greater things for the institution. The enthusiasm of the students was evidenced by a college mass meeting at which they adopted as a slogan. "Four Hundred Students Next Session."

The zeal of the faculty came out, not only in their splendid reports of the work accomplished, but in the plans suggested for greater advancement on all lines. If any differences existed, they were so completely overshadowed by the desire and determination on the part of all to build up a larger and a stronger Millsaps that they were not heard of. It is the conviction of those in immediate touch with the workings of the college that the campaign to secure four hundred for the next session will be easily successful.

To have reached the position of equality with the oldest institutions of learning within the short period of twenty years, certainly justifies the claim of Millsaps to the fullest support of the Methodists in the State of Mississippi. As a member of the committee on improvements for several years, the writer is in position to say that the grounds of the campus were never more attractive, nor the buildings more comfortable, nor in better condition than at the present. The setting apart of Founder's Hall as a home for the younger students, under the supervision of an accomplished, experienced matron, is a step long contemplated in the interest of the college and for the greater safety and comfort of the boys.

Many of the suggestions made in the comprehensive report of President Hull, the Board did not see its way to grant, except in part. But though the lack of funds and a steadfast determination of the Board to incur no debts would not allow all, the most needed were provided for and sanguine hopes were expressed that our finances would soon enable us to meet every demand for advance movements.

The truth is, Mr. Editor, Millsaps, like all growing, flourishing institutions, needs more money. The very success which the college has achieved creates the demand. Another hundred thousand dollars of endowment would not be too much to meet the expanding conditions of the institution. The recommendation of President Hull for the establishment of a chair of Biblical Literature, such as forms a part of the Trinity Colege in North Carolina and the Southwestern University in Texas, was received with great favor by the Board, but the need of funds to make this advance forbade action for the present. That such a department is needed there is no doubt, and if properly presented to the Methodists of the State, this writer is forced to believe that they would provide for the endowment of such a chair.

If it were not that every organization in the church had laid its hand upon the children, we would suggest that the Sunday schools of the State take the matter in hand. In round numbers, there are one thousand Sunday schools in the two Conferences, representing 60,000 scholars. This host of workers are certainly enough to assure $30,000 or $40,000 to care for this department. This writer hopes to see the day when every educational institution of every grade in our great Church shall have such a chair, and when a full course of instruction in Bible literature and history shall be required to secure a degree. Begging pardon of those who may read and of you, Mr. Editor, I close, but I just wanted to submit these reflections.

A GENEROUS GIFT.

Dear Brother Meek: The following extract from a letter received by the treasurer of the Board of Missions this evening does my heart good:

"I see from a call you have made to the pastors that you, the Board, are greatly in need of funds for your Home Mission work. I am sending you my personal check for $100. This is above the tenth that I always give to God. In fact, I have already promised more than a tenth of what I expect to make this year. But I assure you that it is a great pleasure to send this hundred dollars to you for our brethren who are serving the poor works and are in need. God bless every one of them."

After reading the above, we can better understand what St. Paul meant when he said, "The Lord loveth a cheerful giver." Notice, that this $100 is over and above the tenth of this year's income, hence, is purely a gift. Who will be next?

Yours fraternally,

CHAS. W. CRISLER, Treasurer,
Board of Missions, Mississippi Conference.
Vicksburg, Miss., July 5, 1911.

A STRONG ENDORSEMENT.

In his eloquent introduction to The Modes Of The Heavenly Life, by Rev. Walter G. Harbin, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

" * * * It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

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By the same author: A Man Wanted, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrah wrote: "I would be glad if every young man in the land could hear this address."

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Concerning Missions.

MEETING OF THE MISSISSIPPI CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Annual Conference of the Woman's Foreign Missionary Society of the Mississippi Conference was held at Jackson, May 24-28. The first meeting of the Conference was on Wednesday evening. After a hymn and prayer, Mrs. Geo. C. Swearengen made the address of welcome, and Mrs. T. M. Searles made the response. There were happy greetings to the Conference from Mrs. W. A. Borum of the Baptist Church, Mrs. R. L. Price of the Christian Church, and Mrs. James Black of the Capitol Street Methodist Church. Miss Emily Butt addressed the Conference in the interest of the juvenile reformatory work.

Thursday morning the regular business was taken up. The Conference officers made their reports during the morning session, and in the afternoon interesting and helpful papers were read by Mrs. R. M. Hand on "Missionary Literature and Mission Study," and by Mrs. T. B. Clifford on "Christian Stewardship."

Friday, Mrs. A. F. Watkins made her report on the Council Meeting, and the important question of union was discussed by the Conference, acting as a committee of the whole. The members of the Executive Committee of the Home Mission Conference who were present were accorded the privileges of the floor and took part in the discussion. The committee of the whole resolved that the Executive Committee of the Foreign Missionary Society meet that of the Home Mission Society for discussion of the union of the societies. The report of this meeting is as follows:

Mrs. T. B. Holloman called the committee to order, and Mrs. Bessie Lipscomb was elected Chairman. Prayer was voiced by Mrs. Holloman. Mrs. Charles McQueen was elected Secretary. The following resolution was adopted: "Whereas, the Executive Committee of the Woman's Home Mision Society and the Execntive Cammittee of the Woman's Foreign Missionary Society in joint session have considered the snbject of the unification of the Conference societies; therefore, be it resolved,

"That the Executive Committee of the two Conference societies meet in joint ad interim session next January, and then and there plan for a joint annual meeting, at which time a vote can be had from the auxiliaries on this matter."

The following resolution was also offered and adopted:

Resolved, That the District Secretaries of both Home and Foreign Societies be instructed to organize adult missionary societies as far as possible with Home and Foreign departments, and report organization to the Conference Secretaries of both Home and Foreign Societies of the Mississippi Conference.

The committee decided to hold a joint executive meeting at Capitol Street Church, Jackson, in January—a definite date to be fixed later. The following resolution was offered and adopted:

Resolved, (1) That the District Secretaries be instructed to organize new auxiliaries according to the Constitution given by the Missionary Council; (2) That all societies now collecting a voluntary membership fund, and those who shall agree to do so, be requested to send all surplus above the ten cents per member to each society and contingent fees, and minutes, as a surplus membership fund.

"Blest Be The Tie" was sung and the committee stood adjourned.

Saturday morning the reports of the committees were heard and other miscellaneous business attended to. In the afternoon, the election of officers for the next year was held and resulted as follows: Mrs. Bessie W. Lipscomb, Brookhaven, president; Mrs. A. F. Watkins, Hattiesburg, corresponding secretary; Mrs. A. E. Wyatt, Natchez, recording secretary; Mrs. G. C. Kendall, Meridian, treasurer; Mrs. T. B. Clifford, Yazoo City, first vice-president; Mrs. S. S. Ferguson, Meridian, second vice-president; Mrs. W. H. LaPrade, Meridian, third vice-president; Mrs. W. C. Lowry, Jackson, auditor; Mrs. O. S. Lewis, press superintendent.

The District Secretaries are as follows: Jackson District, Mrs. J. C. Cavett; Newton District, Mrs. Reese Price; Port Gibson District, Mrs. T. M. Searles; Meridian District, Mrs. R. M. Hand; Brookhaven District, Mrs. McClesky; Hattiesburg District, Mrs. G. H. Thompson; Seashore District, Mrs. R. L. Favorite.

The Conference was honored by the presence of two missionaries who are at home on furloughs: Dr. J. J. Newton, of Japan, and Miss Bettie Hughes, of China. Dr. Newton made two very inspiring addresses on Sunday.

In summing up the treasurer's report, it was found that the collections of this year were $400 in excess of those of last, making this year's total $7,000. One thousand dollars of this was a special donation from one great-hearted woman.

The Conference was, indeed, glad to have presented to them a new missionary candidate. This new candidate is Miss Jessie E. Mounger, of Port Gibson, Miss. For several years Miss Mounger has been a teacher in Whitworth College, and has proven herself capable of the highest mental and spiritual attainments. She was joyfully accepted by the Conference, and when her work of preparation at the Scarritt Bible and Training School is over, we feel sure that she will be accepted by the Board of Missions.

It would be impossible for the members of the Conference to express the appreciation we have of the hospitality of the Jackson people. It will be very difficult indeed for anyone else to surpass them.

MRS. O. S. LEWIS,
Press Superintendent, W. F. M. S.
Brandon, Miss.

TREASURER'S REPORT,

Board of Missions, Mississippi Conference.

The treasurer of the Board of Missions of the Mississippi Conference submits his quarterly report as follows, beginning April 1st, ending June 30th:

	Missions—For.	Missions—Home.
Brookhaven District—		
Hazlehurst	$30.00	$ 40.00
Magnolia	22.50	.....
Adams	5.00	5.00
Osyka and Liberty	40.00	65.00
Brookhaven	50.00	35.00
Meadville	18.50	13.25
Scotland	15.00	15.00
Crystal Springs	27.54	30.00
Topisaw	30.00	.....
Pearlhaven	.....	10.00
North Wesson	.....	10.00
Barlow	11.00	5.00
Buford	.....	10.00
Total	$239.54	$238.65
Hattiesburg District—		
Prentiss	$ 10.00	$ 10.00
Taylorsville	30.00	20.00
Magee	12.55	10.00
New Augusta	18.00	10.00
Collins	27.50	28.00
Lucedale	29.00	26.00
Eucutta	5.00	10.00
Richton	25.00	20.00
Broad Street	25.00	25.00
Main Street	101.00	.....
Ellisville	.....	13.00
Seminary	45.00	.....
Total	$227.05	$272.00
Jackson District—		
Sharon	$ 5.00	$ 5.00
Florence	25.00	25.00
Madison	25.00	.....
Benton	17.50	7.50
Brandon	15.00	15.00
Canton	25.00	25.00
Deasonville	25.00	20.00
Camden	5.00	5.00
Harrisville	10.00	10.00
Fannin	6.00	10.00
Flora	8.93	25.00
Rankin Street	5.00	15.00
Satartia	10.00	15.00
Yazoo City	52.50	40.00
Thomasville	7.30	.....
Total	$247.23	$217.50
Meridian District—		
Lauderdale	$ 15.00	$ .....
Central	34.78	.....
Shubuta	50.00	35.00
DeSoto	7.00	8.00
Binnsville	8.18	5.46
South Side	30.00	22.50
Seventh Avenue	.....	14.20
Matherville	.....	14.20
Poplar Springs	.....	13.30
Vimville	.....	5.30
Waynesboro Circuit	.....	15.00
Total	$144.96	$132.66
Newton District—		
Philadelphia	$ 20.35	$ 20.00
Forest	20.00	20.00
Montrose	10.00	10.00
Carthage	6.00	5.00
Bay Springs	10.00	10.00
Pachuta	20.00	20.00
Laurel, Kingston	10.00	10.00
Sixth Street, Laurel	.....	10.00
Walnut Grove	.....	11.25
Total	$ 96.35	$116.25
Port Gibson District—		
Silver City	$ 17.50	$ 27.50
Pearl Street, Natchez	22.50	19.00
Washington	5.00	5.00
Crawford Street	26.54	75.00
Oak Ridge	10.00	10.00
Rockey Springs	20.00	.....
Jefferson Street	.....	48.60
Total	$141.68	$185.10
Seashore District—		
McHenry and W.	$ 20.00	$ 20.00
Howison	20.00	.....
29th St., Gulfport	8.75	7.00
Logtown	50.00	50.00
Mentorum	5.00	10.00
Oak Vale	.....	4.00
Escatawpa	.....	10.00
Bay St. Louis	.....	20.00
Long Beach	.....	5.00
Columbia	.....	50.00
Total	$103.75	$176.00
The following specials have been received:		
Brandon, Layman's Mov't		$ 57.25
C. T. Noble, Palmore Institute		10.00
Z. Z. Linton for P. H. Enochs, subscription to Nashville Training School		188.77
Total		$256.02

Respectfully,

CHAS. W. CRISLER, Treas.
Board of Missions, Mississippi Conference.

SUMMER CONFERENCE OF LAYMEN'S MISSIONARY MOVEMENT.

Three general interdenominational missionary conferences have been planned for this summer by the Interdenominational Laymen's Missionary Movement in co-operation with the several denominational movements. These will be held at Lake Geneva, Wis., Aug. 2-6; Silver Lake, N. Y., Aug. 5-10; and Mt. Gretna, Penn., Aug. 29th to Sept. 3rd.

It is very desirable that Southern Methodism should be well represented in one or more of these conferences. That which is most accessible to our constituency is the Lake Geneva meeting, Aug. 2-6. A special invitation to attend this meeting has been extended to all Southern Methodists through the office of the Laymen's Missionary Movement in Nashville.

The conference will combine a very strong missionary program and opportunity for study of the broader work of missions with an attractive vacation trip to a region of remarkable beauty and charm. The conference will be held at the Y. M. C. A. camp, a superb place for meetings of this kind, and cottage or tent life may be enjoyed, as desired. The program will present a number of the best known missionary leaders of the nation, lay and clerical, and a number of missionaries also. The afternoon will be given to recreation, for which abundant provision will be made. Delegates may take their families, if they wish, and stay as late as Aug. 14, thus giving opportunity for a delightful vacation.

All further information may be had of F. J. Michel, 19 South LaSalle St., Chicago, or of the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

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Mrs Lucy Murray.

In every busy crowd we meet
Some heart is always aching;
Though earth is thrilled with melody,
Some heart is always breaking.

The one who needs your smiles today,
To-morrow may bo sleeping;
O scatter seeds of love and cheer,
For soon will come the reapIng.

Waste not your choicest perfume o'er
A soul from life departed,
But break your alabaster hox;
Anoint the broken-hearted.

Pour happy smiles and loving deeds
Upon life's stream of sorrow;
The present fill with fragrance sweet;
Wait not until to-morrow!

—Southern Churchman.

HIS FIRST DOLLAR.

Many years ago a boy left home to seek his fortune. All that he had was tied up in a bundle which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat.

"Well, William, where are you going?" asked his friend.

"I don't know," William answered: "father is too poor to keep me at home any longer and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap-making and candle-making, at which he had helpcd his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a IIttle advice, and then I will let you go."

They both knelt upon the towpath (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave him this advice: "Some one will soon be the leadiug soap-maker in New York. It can be you as well as any one. I hope it may be. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy reached the city he found It hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal hoat captain. He was then led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said: "If the Lord will take one-tenth, I will give that." And he did; and ten cents of every dollar were sacred to the Lord.

Having a regular employment and being faithful and interested, he soon became a partner. After a few years his partner died, and William became the sole owner of the business.

He now resolved to keep the rest of his promises to the old captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord and carry one-tenth of all his income to that account. He prospered; his business grew; His family was hlessed; hls soap sold, and he grew rich faster than he had hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his children, settled all hls plans for life, and then devoted all his income to the Lord. He prospcred more than ever.

This is the story of Mr. William Colgate, of Colgate & Co., who has given millions of dollars to the Lord's cause and left a name that will never die.

THE STORY OF A PICTURE.

"Don't drink it! There is poison in wine, father. Miss Mary at the school, she say so," said Guido covering the wine glass on the table with his small brown hand.

"Ha! ha!" laughed the peddler. "You gotta be smart boy. Know more than your old father, yes? You go no more to that school."

Guido jumped up quickly aud ran to his mother.

"O carissima!" he sobbed. "He say I go no more to the school where are llowers and music and Miss Mary!"

The Italian woman stroked the hoy's hair gently.

"I begged you to not talk of the wine. Your father thinks he knows."

"I do know," sneercd the peddler, "that a boy must do what his own father says. It is the law. I sell many statues to-day and so I drink a glass of wine to feel good about such fine business."

The woman winced as if she had felt a blow.

"It is no the way to do right and I am tired. You will be drunk by night."

The thought of the little boy sobbing on her breast strengthenel her in a sudden new purpose.

"I want Guido to be a good man," she went on, "and if you drink all the time, soon he drink, too. I will not have it so. If you keep him from school where he is happy, if you drink we can not stand it."

The half drunken man rose threateningly.

"He is mine," he cried. "If I go on the streets and sell images for him, he must do what I say and you, too. You are my woman, and the school it would take you away. No."

"You no frighten me any more, never any more. Miss Mary's Christ, He will protect me," replied the mother.

There was a great light in the dark, slender face, and the man, seeing the divine in her faith, was somewhat ashamed and went grumbling out of the room.

When the father went home that night the little hair cloth trunk that had always stood in the corner by the window was gone. There was no laughing, romping Guido to search his pockets for a handful of peanuts and no gentle woman to make him comfortable. He was sober as he lighted the lamp, though his hands trembled from the weakened condition of the flesh, due to prolonged dissipation. With the sense of his loss, anger seized him, and he spoke harshly of the little school and Miss Mary, the sweet young teacher who had taught Guido and his mother about the sin of drinking wine.

"She take my boy, that school teacher, will she? No, no, no. I—I find——"

He stopped at the sight of two pictures which Miss Mary had given to Guido. In one of them the Christ stood with outstretched hands blessing little children. In the other was the agonized face of the Christ on the cross. The Italian seemed to hear Guido's chlldish prayer calling across the night:

"O Christ, look in pity on Guldo and Guido's little mother. Also bless much the father and keep him from drink. Amen."

He went closer and something in the divine anguish of the Christ's face held his gaze. The little stories of this Man of Sorrows that Guido had learned in the school on the corner came back in a flood of memories. He had healed the sick, made the hlind to see and the lame to walk, and for love of men He had died a cruel death on the cross. Christ had suffered alone in some garden, Guido had said, never thinking that his own father would some day be utterly alone. In deep remorse the Italian fell to his knees and lifted his face to the picture above.

"O Christ, look in pity on Guldo's father. Keep him from drink. See his breaking heart and send his little one and the mother home. Amen."

And so it was that even as he prayed the door was softly opened and a woman looked from under her red shawl at the figure of the kneeling man and heard him call to her Christ and the boy's for help and comfort.

Guldo could not be kept back.

"Father!" he cried shrilly, "see, we have come back to you. We could not stay away when it came dark and night."

The man held out his arms in eager welcome.

"Come to me here," he begged humbly, touched hy their need of him when the dark came. "I would pray much to your Christ. He is good. I will drink no more to hurt Him and you, for He heard me when I prayed."

The father held his wife and son close to his broad breast and the face of the crucified Christ looked down in mercy on their bowed heads.—A. Maria Crawford in Union Signal.

LORD MACAULAY AND HIS MOTHER.

Lord Macaulay, writing of his mother, says: "Young people look in those eyes, listen to that dear voice and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet scrutiny I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed hy her memory." —New York Christian Advocate.

WANTED—Lady teacher, 2 to 5 years' experience; degree of A.B. or B.S. of high class college; a Methodist who will work in Sunday School; will pay $400 for eight months' work. Address Trustee, care New Orleans Christian Advocate.

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Editorial.

A contemporary observes that the pulpit of to-day needs more of a note of urgency in the messages which it gives out. So it does; and less of a note of apology. To stir human hearts, the gospel must be proclaimed in tones of certitude and authority.

* * *

Hopefulness is necessary to the best work in any sphere of service. The man who is despondent is already beaten in the battle. There is much truth in the homely little couplet:

"A cheerful spirit gets on quick,
A grumbler in the mud will stick."

* * *

We have never admired men of the chameleon type—who change to suit the complexion of the crowd they are in. We like the man of reasoned convictions, who knows what he believes and why, and whom nothing can shake from his anchorage. To drift with the tide may bring the reward of popularity, but such a course makes impossible the development of majestic manhood and the achievement of lofty aims. There is nothing so grand beneath the stars as a princely soul standing unmoved by popular clamor for what it conceives to be right; preferring to sacrifice, and if need be, to suffer, rather than to surrender principle. Such characters may go down in apparent defeat, but in reality they are the heroes of the race and the world's only true conquerors.

* * *

There is much harm in reckless talking and writing. It is easy to impeach the motives and asperse the characters of men. Especially is this true if they are persons of such prominence that one feels pretty certain that they will not take notice of what he says. But scarcely anything could be more unchristian than this. To be sure, there are times when it is proper to speak boldly out concerning men and measures, but this should be done only after the most careful investigation. For one to echo slanderous utterances about which he himself really knows nothing and thus aid in wronging a fellow being, is far from being a trivial offense. Few things are worse than such scribbling. In discussing questions that affect the reputations of others, it behooves every gentleman, not to say Christian, to be certain of his facts.

* * *

The mission of Christianity is to make men. Those who join the Church and observe the forms and ceremonies of religion, but who makes no progress toward the attainment of the essential elements of true manhood, are a reproach to the cause. The soul that is destitute of noble qualities is no better within the courts of Zion than outside of them. The elder brother in his envy and selfishness, though he dwelt in his father's house, was scarcely less a sinner than the prodigal who had wandered far away. The lesson that we all need to learn is that character is the only thing that counts, and if that be lacking, even the preacher in the pulpit has no advantage of persons in the same condition who never enter the sanctuary. Nay, is he not rather worse because of his pretense and hypocrisy? The Church and its ordinances are valuable only to him who uses them as a means of rising above the base and low and becoming like him who was the full-orbed and perfect Man.

THE VALUE OF TACT.

We have known some ministers whose only idea of getting men into the right way was to drive them into it. Of persuasion they had little or none; harsh denunciation seemed to be their chief, if not sole, reliance. That such is not the Master's plan of procedure for his representatives in seeking to reach and save lost humanity, is clear to the careful student of the Scriptures. Our Lord in calling his disciples said: "Come after me, and I will make you to become fishers of men." The very expression used by Jesus implies the need of skill. No man goes fishing with a club. St. Paul, the most majestic figure of the Christian era, in referring to his work said: "I am become all things to all men, that I may by all means save some." And in writing to Timothy, his son in the gospel, he gave him the following admonition: "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting those that oppose themselves." In no other calling is tact so indispensably necessary as in the Christian ministry. This is true because of all vocations its work is the most delicate and difficult.

In a recent number of the Pittsburg Christian Advocate a writer relates the following incident concerning the renowned Dr. J. H. Jowett, now pastor of the Fifth Avenue Presbyterian Church, of New York, which admirably illustrates the power of tact and persuasion in overcoming the forces of evil and enlisting them in the Master's service:

"When Doctor Jowett was a young minister at Newcastle, he started a children's service, but at the first meeting four mischievous boys in the back of the gallery interrupted the proceedings by playing on tin whistles. Doctor Jowett asked one of the stewards to capture the lads, and bring them to the vestry. This was done, and when the minister came to them the lads looked very sheepish, and evidently anticipated a good scolding. To their blank astonishment, however, Doctor Jowett asked: 'Can't you play better than that on tin whistles?' And before they had sufficiently recovered from their surprise to reply, he added: 'I must really get Mrs. Jowett to teach you how to play properly.' Nothing loath, Mrs. Jowett undertook their tuition, and about six weeks later the four lads who disturbed the first children's service filed on the platform, and gave a tin-whistle quartet, accompanied on the pianoforte by Mrs. Jowett. A few years later all the four lads were regular stewards at the children's service."

WHAT THEY SHOULD DO.

More than once we have advanced the view that if a minister cannot obey the laws and teach the doctrines of the Church with which he is connected, the only high-minded and honorable thing for him to do is to so state, and sever his relations with it. We notice that in commenting upon the recent trial of the Rev. William Grant, of Pennsylvania, a number of church and secular periodicals have taken substantially the same position. Below we quote a few of these:

"The mistake made was that Dr. Grant, when he found his views in conflict with the Standards of the Presbyterian Church, did not of his own accord withdraw from the communion of the Presbyterian Church. No man has a right to permit his views to distress and untranquilize the Church with which he has been associated; the only righteous course is, when he finds his views opposed to the Standards, to withdraw."—Methodist Recorder.

"For men to misrepresent their Church, to masquerade under its colors while untrue to its convictions, and to use its authority and influence to exploit their personal views and preferences, is an act that should bring the blush of shame to their own cheeks, as it brings a pang of sorrow and regret to the hearts of all honest men."—Christian Intelligencer.

"Doctrine is not the only topic in the modern discussion. Morals have a share. False teachings lead to wrong practice. Men everywhere are recognizing this, and, differ as they may in opinion, they are rallying to the rescue of common honesty. There is strong accord in the testimony both of the ministry and the laity, both of the orthodox and unorthodox, both of religious and secular press in regard to the impudence of men who vow to preach to a people doctrines harmonious with a given standard and then preach just the opposite. People may not be interested in theological discussions, but all true men believe in common honesty and all true Americans in a fair deal."—The Presbyterian.

"There can be no doubt that men have, from a worldly and civic point of view, a right to be 'heretics.' If a man does not believe in the Divinity of Jesus, or in the Atonement, or in the Resurrection, there is no law of man to compel him to do so or to punish him for his refusal. Neither is there any law to forbid his preaching against these doctrines. But there is a certain law of consistency and common sense and fitness which does forbid a man who has repudiated these doctrines to remain in and preach in a church of which they are essential and fundamental principles of faith. But it is not within, but outside of an orthodox church that he should say such things. To us the strangest part of it all is that the 'heretics' should try to remain in the churches which they repudiate, and should fight through ecclesiastical trials to retain their places as representatives of creeds in which they no longer believe. What would be thought of a man who was an habitual liquor drinker and openly denounced abstinence, and yet insisted that he should be retained as a member and officer of a total abstinence society? A man who denies and denounces an important article of religious belief, and yet insists upon remaining a priest of the church which is founded upon that belief, is guilty of similar self-stultification. There is plenty of room in the world for so-called 'heretics.' But it is outside the pulpits of the churches whose creeds they have repudiated."—New York Daily Tribune.

DR. HAMILL HONORED.

Dr. H. M. Hamill, superintendent of the Sunday school training work of the M. E. Church, South, attended the recent Commencement exercises of the Alabama Polytechnic Institute, from which he was graduated in 1872. He was toastmaster at the alumni banquet, at the conclusion of which he was presented with a loving cup by Dr. D. B. Ross, whose speech in bestowing the gift was most happy and appropriate. Dr. Hamill was deeply touched by this manifestation of esteem and attachment by his friends, and responded in the following tender and impressive words:

"Men, you have honored me more than I deserve. What you have done has caused me to experience the happiest event I have known since I left dear old Auburn and went out into the world with the intention of being a man. In 1868 my mother brought me to this campus by the hand, and left me, saying: 'Be a good boy and try to make a man—one who can go out into the world and DO something.' I determined then to do so. To-night I feel unworthy, but I feel in the face of this that I have, to a certain extent, been a man. That dear old mother lives yet. She is now at Hanceville, Ala., in her ninety-third year, and when I leave you, I shall go to her, just as a boy, and lay this loving cup in her lap, and on my knees place my head there as I used to do, and God will help her understand that I have tried, how hard I have tried, to be a good boy. That will be happiness for her, men, and when I tell her all the nice things you have said about me, she will love you all as I do now."

AN UNEXPECTED COMPLIMENT.

In a recent public address Dr. J. M. Buckley, the veteran editor of the New York Christian Advocate, is said to have told the following interesting story on himself. On a train he chanced to sit down near a somewhat intoxicated man who was reading the Christian Advocate. The Doctor asked the stranger if he was a subscriber to that paper. "No," was the prompt reply, "but my wife takes it, and I like to read it because there is an old cuss at the head of the paper who call things by their right names." A rather homely compliment was this, but it was a compliment notwithstanding. The world is not full of men who have the courage to speak boldly out on pending issues.

LET IT GO ON.

The editor of the Times-Democrat says: "A national crusade against tobacco smoking is being organized in New York. But the tobacco trust, so far as can be learned, refuses to view it with alarm."

Anyhow, it is a needed crusade and we trust that a mighty host will soon enlist in its ranks. Tobacco

does a vast amount of harm and no good. Even whisky is said to have the merit of making a man imagine that he is rich, but we have never heard such a claim set up for tobacco.

One of the first things we should like to see these new crusaders do, is to stop men from carrying smoldering cigar stubs on the street cars. Though not allowed to smoke on them, it is a very common thing for a male passenger to come aboard, holding in his hand a lighted cigar which is quite offensive and sickening to others. But perhaps the most striking characteristic of those addicted to the use of the weed is their belief that they have a right not only to smoke themselves, but also to smoke their fellow creatures. In some way they should be taught better manners.

DR. W. T. J. SULLIVAN DEAD.

The press dispatches announce that Dr. W. T. J. Sullivan, an honored superannuate of the North Mississippi Conference, died at his home at Jackson, on Tuesday afternoon, July 11. He had been indisposed for some days and recently went to the Seashore Camp Ground in company with his son, Dr. J. M. Sullivan, thinking that a brief outing there would prove beneficial; but growing worse, he returned home about the middle of last week. It was our pleasure to see him there last Thursday; he was dressed and reclining on his bed, and his illness was not then thought to be serious. But now he has gone from us! With inexpressible sorrow, we write these words. Truly, a prince in Israel has fallen. Our forms are closed and on the press, and we cannot say more now. May God comfort and sustain the sorrowing loved ones!

PERSONAL AND OTHER NOTES.

The Seashore Camp Meeting began last Wednesday night. Many people from New Orleans are in attendance.

Rev. R. T. Nolen, who is in his third year on the Harrisville charge, Mississippi Conference, reports his work as progressing favorably. It is his habit to give a good account of himself where he labors.

From Waterford, Miss., Rev. J. M. Carpenter has lately sent us a fine list of subscribers, accompanied by the requisite amount of cash. We are grateful to him for remembering the Advocate in his rounds.

The cooking and sewing classes at St. Mark's Hall (New Orleans) have closed for the summer. Miss Baker will take her vacation this month, and Miss Margaret Ragland will take hers in August, spending it in Texas.

Mrs. J. B. Streater and Miss Ella R. Streater have returned to their home at Black Hawk, Miss., after a stay of some weeks in Chicago, whither they had gone in the interest of the former's health. Mrs. Streater is reported to have been much improved by the trip.

Dr. J. M. Henry, presiding elder of the New Orleans District, preached a strong and helpful sermon at the Seashore Tabernacle last Sunday at 11 a. m. He is one of the managers of the Camp Meeting now in progress at that place, and is greatly interested in its success.

Rev. H. M. Ellis occupied the pulpit of the Lenox Methodist Church, of Memphis, last Sunday at 11 o'clock, and presented the cause of the Tri-State Hospital. We heard Brother Ellis' speech before the Durant District Conference highly complimented a few days since.

Our office was favored last Thursday by the presence of a welcome caller in the person of Brother T. C. Barron, of Holloway, La. We are always pleased to have our friends look in on us when they come to the city. The editor regrets that he missed seeing Brother Barron.

We are pleased to learn that Mrs. J. M. Johnson, of Lexington, Miss., who has lately been quite ill, is now convalescing. She is the mother of the Rev. W. J. Johnson, who is the pastor of the First Methodist Church, of Galveston, and one of the leading members of the Texas Conference.

It was reported for a time last week that Rev. T. H. Lipscomb would give up his pastorate at Lexington, Miss., and be transferred to the Louisiana Conference and stationed at the Noel Memorial Church of Shreveport. Brother Lipscomb's final decision, however, was not to make the change.

Rev. B. H. Sheppard, our pastor at Many, La., has lately added to our subscription files a number of names from Loring, La. We thank Brother Sheppard for his kindly interest in the Conference organ, and we pray that it may carry a weekly blessing into every home into which he has been instrumental in sending it.

The Young Woman's Christian Association of New Orleans has inaugurated a vigorous campaign to secure a thousand new members. The workers have been organized into two competing bands, one of which is known as the "Black-Eyed Susans," and the other as the "Ragged Robins." Gratifying success has attended their efforts so far.

Rev. L. E. Wicht, of Washington, Miss., states that while he was at Wesley Hall at the Seashore Camp Ground, some one through mistake picked up and carried off his tablet, upon which he had been making notes. He would greatly appreciate it if the brother who happened to get it would tear out the pages written upon and send them to him.

Rev. H. G. Gatlin, now assisting Rev. J. P. Haney on the East Feliciana Circuit, writes: "The work on this charge is progressing finely. We are planning for two meetings this month. One of our oldest members at the Gilead Church, Sister Elizabeth Kent, died Sunday morning, July 5, and was buried the Monday following at the family graveyard, six miles east of Clinton. She was 85 years of age."

A letter from Sister E. S. Lewis, written from Winona, Miss., on July 5, stated that Brother Lewis still had fever and was quite sick. We greatly regretted to receive such news, and we hope that ere this the fever has disappeared, and that this faithful worker is well on the way toward recovery. As his district lies largely in the newly-settled part of the Delta, we suppose it is malaria that is troubling him.

We regret to be informed of the death of Miss O. D. Ireland, which occurred at the home of her sister-in-law, Mrs. Evie D. Ireland, at Natchez, Miss., on Friday, July 7. The obsequies were conducted at the Jefferson Street Methodist Church the next day, Rev. L. E. Wicht and Rev. W. H. Huntley, officiating. Miss Ireland was in the fifty-fourth year of her age, and had long been a zealous and active member of the M. E. Church, South.

Rev. W. F. Rogers, our faithful pastor at West, Miss., favored us with a nice list of subscribers a few days since. Brother Rogers added a postscript to his letter in which he said: "We had a good Children's Day at Hebron last Sunday (July 1). A large congregation was present, and a liberal collection was taken. The Sunday school superintendent at this church is Brother W. D. Brock, who always brings things to pass."

Rev. A. S. Lutz, our pastor at Homer, La., spent last Sunday in the city. He occupied the pulpit of the Parker Memorial Church at the morning hour, and preached to his former congregation at the Felicity Street Church in the evening. Echoes of both sermons reached us, and the characterization of them was that they were eloquent, forceful, and stimulating to the spiritual life. Brother Lutz is a favorite with the Methodists of New Orleans.

Rev. D. E. Vickers, of Trenton, Miss., writes as follows: "My work is moving along very nicely. On the second Sunday in June we observed Children's Day at Burns. The program was well arranged, and the exercises did credit to all who participated in them. The Burns organization is yet in its infancy, but it bids fair to become one of our strongest country churches in the near future. We are planning to remodel and paint our church at Trenton."

We make grateful acknowledgement to Rev. W. D. McCullough, of Eupora, Miss., for a list of subscribers to the Advocate recently forwarded. Elsewhere in this issue appears an interesting account of Brother McCullough's work. We congratulate him and his worthy flock upon the forward movements which they have inaugurated in their community. It delights us to know that such progress is being made by the followers of Wesley in any part of the field.

In renewing his subscription, Hon. H. S. Stevens, of Hattiesburg, who is one of the leading lawyers of south Mississippi and an active church worker, takes occasion to say some commendatory things concerning the Advocate, for which we heartily thank him. We have not thought it proper to print the expressions of appreciation from our readers which we often receive, but we are none the less grateful for them on this account. Amidst many discouragements, they have cheered us not a little.

A pleasant caller at our office on Wednesday, the 5th inst., was the Rev. E. W. Barrington, pastor of the Methodist Church at Woodville, Miss., and the newly-elected president of Edward McGehee College. He spoke most encouragingly of the outlook for the school with which he is connected, and of the church work in general in his section. Brother Barrington has had considerable experience as an educator, and we predict a large measure of success for the institution whose interests recently have been committed to his hands.

In a note to the editor, Rev. A. Inman Townsley, of Arcadia, La., says: "Bishop Mouzon mightily pleased the brethren of the Ruston District at the District Conference with his strong and scholarly sermons and genial and affable bearing. His expository discourse on "The Beatitudes" was original, lucid, and convincing. His missionary address reminded me of the misionary address of the sainted Bishop Ward. It was earnest, eloquent, and overwhelming." Brother Townsley states that during the summer he will conduct his Sunday evening services in the Willow Park instead of in the church.

While recently in Mississippi, we were pained to be informed of the serious illness of the Hon. J. C. Kyle, of Sardis, Miss., whose health for some time has been such as to excite the solicitude of his friends. Brother Kyle was for many years a distinguished and useful member of Congress, and no man in his State enjoys in a larger measure the confidence and esteem of the people. He is one of the most widely known Methodist laymen within the bounds of the North Mississippi Conference. We trust that the malady with which he is afflicted will yield to treatment, and that we may soon hear of a marked improvement in his condition.

The Commercial Appeal reports that Mrs. W. B. Parks, of Merigold, Miss., was seriously injured in an automobile accident between that place and Cleveland on July 7. She was hurried to Memphis by a special train and carried to St. Joseph's Hospital, where she received surgical treatment. We are glad to state that it is thought that she will recover. Mrs. Parks is a leading member of our Church at Merigold, and a woman of noble Christian character. We trust that no complications will arise, and that her recovery may be a speedy one. The other occupants of the car—her little daughter, Ethel Claire Parks, and her brother, Rev. Oscar Wynne—escaped without injury.

The remains of the late Mrs. A. L. Edgar, widow of the late E. F. Edgar of the Mississippi Conference, and the mother of Mr. Joseph E. Norwood, editor of the Magnolia Gazette, were laid to rest in the Magnolia Cemetery on Sunday, July 1. Touching addresses were delivered by Dr. I. W. Cooper, Rev. J. W. Sandell, and Rev. H. B. Watkins, the pastor. Other ministers present were Rev. J. G. Galloway, of Crystal Springs; Rev. C. N. Guice, of Summit, and Rev. R. L. Bunyard, of the Baptist Church. The entire community mourns the loss of this good woman, whose life was a blessing to all with whom she came into contact. May divine grace be vouchsafed to the sorrowing relatives and friends in their sore bereavement!

Mrs. Walter Pate (nee Miss Irene McLaurin), daughter of the late Senator A. J. McLaurin, of Mississippi, died at her home in Jackson on Saturday morning, July 8, after a painful illness of seven weeks. Bravely she battled for life, and all that loving hands and the best medical skill could do, was done, but it was of no avail; for God's finger touched the patient sufferer and she gently fell asleep. The remains were carried to Brandon, the family home, and on last Sunday were laid to rest near her honored father and other loved ones, where they must repose until the trumpet blast of the archangel shall proclaim the resurection morn. The obsequies were conducted by Rev. C. F. Emery, of Canton. We extend sympathy to the stricken relatives and friends, and pray that the loving Heavenly Father may comfort and sustain them in the grief and darkness of this sad hour.

The latest news from Bishop A. W. Wilson is that he is much improved in health, and that he is remarkably vigorous for one of his years. He very properly tries to guard against overtaxing his strength, however, and usually invites one of his younger colleagues to assist him in his presidency over the Annual Conferences assigned him. We are informed that he has asked Bishop Collins Denny to be with him at the session of the North Mississippi Conference and that he has consented to do so. The relations between these two honored chief pastors has long been very close, and they are said to entertain for each other a genuine affection. Greatly delighted at the prospect of having Bishop Wilson among them, the Methodists of North Mississippi will count it a double pleasure to be favored also with the presence of Bishop Denny, whom for many years they have regarded as one of the ablest and most gifted men in the connection.

A dispatch to the Times-Democrat states the remains of Rev. M. H. Moore, of the Mississippi Conference, who died at Colorado Springs on July 3, were interred at Poplarville last Friday morning at 11 o'clock. We profoundly regret the death of this worthy and faithful minister, who enjoyed the confidence and high esteem of all who knew him. It was sad that the summons came to him far away from home, while he tarried among strangers, with only his son with him, but we doubt not that the call found him well prepared and ready. Our acquaintance with him was too brief for us to undertake to write of his character and career; to others we must leave that task. To the bereft family we give our deepest sympathy and most earnest prayers. In the glorious truths of the gospel can comfort alone be found when our loved ones pass from us and we are left in the desolation of our sorrow. Earth is lonely without them, but we can look forward to heaven and a happy reunion in the sweet by and by.

Through the kindness of the presiding elder, Rev. W. W. Woollard, we have received a copy of the "Digest of the Pastors' Reports of the Greenville District," which covers a period of six months, ending June 15. This leaflet shows the work under Brother Woollard's supervision to be in a most admirable condition. The reported gain in membership is 162; the amount paid for the support of the ministry is $8,237; raised for foreign missions, $946; for domestic missions, $747; New Orleans Advocates taken, 424; Nashville Advocates, 57; subscriptions to the Missionary Voice, 124. One charge (Tunica) paid off all of the connectional claims many weeks ago. The pastor of this work is Rev. J. W. Honnoll, who though considerably past 70 years of age, is one of the most efficient ministers of our acquaintance. The appointments in the Mississippi Delta were never better manned than they are now, and never were the interests of the Church looked after with more painstaking care.

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Obituaries.

On June 12, 1911, Little BEATRICE, daughter of Mr. and Mrs. R. L. Potts, winged its flight back to God who gave it. She was born Aug. 13, 1909. Only a brief period was she permitted to live here, hut they were months filled with hlessings to the home. The memory of her little life and songs will always be fragrant, and although gone from home and loved ones for a season, she still abides with them in thought and memory. One night, while I was with her, she asked me to sing, and I sang "There is a Fountain Filled With Blood," and she tried to help me, but she was so weak she couldn't sing very loud. She loved music so well. Little as she was, she would always thank God for what she had. Her going away has left sadness behind, hut heaven has heen hrought nearer. We cannot hring her back, but we can go to her. Her little hody was laid to rest in Macedonia Cemetery, with appropriate service, conducted hy Rev. T. A. Jones. May the presence of the God of comfort and peace fill the empty places in the hearts of father, mother, brother and sisters. COUSIN ALMA.

Potts Camp, Miss.

The subject of this sketch, MRS. MARY E. BROWNLEE, was horn in Lowndes County, near Columbus, Miss., on February 17, 1834, and died June 29, 1911. She was converted at New Hope Church at 13 years of age, and joined that church. She was converted under the preaching of Rev. William Weir, father of our Dr. T. C. Weir. It has not been my pleasure to know a more faithful, consecrated servant of the Lord than was Sister Browniee. Loyal to her Lord, to her church and institutions, she lived and enjoyed her religion every day of her life, walking by faith, "having her affections placed on things above, and not on things of this earth." When Sister Brownlee was at church, and she always was when able, I knew that I would have help in preaching. In 1861 her husband, J. B. Brownlee, died, leaving her with three children to rear. And how well she trained these children is seen in their exemplary lives. B. F. Brownlee, her eldest son, was killed by lightning July, 1903. He was a steward in the church when killed. J. M. and Miss Nannie J. Brownlee are left to mourn her departure. The latter has been an invalid for many years. Mrs. Sidney Nash, of Columhus, Miss., is the only living sister. She is two years older than Sister Browniee. She, like her sainted sister, is a woman of great faith and much piety, and is calmly awaiting the summons from the Master to come up higher. May the Holy Spirit comfort the bereaved relatives, and lead them on, so that in the sweet by and hy they may meet her where partings come no more!

W. R. GOUDELOCK.

Sister NANNY MAY SIMS was born in Itawamba County, Miss., on the 28th day of April, 1873. She was converted at the early age of eleven years and joined the Methodist Episcopal Church, South. She was married to Joseph E. Sims Dec. 13, 1893; the two lived happily together till her death, June 10, 1911. In writing these lines in appreciation of her, I appreciate the fact that I am quite unable to picture her life as it is already written in the mind of everyone who knew her. It has been said that actions speak louder than words, and how true it was in her case. To say that she was a loyal church member and a devoted Christian, hardly gives her justice, since these terms are often abused. It was her meat and drink to do her Master's will. She will be missed much in the missionary society, Sunday school, prayer meeting, regular preaching services and everywhere that she could go to do good. From the beginning she was so devoted to Christian work she was almost singular. Notwithstanding her physical weakness for several years, her strong will-power and heart-interest kept up her Christian work till the last. Although the writer has only known her since the beginning of the Conference year, he is sure that her many friends and acquaintances will testify to the truth of the above. May God bless her memory! As someone has said, "He[illegible] will be a lamp to lead her loved ones on to a happy reunion." She leaves a devoted Christian hnshand, one son and a host of relatives and friends to mourn their loss. Her funeral service was conducted by her pastor, assisted hy Rev. D. A. McDougal. May the hlessing of God rest upon the bereaved ones! May the good ladies and all of us on Mantachie charge carry on her good work and live such lives as to meet her in heaven! A. S. BRISCO.

Mantachie, Miss.

SARAH ERNESTINE LANGSTON, daughter of Mr. and Mrs. Vernon Langston, was born Nov. 13, 1909, and died at her home in Cochrum, Miss., June 20, 1911. Someone has said, "Our hearts are gardens, in the soil of which are dropped tiny seeds of sweet words and kind actions, which as the days pass, germinate and spread their tiny roots, that grow stronger with each succeeding day, and ere we are aware, influence the course of our lives." This was true of every life that came in contact with little Sarah's. With fond parents, aunts and uncles to lavish upon her all the affectionate attention that is usually given the only babe in the home, yet her sweet nature remained unchanged, and all who came within the circle of her hright, brief life, enjoyed alike the sunshine of her smiles and the prattle of her sweet baby talk. I can see her now, as I did once during her long illness with that patient look, and I seem to hear that sweet voice repeating the one word that to me she said with more expression than any other, in which gratitude and content seemed blended, "all right." Yes, it is all right with little Sarah. Our Heavenly Father hath plucked the lily ere it was full blown, as if eager to preserve its lovely purity that it might be more fit to blossom out in heaven. May the devoted parents and each loved one that ministered to her during her illness be enabled by the divine power to behold in little Sarah's spirit the bright star that will ultimately lead them to that bright home above.

A FRIEND.

FROM BROTHER NEBLETT.

Dear Brother Meek: I am just home to-day from our trip to San Francisco. We had a great convention. Bishop Hughes and Bishop Hendrix, of the M. E. and M. E. Church, South, made notable addresses before the convention. Our trip going was over the Santa Fe, by Kansas City, and through southern California. Returning, we came over the mountains hy Salt Lake City, Denver, St. Joe, and St. Louis. I am glad to be home.

I had the pleasure of seeing Brother Borders and of hearing Bishop Waterhouse preach on the Sunday of the convention at our Southern Methodist Church in the city of San Francisco. It is good to get back and read the Advocate and hear good talk through it.

The Lord hless you!

R. P. NEBLETT.

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Tidings From the Field

Coldwater, Miss.:

Our third quarterly meeting is past, with gratifying results. Brother Young, our presiding elder, came in the spirit of the Master and surcharged with interest for the Church. This is the fourth year of Brother Young on this district, and our people regret to give him up. He is painstaking in looking after the varied interests of the Church and spiritual in his preaching. Our work is moving on in harmony. We have had our Children's Day, with pleasing results, notwithstanding the hot weather—praise to the good women and children. All of our finances are in advance of what they usually are at this time of year. We have never served a more loyal people to the Church of God, yet we are not perfect. There are still many heights to climb, and the devil is not dead, nor has he left us; on the contrary, he is still in evidence, putting in his work whenever opportunity allows. But this is no new trick of his to us. We expect to be on the ground, and in the name of the Lord, fight to the last ditch and conquer through Christ. Our protracted meetings are to be held yet. Pray that we may have a glorious victory.—D. W. Babb.

Rayville, La.:

We closed last week a very fine meeting here, conducted by Rev. Walter G. Harbin, of Haynesville, La., beginning Sunday morning, June 18, continuing through the second week till Thursday night. Congregations were large and interested from the first service. Brother Harbin I found to be a man most discreet, of good judgment, and a preacher of no mean ability—pointed and clear. He has been a great blessing to our town. Thirty-six united with the different churches during the meeting, and others have indicated their purpose soon to do so. Brother Harbin has associated with him as his helper Rev. D. B. Boddie, a student from Centenary College, a young man of tact, fine qualities and consecration, such as will make him acceptable and successful wherever he may go. He soon found his way into the hearts of the people here, and did a great work among them. I heartily recommend these brethren to any one needing assistance in their meetings. Secure them, if you can; you will make no mistake. I think, Mr. Editor, you will get a few names to whom you may send the Advocate, with others to follow, as a result of the meeting. —W. F. Henderson.

Prentiss. Miss.:

It has been some time since I have written you. A great many good things have happened in the bounds of my work and I have failed to say anything to your paper about it. We have had several fine revivals on this circuit since I've been here. Quite a number of people have been brought into the church. We have a beautiful church here in Prentiss, where two and a half years ago we had none. We have one of the best organized Laymen's Movements in the bounds of this circuit that I know of. Mr. H. T. McGehee is our very efficient circuit leader. He has associated with him a committee of five from each church. On Saturday night before the third Sunday in July our protracted meeting began at Prentiss. M. L. White preached Saturday night. Brother John Kelly, of Gloster, was here with his cornet, and led the music, which could not have been excelled. Rev. Geo. D. Anders preached very efficiently from Sunday till Thursday. He is oftentimes the forerunner or stump-puller of Rev. D. E. Kelly, the Conference evangelist. The meeting was in fine shape by the time Brother Kelly came. Brother Kelly in his own way went after my people in Prentiss. Our meeting resulted in one of the best revivals known to Prentiss. Twenty-four members were added to the church, and the good that came to the church membership cannot be estimated. The prayer meeting, Sunday school, and church have taken on new life. I am sure that our Conference has acted very wisely in appointing Rev. D. E. Kelly our Conference evangelist. I have four other meetings to hold in this circuit and we are expecting great results.—M. L. White, P. C.

Vermillion Charge (La.):

If you will allow me, I will endeavor to give you and the readers of the Advocate a few notes from the Vermillion Charge. My work is a circuit with three preaching places, situated along the Vermillion river, where we have plenty of cane and mosquitoes. Saturady night, June 24, we began revival services at Henry, my home church, and closed Sunday night, July 2. The preaching was done principally by Rev. J. L. Cady, of Shreveport. Brother Cady gave us good service. His sermons were delivered with the earnestness characteristic of the man, and with demonstration of the power of God. Sunday night, June 25, Rev. J. E. Denson, presiding elder of the Lafayette District, came and preached a strong and instructive sermon to a full house, after which we went into the business session of the quarterly conference, this being Brother Denson's third round. We continued the services through the week, preaching morning and evening, and had cottage prayer services in the afternoons; congregations were good at night, but small in the forenoon. Everything moved along nicely until Friday night, at which time the mosquitoes began to come to church in swarms, and they continued to come until we decided we would close Sunday night, as before stated. The visible results were not what we should like to have seen, but we are confident that much good was accomplished. We had five accessions to the church, and several promised to lead a better life. Sunday, July 2, was devoted to Sunday school work and Christian instruction to the young. Addresses were made in the forenoon by Brother J. H. Williams and Q. R. Henry, and a sermon was preached by J. L. Cady, after which we adjourned to meet at 2 o'clock p. m. The good ladies had prepared plenty of good things to eat, and brought them along, and you may rest assured, the yellow-leg chicken was there. Some one said it was a dinner fit for a king. At 2 o'clock p. m., we again assembled in the house of the Great King, and after singing the superintendent and teachers met in a teachers' meeting, and the young people of the congregation were divided in two clases. Brother Quinton Henry taught the young ladies, while Brother Cady cared for the young men in the same way, after which the pastor endeavored to instruct the children in spiritual things. The services were closed by Brother J. L. Cady.—J. H. Hoffpauir, pastor.

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Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

THE DEVOTIONAL SERVICE.

Topic for July 16.

"NEED THE GATE TO ABUNDANCE."

Phil. iv, 19; I Cor. x, 13; Phil. iv, 13.

Our Need.

Man is the most needy and helpless of all creatures, and yet it has been suggested that we may learn the greatness of his nature from the character of his wants. "He must have a world made for him, and all things in it must serve him." Man's needs are various and constant. He has physical needs. There is no other creature with so many wants. The creatures far beneath him have not so long and helpless an infancy, and acquire much sooner the means of self-support. His wants are constantly recurring. His body must be clothed and fed and cared for as long as he lives. Man has also social needs. We cannot exist alone, but are dependent upon others. The words, father, mother, brothers, sisters, husband and wife—these all represent the need of his social nature. Again, man has mental needs. The mind must be fed and cared for, that it may expand and grow as the Almighty intended that it should. Man also has moral needs. He is a sinner, and needs a Savior. Some one suggests that we set out our needs as empty vessels in a long row, all of them, that God may fill them—needs for our body, and needs for our soul; needs for our families, for the present, for the future, for time, and for eternity.

Christ Adapted to Human Needs.

Doctor Guthrie very forcefully says: "You cannot name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth for the comfort and encouragement of his people. Are we wounded? He is balm. Are we sick? He is medicine. Are we naked? He is clothing. Are we poor? He is wealth. Are we hungry? He is bread. Are we thirsty? He is water. Are we in debt? He is our surety. Are we in darkness? He is our sun. Have we a house to build? He is the rock on which to build it. Have we a black and gathering storm to face? He is a strong tower to which we may flee and be safe. Are we to be tried? He is our advocate. Is sentence passed, and are we under condemnation? He is our pardon. To deck him out and set him forth nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet."

Need of Assistance Under Trial.

None of us are exempt from temptation, and all forms of temptation are common, yet most of us are disposed to think that our own temptations are peculiar. A lady said to her pastor: "You do not know the peculiar circumstances in which I am placed." "I beg your pardon," said the minister, "I thought I had spoken of peculiar circumstances." "Yes, but mine are very peculiar circumstances." "But is not Christ a mighty Savior?" "Yes, but mine are very, very peculiar circumstances." "Will you look away from me now, and speak to God in heaven thus: 'God, I thank thee for Jesus Christ. I thank thee thou hast looked down on my lost, hell-deserving state, and that he died to save me. I want to live a holy life to thy glory. But my circumstances are so very, very peculiar that I cannot think that Jesus Christ is quite able to keep me in them.'" "But," she exclaimed, "would not that be blasphemy?" "Not more," replied the wise pastor, "than your saying to me that in your very, very peculiar circumstances he is not able to keep you." As the besieged citizens slipped away by an underground passage under cover of night, so to every tempted soul there is always one sure way of escape—Jesus Christ.

The Theme Illustrated.

Many years ago an aged and ragged Indian wandered into one of our Western settlements, begging for food to keep him from starving. A bright-colored ribbon was seen round his neck, from which there hung a small dirty pouch. On being asked what it was, he said it was a charm given him in his younger days. He opened it, and took out a worn and crumpled paper, which he handed the person speaking to him for inspection. On examination it proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself. Here was a man with a promise duly signed, which, if presented in the right place, would have secured to him ample provision for the way; and yet he was wandering about hungry, helpless and foriorn, and begging for bread to keep him from starving! What a picture we have here of many Epworth Leaguers, who, with all the promises of Jesus in their hands, with the charter of their inheritance in full possession, are yet gloomy and sad, and starving for the bread of life!—Pittsburg Christian Advocate.

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First Methodist Church, St. Charles Ave., near Caillope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa st. Phone Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; Rev. H. T. Carley, pastor; residence, 920 Aline St.; phone, Uptown 156.

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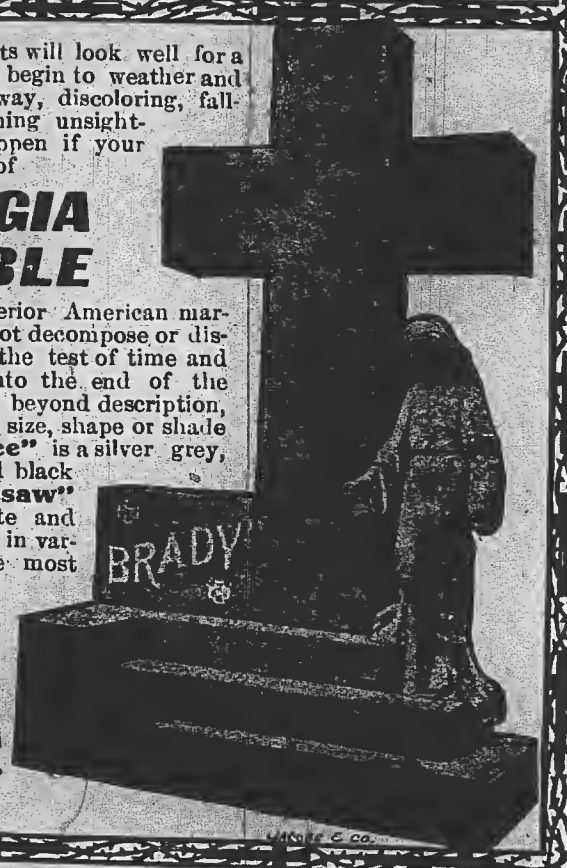

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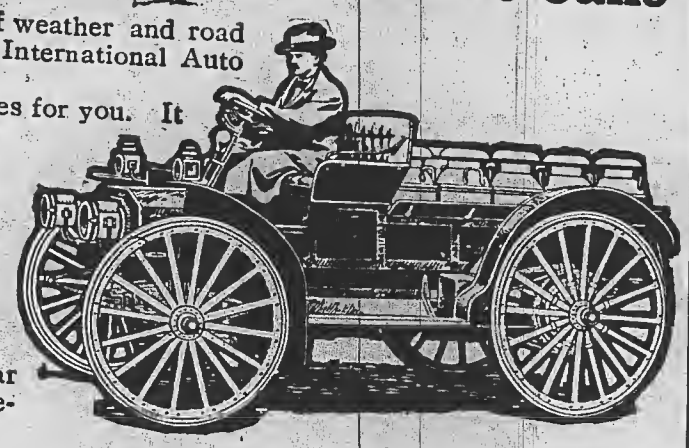

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Sardis Dist.—Third Round.

Sardis	July	16, 17
Hernando	July	19
Lake Comorant and Hinds, at Poplar Corner	July	20
Byhalia, at Fount. Head	July	22, 23
Como	July	30, 31
Tyro, at Mt. Vernon	Aug.	5, 6
Olive Branch, Oak Grove	Aug.	12, 13
Wall Hill, at Grubb Hill	Aug.	15
Long Town, McGee's Chap	Aug.	17
Oakland, at Bethel	Aug.	19, 20
Courtland, at Shiloh	Aug.	22
Senatobia	Aug.	23
Cockrum, at Independence	Aug.	26, 27
Eureka, at Pisgah	Sept.	2, 3
Arkabutla	Sept.	9, 10
Crenshaw	Sept.	12

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Carrollton, at Valley Hill	July	14
Ruleville, at Sandy Bayou	July	15, 16
Webb, at Parchman	July	22, 23
Inverness, at Coile	July	23, 24
Mar's Hill, at Hopewell	July	26
Schlater	July	29, 30
North Carrollton, at McCarley	Aug.	5, 6
Indianola, at Faisonia	Aug.	12, 13
Moorhead, at Blaine	Aug.	13, 14
Lambert, at Glendora	Aug.	19, 20
Minter City..8 p. m	Aug.	20
Eupora, at Eupora	Aug.	24
Bellefontaine, at Walthall	Aug.	24
Kilmichael, at Lodi	Aug.	26, 27
Tutwiler, at Marks	Sept.	2, 3
Slate Springs, at Bethlehem	Sept.	9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

East Booneville Circuit, at Blythes Chapel	July	14
Mooreville Ct., at M	July	15, 16
Mantachie Ct., at Hebron	July	17
Jonesboro Ct., at Ebenezer	July	22
Ripley and B. M., at Falkner	July	23, 24
Rienzi Ct., at Bethel	July	29, 30
Tishomingo Ct., at Paradise	Aug.	4
Bellmont Ct., at Patterson Church	Aug.	5, 6
Booneville Ct., at Shady G	Aug.	12, 13
Dry Run Ct., at Mt. Carmel	Aug.	19, 20
Hatchie Mission, at Mt. Pisgah	Aug.	21
Ripley Mis., at Black Jack	Aug.	22
Dumas ct., Jacobs Chp	Aug.	23
Sherman Ct., ———	Aug.	25
Myrtle Ct., at Ebenezer	Aug.	26, 27
Kossuth Circuit, at Pleasant Hill	Sept.	2
Guntown and B., at Baldwyn	Sept.	3, 4
Baldwyn Mission, at Palestine	Sept.	9, 10

BEN P. JACO, P. E.

Greenville District—Third Round.

Dundee	July	12
Dockery	July	16, 17
Litton	July	18
Hillhouse	July	22, 23
Kuhn	July	29, 30
Hollondale	Aug.	5, 6
Shaw	Aug.	13, 14
Sherard	Aug.	20, 21

Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

Columbus Dist.—Third Round.

Mashulaville, at Mt. Hebron	July	15, 16
Crawford, at Pope's Chp	July	22, 23
Starkville Ct., at Kilgore	July	29, 30
Sturgis, at Pughs	Aug.	5, 6
Mayhew	Aug.	11
Cedar Bluff, at Pearson	Aug.	12, 13
Cochrane	Aug.	19, 20
Columbus Circuit	Aug.	26, 27

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

Vaiden, at Midway	July	15, 16
Lexington	July	17
Kosciusko, at East Union	July	21
McCool, at Shady G	July	22, 23
Louisville, at Rocky Hill	July	25
High Point, at Mt. Pleasant	July	28
Rural Hill, at Plattsburg	July	29, 30
Chester, at South Union	July	31
Ackerman, at Mt. Airy	Aug.	4
Ebenezer, at Bethany	Aug.	5, 6
Black Hawk, at B. H	Aug.	12, 13
Sallis, at Salem	Aug.	15
Kossuth Ct., at Salem	Aug.	17
Poplar Creek, at Huntsville	Aug.	19, 20

N. G. AUGUSTUS, P. E.

Oxford Dist.—Third Round.

Taylor, at Burgess	July	15, 16
Coffeeville, at Gray Rock	July	15, 16
Abbeville, at Union Hill	July	15, 16
Potts Camp, at Winborn	July	15, 16
Oxford	July	16, 17
Toccapola, at Tula	July	22, 23
Holly Springs Circuit, at Sylvestria	July	22, 23
Paris, at Pine Flat	July	22, 23
Water Valley, Main St	July	23, 24
Water Valley, First Ch	July	23, 25
Pine Valley, at Salem	July	29, 30
Randolph, at Sprg. Hill	July	29, 30
Grenada Circuit, at Holcomb	July	29, 30
Lafayette, at Liberty	July	29, 30
Waterford, at Harris Chp	July	29, 30
Duck Hill, at Bethel	July	29, 30
Ashland	Sept.	2, 3
Charleston, at Oak G	Sept.	9, 10
Grenada	Sept.	10, 11

J. E. CUNNINGHAM, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Monroe	July	16
W. Monroe	July	16, 17
Bastrop, at Humphries Chapel	July	22, 23
Farmerville	July	29, 30
Waterproof, at Wesley	Aug.	5, 6
Gilbert, Holy Grove	Aug.	8
Bonita, at Jones	Aug.	12, 13
Lake Providence	Aug.	16
Delhi	Aug.	20, 21
Brooklyn	Aug.	23
Floyd	Aug.	26, 27
Downsville	Aug.	29, 30
Mangham, at Boueff River	Sept.	2, 3
Eros, at Indian Village	Sept.	6
Winnsboro, at Boueff Prairie	Sept.	9, 10
Rayville	Sept.	13
Florence	Sept.	17, 18
Merrouge	Sept.	20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

Hammond	July	5
Baton Rouge, Second Ch., at Antioch	July	22, 23
Baton Rouge, First Ch	July	23, 24
Baker, at Bethel	July	26
Clinton and J., at Concord	July	29, 30
Zachary, at Ethel	July	30, 31
Denham Springs, at Alford's	Aug.	2
Tickfaw, at Red Oak	Aug.	4
Ponchatoula, at Sp'gfield	Aug.	5, 6
Amite City	Aug.	6, 7
E. Feliciana, at Camp G	Aug.	12
Franklinton, at F	Aug.	16
Mt. Hermon, at Augie	Aug.	19, 20
Bogalusa	Aug.	20, 21
Wilson, at Manassas	Aug.	26, 27
St. Helena, at Pine R	Sept.	2, 3
Kentwood	Sept.	3, 4
P. Grove, at Pipkin's	Sept.	6
Port Vincent, at Mauripas	Sept.	9, 10
St. Francisville, at Tunica	Sept.	16, 17
N. Roads, at Morganza	Sept.	23, 24

C. C. MILLER, P. E.

NOTICE.

The Crystal Springs Camp Meeting will begin Friday night, Aug. 4th, and continue through Friday, Aug. 11th.

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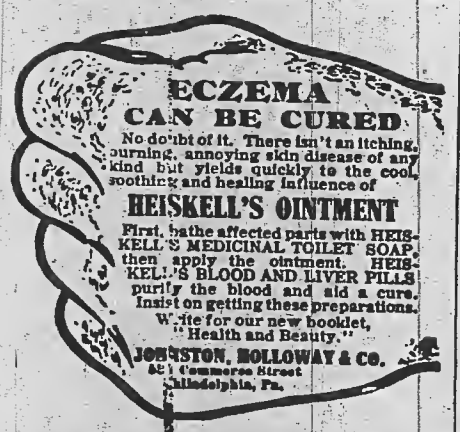

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Meridian Dist.—Third Round.

Enterprise and Stonewall,		
Vimville, at Why Not	July	22, 23
DeKalb, at New Hope	July	29, 30
Moscow, at Big Oak	July	31
Shubuta and Quitman, at Shubuta	Aug.	2
Matherville, at Poplar Springs	Aug.	3
Ciara, at Goldwood	Aug.	5, 6
Meridian, 5th Street	Aug.	9
Lauderdale, at Marion	Aug.	12, 13
Meridian, Central	Aug.	16
Binnsville and Wahalak, Binnsville	Aug.	20, 21
Meridian, East End	Aug.	23
Porterville, at Porterville	Aug.	26, 27
Daleville, at Andrew's Chp	Aug.	30
Waynesboro Circuit, at Fedora	Sept.	2, 3
DeSoto, at Hopewell	Sept.	9, 10
Meridian, 7th Ave	Sept.	13
Meridian, Poplar Spgs	Sept.	14
Waynesboro	Sept.	17, 18
Bucatunna, at ———	Sept.	19
Meridian, South Side	Sept.	20

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Lumberton	July	23
Escatawpa, at Orange Gr.	July	27
Americus, at Rosedale	July	28
Moss Point	July	29, 30
Columbia	Aug.	2
Hub, at Pinebur	Aug.	3
Oakvale, at Baxterville	Aug.	4
Ocean Springs	Aug.	5, 6
Mississippi City	Aug.	9
Vancleave, at Shiloh 11 a. m.	Aug.	10
Mentorum, at Antioch	Aug.	12, 13
Lumberton	Aug.	16
Poplarville	Aug.	17
Derby, at Mill Creek	Aug.	18
Carriere and McNeil, at Picayune	Aug.	19, 20
Gulfport, 25th Avenue	Aug.	23
Wolf River Mission, at Durham's Chapel	Aug.	26, 27
Long Beach	Aug.	30
Biloxi	Sept.	2, 3
Bay St. Louis	Sept.	6
Logtown	Sept.	7
Coalville, at Poplar Head	Sept.	9, 10
McHenry and Wiggins, at McHenry	Sept.	13

W. B. JONES, P. E.

Newton Dist.—Third Round.

Lake, at Lake	Wed. July	12
Rose Hill, at Paulding	July	15, 16
Chunkey, at Suquelena	July	22, 23
Decatur, at Union	Wed. July	26
Dist. Conf., at Union	July	26, 30
Shiloh, at Johns,	Wed. Aug.	2,
Trenton, at Pulaski	Aug.	5, 6
Carthage, at Singleton Friday	Aug.	18
Walunt G., at Freeny	Aug.	19, 20
Homewood, at High Hill Tuesday	Aug.	22
Morton, at Zion Grove, Friday	Aug.	25
Hickory, at Garlandville	Aug.	26, 27
Philadelphia	Fri. Sept.	1
Neshoba, at Sand Town	Sept.	2, 3
Hillsboro, at Prairie Hill, Friday	Sept.	8,
Forest, at Lena	Sept.	9, 10
Indian Mission, at Neshoba	Sept.	16
Stallo, at Neshoba	Sept.	16, 17
Newton	Wed Sept.	20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Silver City, at Holly Bluff	July	11
Anguilla, at Anguilla	July	12, 22
Port Gibson	July	23, 24
Utica, at Learned	July	26
Fayette	Juy	29, 30
Gloster	Aug.	5, 6
Hamburg, at Knoxville	Aug.	11
Sunflower, at Straight Bayou	Aug.	12, 13
Rolling Fork, at Cary	Aug.	15
Mayersville, at M	Aug.	19, 20
Harriston, at Martin	Aug.	25
Washington, at Pine G.	Aug.	26
Natchez, Jefferson St	Aug.	27, 28
Nebo, at Oak Grove	Sept.	2, 3
Wilkinson, at Mars Hill	Sept.	9
Woodville	Sept.	10
Hermanville, at Sarepta	Sept.	16
Natchez, Pearl St	Sept.	17
Rocky Springs, at Willows	Sept.	23, 24
Oak Ridge, at Bovina	Sept.	30
Vicksburg, South Washington Street	Oct.	1
Centreville	Oct.	4
Homochitto, at Mt. Vernon	Oct.	6

Will the preachers in charge kindly have a carefully written answer to Ques. 19, as well as to Ques. 18 and Ques. 23? Please have all the items ready to fully answer Questions 8 and 9. We have had some vexations, delays and uncertainties here.

Let all of us bend all energy and faith to the matter of revival.

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

Tylertown at Tylertown	July	15, 16
Bayou Pierre, at Sweet Water	July	22, 23
Barlow, at Lebanon	July	29, 30
Osyka, at Liberty	Aug.	5, 6
North Wesson, at Providence	Aug.	12, 13
Topisaw, at Topisaw	Aug.	16,
Buford, at Hopewell	Aug.	19, 20
Magnolia	Aug.	26, 27
McComb and Fernwood, at South McComb	Aug.	27,
Wesson	Aug.	30,
Adams, at Ebenezer	Sept.	1,
Meadville, at Ediceton	Sept.	2,
Pearlhaven, at Bethel	Sept.	3,
Brookhaven	Sept.	3, 4
Summit, at East McComb	Sept.	10,
McComb, Centenary	Sept.	10, 11
Monticello, at Georgetown	Sept.	16, 17
Scotland at Bethesda	Sept.	23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg—Broad St., at Petal	July	15, 16
Hattiesburg—Court Street	July	17,
Hattiesburg—Main Street	July	18,
Vosburg, at Saundersville	July	23, 24
Purvis, at Pine Grove	July	25,
New Augusta, at Batson	July	26, 27
Summerland, at S.	July	29, 30
Mt. Olive, at Oakvale	Aug.	2, 3,
Taylorsville, at Okahay	Aug.	4,
Collins, at Ora	Aug.	6, 7
Magee, at Sharon	Aug.	9,
Silver Creek, at Bethel	Aug.	12, 13
Sumrall, at Sumrall	Aug.	16
Oloh, at Advance	Aug.	17
Prentiss, at Bassfield	Aug.	19, 20
Lucedale, at Shipman	Aug.	27, 28
McLain, at Cross Roads	Sept.	2, 3
Eastabuchie, at McLaurin	Sept.	7
Eucutta, at Broyls	Sept.	9, 10
Sanford, at Sanford	Sept.	16, 17
Seminary, at Bethel	Sept.	20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Madison, at Pocahontas	July	15
Jackson, First Ch	July	16
Jackson, Galloway Chp	July	19
Brandon	July	23, 24
Thomasville, at Forest Hill	July	24
Jackson, First Church, 8 p. m.	July	26
Camden, at Forest G	July	28
Sharon, at Millville	July	29, 30
Terry, at Forest Hill	Aug.	2
Canton	Aug.	6, 7
Mendenhall, at Holly G.	Aug.	8
Harrisville, at Poplar Springs	Aug.	9
Jackson, Capitol St	Aug.	13, 14
Jackson, Rankin Street, 7:30 p. m.	Aug.	13, 16
Florence, at Richland	Aug.	19, 20
Eden, at Philips	Aug.	21
Lintonia, at Lake City	Aug.	22
Edwards	Aug.	24
Yazoo City	Aug.	27
Benton, at Tranquill	Aug.	28
Deasonville, at Fletcher	Aug.	29
Flora, at Livingston	Aug.	30
Fannin, at Holly Bush	Sept.	6
Jackson, Galloway Chp	Sept.	10
Yazoo City 7:30 p. m.	Sept.	13
Bolton, at Brownsville	Sept.	16, 17
Satartia	Sept.	23, 24

J. R. JONES, P. E.

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H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.

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Marriages

June 28, 1911, at the Istrouma Hotel, in Baton Rouge, La., by Rev. F. N. Sweeney, Rev. A. W. HOFFPAUIR, of Rayne, La., to Miss LEISIE SMITH, of Jackson, La.

At the Methodist Church in Flora, Miss., on June 14th, Mr. M. L. ARNOLD, of Plaquemine, La., and Miss FANNIE RUTH LEE, of Flora, Miss., Rev. L. L. Roberts officiating.

June 26, 1911, at the residence of the bride's parents, in D'Lo, Miss., by Rev. R. T. Nolen, W. L. JONES, of Jackson, Miss., to Miss IDA ESTELL RHODES.

June 28, 1911, in the Baptist Church, at Tonchstone, Miss., by Rev. R. T. Nolen, Prof. J. C. JONES to Miss ALICE GUYNES.

June 11, 1911, at the residence of the bride's mother, Mrs. S. R. Pullen, Robeline, La., by Rev. H. J. Boltz, Mr. DANIEL BRUCE LORD, of Shreveport, La, to Miss BLANCHE MAIE PULLEN.

June 27, 1911, at the residence of the bride's father, Mr. Drake, Longstreet, La., by Rev. H. J. Boltz, Mr. AUGUST WILLIAM BRASSLER, of Malvern, Ark., to Miss HARRIETT ANNE DRAKE.

June 29, 1911, at the residence of the bridegroom's father, W. M. Pearce, Noan, La., by Rev. H. J. Boltz, Mr. LUCE PEARCE to Miss MARY ANN HOOD, both of DeSoto Parish, La.

THE WORK AT EUPORA, MISS.

Dear Brother Meek: Allow me to tell the Advocate readers something about our Eupora Methodists and our new church enterprise. I arrived here in December, 1910, and found our people worshiping in an old frame church built many years ago—now wornout and wholly inadequate.

Our Sunday school of 165 members had nine classes (about 100 people) reciting in this old church (one room). Two classes were reciting down town, but "the people had a mind to work," and we decided to "build a house unto the Lord"—a modern, up-to-date brick church. Proper committees were appointed and the work begun. The committees have worked faithfully and the people have responded liberally. Our Woman's Home Mission Society started us off with a $1,500 subscription. The Sunday school classes also subscribed liberally; this was followed by individual subscriptions. Interest grew and the work went on. The walls of the new church are now nearing completion. All the materials are on the ground, and the contractor thinks that with good weather he can finish the building and be ready to turn it over to the committee by Aug. 15. Hot air heating is included in the contract. The main auditorium is 42x48 feet. The Sunday school department is 31x56 feet and will have eleven classrooms. This department is separated from the main department by rolling partition. The two can easily be thrown into one auditorium, seating 750 or 800. The building, when finished and furnished, will cost $10,000. Perfect harmony prevails, and we are all looking forward with intense interest to the time when we can move into our new and commodious quarters. Our Sunday school, from T. W. Cooper, the efficient superintendent, to the infant class, are laughing for joy at the prospect.

Our Eupora Methodists are an earnest, enthusiastic, progressive people. The work moves on steadily along all lines.

The Baptist people are also building a new brick church, just begun, which will cost about $8,000 when finished. Both churches being built at the same time will tax the people heavily.

Eupora has a splendid $9,000 school building, three years old, and five miles of cement walks, two banks, a new passenger station, and several new residences. I may send you a picture of our new church later, if possible. W. D. McCULLOUGH, P. C.

The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God, conforming your will to his, and remaining in peace; for peace is the divine order, in whatever state we may be.—Fenelon.

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3. Visited by distinguished lecturers, musicians, artists and public men, thus constantly brought into touch with the leading men and measures of the day.
4. Access to several large libraries, in addition to its own library and well selected reading table,—especially that of South Carolina College, containing over 30,000 volumes.
5. Columbia is now one of the leading educational centers in the South, and nowhere else in the State can young ladies see and hear so much that they would never otherwise learn.
6. The social advantages of Columbia are unsurpassed in the State.
7. The college is in easy access to all the churches in the City, and is kept in touch with spiritual forces at work here.
8. Columbia is one of the finest winter resorts in the South. The mildness of our climate during the entire winter makes our location invaluable for college work.
9. Our heating apparatus is the product of the world's latest and best thought on the subject. All parts of the building are kept at the same temperature, being regulated by one thermometer, and the atmosphere is kept sufficiently moist to be most conductive to health.
10. Our Sanitary arrangements are the best, and our health record is unsurpassed.
11. The fine natural drainage of the premises.
12. An able faculty of specialists, all thoroughly trained in their departments. Courses leading to the degrees of B. A., B. S., and B. L.
13. The course of study is carefully graded and thorough at every point. It is arranged on the University plan, allowing girls to enter the class they are prepared for, as far as possible, in every department.
14. Our special departments are under the direction of able teachers. Music, art, elocution, and business courses are all extensive and thorough.
15. Our system of physical culture seeks to develop symmetrically every muscle of the body, and correlate it as far as possible with the mind.
16. The elevating and ennobling influence of a Christian environment, which pervades every department of the college.
17. The lyceum brings to our midst lecturers of national renown and musicians of reputation.
18. Our large campus of 20 acres, overlooking the city of Columbia, affords abundant room for all games and exercises.
19. Suburban location gives quietude for study, and freedom of country life.

For Descriptive Catalogue Address

REV. W. W. DANIEL, D. D., President, Columbia, S. C.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Under the leadership of Brother Able and McCarmack, the Poncha-toula school is doing fine work.

* * *

Brother L. M. Alford is the superintendent of our Covington Sunday school, and Sister Alford has charge of the Beginners' Class.

* * *

A Home Department has been organized at Harrisonburg, with Mrs. W. C. Prichard, superintendent, and a Cradle Roll with Miss Josie Mayes, superintendent.

* * *

Dr. J. M. Middleton, our faithful and efficient superintendent at Many, La., is under great grief, having lost his most noble and devoted wife. In every high sense she was cultured, consecrated, unselfish, tactful, loving and useful. She lived to help her husband, serve her children and bless the world. May the Father bless the bereaved ones.

* * *

A new $75 organ has been put into the Little River Church on the Harrisonburg charge, and a new Sunday school has been organized with Mr. John Boyd, superintendent, Mr. J. G. McVeigh, secretary and treasurer, and Mr. Butler, Deville, is the assistant superintendent. This pastoral charge now has five active Sunday schools. Both young men's and young women's Bible classes have been orgainzed in Harrisonburg that promise fine work in the recognized activities of such classes in the shut-in town on the Ouachita. Of the former Mr. F. O. Ellis, is president; W. C. Mattles, vice-president; R. E. Jones, secretary and treasurer, and H. Taylor, teacher. The young ladies chose as their officers: Mrs. Edna Prichard, president; Miss Carrie McGee, vice-president; Miss Minnie Carter, secretary and treasurer; Mrs. J. W. Walters, teacher. Rev. G. D. Purcell is the pastor and is actively pushing the work.

* * *

The Hammond school has three Wesley Adult Bible Classes organized.

The moving spirit and aggressive leader in our Hammond Sunday school is Dr. Lucius D. McGehee, son of Dr. E. L. McGehee, of New Orleans, and grandson of Dr. Edward McGehee, of Mississippi, founder of the school at Woodville, Miss., bearing his name; of Centenary College of Louisiana, and the donor of Carondelet Street Church in New Orleans. Surely the blood of such sires must make "noble sons," and their love and sacrifices for the Church are being continued in the service and leadership of their sons and grandsons. Dr. McGehee also stands at the head of his profession in medicine, having taken the lead in the anti-tuberculosis fight. He is now operating a sanitarium in Hammond for the afflicted ones. Led by their superintendent, Dr. L. D. McGehee, the the Hammond Sunday school has organized a mission school at Zanobia, four miles east of Hammond. A second school is maintained at Genesee, with Brother John Saint as superintendent and Sister C. C. Miller as assistant. These are good signs of active and growing life.

Through the efforts of Rev. W. G. Evans, we are in receipt of a copy of "The Sunday School Monitor," published in the interest of the Sunday schools of Hammond, La., from which we glean some interesting notes. In all, there are ten denominations with Sunday schools in Hammond, with ours in the lead, the attendance in February having been 145 one Sunday, and the Congregational coming second with 90 in attendance one Sunday. Hammond now numbers 4,500 souls and the Sunday school work seems to be abreast with the other progressive movements there.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school lessons for the next six months are most interesting and suggestive. Israel, through obedience to God, rose from a mere handful to a great world-power. But then, forgetting him who had made them, they became vassals of foreign powers, and ultimately were dispersed among the nations to be no more. Here is an opportunity to emphasize the truth, "Them that honor me I will honor, but they that despise me shall be llghtly esteemed."

* * *

Dr. Josiah Strong, in his book, "Perils of the City," has shown that if the influx into our cities from the country continues for the next thirty years at the same rate as during the past, by 1940 there will he 21,000,000 more people in the city than in the country. Then the city will indeed dictate the policy of the country and of the government. The future depends in large measure upon the character of the men and women we continue to send into the city. Our hope lies in the religious home and a well organized and maintained Sunday school. We have only this generation in which to command the situation.

* * *

The permanent Census Bureau of the United States, in giving its report for 1904 of prisoners in confinement in this country, distinguishes between the literates and the llliterates as follows: Number of literate prisoners, 124,295; number of llliterates, 25,369.

Education alone does not check crime. Without the moral element, it but sharpens the wit for more and greater crime. Here are five times as many criminals who can read and write as there are criminals who cannot read and write.

When it is known further that very nearly seventy-five per cent of our criminals are young men, we may place our fingers on the only two agencies to which we may look for relief—the home and the Sunday school.

* * *

Our field secretary, in submitting the report for June, shows among other things as follows: Number of mlles traveled, 1,715; number of Sunday schools visited, 12; numher of District Conferences, 1; schools to adopt the new graded lessons in October, 5; home departments and cradle rolls projected, 8; schools planning separate class rooms, 3; schools already graded through the elementary department, 7; planning to grade, 5; number of organized classes, 4.

This is a fine report for the first month. Almost every day of July is filled in, and a part of August, with calls for service. It is going to be hard to discontinue the service in Septemher, but at present there seems to be no relief.

NEWS AND NOTES.

By Miss Elizabeth Kllpatrick.

"The Sunday school is the very center of the firing line of the church."

* * *

Man cannot accomplish in himself what God must accomplish through him.

* * *

Introspection is no longer fashionable, but it is very necessary to right living.

* * *

"Let us pray and study the Bible, and get ready to use the Great Chart and then we shall be able to steer men across the ocean of life."

* * *

One man must be won by another man whose heart yearns for his salvation—you can't save men but by this personal touch and prayer.

* * *

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—Ruskin.

* * *

Let us never suppose that any plan our business, world-sense may formulate will ever succeed in itself; we must supplement it with a real prayer-life.

* * *

"The leisure problem is as big as the labor problem;" as many men go wrong in the time they have at their own command as in the time they are under the command of others.

* * *

"Put one of us in a retort and take away everything that somebody else has put into us by those contacts which make life itself, and you have just your self-made man, who generally worships his maker."

* * *

Our hopes are these: (1) A church awakened to the power of the Sunday school work; (2) Men's classes multiplied: (3) Of the teen age, as many boys as girls, thus multiplying our boys and men by three. We must go after them."

* * *

Whatever form our work for the kingdom may take, we are very sure of one thing, and that is that its success will depend upon prayer. Not only will it depend on the corporate prayer of the church or class, but it will depend largely upon prayer in the individual life.

* * *

The only way you can find out just what the unsaved man needs and wants is to look into your own heart, for there you will find the man of all times, human nature being always the same. There is really no new man and no new need. It is the same human nature that was in Galilee when the Christ preached to the sin-sick multitudes, and the need and desire are the very same and the salvation the same.

* * *

We say prayer consists of adoration, thanksgiving, confession and petition, but the apostolic way was to begin with confession. The Korean nation has awakened in this wise, and this must be the class and individual prayer program of our great movement. If we believe this (and we must) that prayer is confession, repentance, determination to live differently and to put into practice what we preach, then it will be easy to believe 100,000 men and boys shall be brought to Christ within this year.

* * *

At their Annual Meeting in May, the General Sunday School Board adopted a standard for our Sunday schools. Here it is:

Cradle Roll.
Home Department.
Wesley Adult Bible Class.
Teacher Training Class for Students.
Graded Instruction.
Definite Decision for Christ urged.
Annual observance of Children's Day, with offering as required by the Discipline.
The use of our own Literature.
A session every Sunday in the year.

Any school meeting this standard, will be so registered in Nashville, and a certificate issued by Mr. French, if twenty-five cents is sent to pay for same.

MIRACULOUS ESCAPE FROM DEATH.

Rev. T. P. Pierce, a Minister and Merchant of Vinemont, Ala., has a Close Call.

REV. T. P. PIERCE.

Following is Mr. Pierce's own story of how he fell into good hands and evaded the "grim reaper."

"In the spring of 1907 I was a complete wreck, and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all there were fourteen or fifteen doctors. Scarcely any of them agreed, and none of them did me any good whatever. Four of our country doctors said I could not be cured and gave me up to die. My weight had decreased to 147 lbs and I was perfectly helpless, when I decided to try W. H. Bull's Herbs and Iron. After using five bottles, my health was immediately restored and in a few weeks, I was as strong and healthy as ever in my life. My weight to-day is 247 lbs and I shall never fail to recommend W. H. Bull's Herbs and Iron."

W. H. Bull's Herbs and Iron can be had from any druggist. If after using two-thirds of a bottle you are not benefitted, take the remainder back to your druggist and he will refund your money.

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NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 29. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2892.

ROBERT A. MEEK, Editor.
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JULY 20, 1911.

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THE MASTER-BUILDER.

No man can build a good house without a competent and honest architect. If he is not an architect himself he must employ one. In those more important and enduring structures which we are all building we need a great architect. We have one at hand. He built the universe.

> He framed the globe; He built the sky,
> And all the shining worlds on high.

He will help us build. He will give us the foundation and all the plans. He will give us counsel and superintend the work. Without him we can do nothing. "Except the Lord build the house they labor in vain that build."

We canot build a church without Him. Men may appoint committees, establish Sunday schools, formulate creeds, collect money and disburse it, and toil hard to make the best church in the world; but if God be excluded, the labor is all in vain. No Christian congregation will openly propose to build a church without God; but many church workers labor with great enthusiasm in the affairs of the church, putting into it much of self and little of God. Such building will turn out badly. We must trust in God, obey him and keep his commandments, consecrate ourselves to his service, and do all things as in his sight. Let him make the creed. Let him call the preacher and inspire the message. Let him preside over the congregation. Let him superintend the Sunday school. Put yourself into the building, but let yourself be filled with the Spirit of God, "filled with all the fullness of God." Then all will be well.

We cannot build a home without him. When one undertakes to build a home in this world, he assumes a grave responsibility, before which an angel might well tremble. Yet some young people take up the task with as much coolness, indifference and self-assurance as they would build a brick wall or frame a pine door. God is not in their thoughts. The wedding feast and the wedding display occupy more of their thought than God does. Is it any wonder we read of so many divorces and domestic tragedies? If the Lord had built the house it would have been otherwise. It is a great thing to build a railroad, in which thousands of men will be employed, and by which thousands shall be transported in safety across the coutinent; but it is a greater work to build a good home.

We cannot build a nation without God. The nation is built, not by statesmen alone, but also by preachers, teachers, farmers, mechanics, laborers, professional men and business men. Some think they have no need of God. They would banish every vestige of religion, not only from the public schools, but from all public institutions and from the minds of the people. It is well to separate Church and State. The Church should not be corrupted by politics and the State should not manage eccleslastical affairs. But to separate religion from the State would be to return to the barbarism from which our religion has redeemed us.

Think of the nation without God. See what abominable materials many are putting into the national life. The drunkard is putting himself into it. The saloon keeper is putting himself and his business into it. The slum is as much a part of the national life as the common school or the Sunday school. These are protected and fostered by the nation. These are among our American institutions. A little more of this material built into the nation will cause it to totter and stagger like a drunken man.

We want a nation; but we cannot have a strong nation without having a clean nation. Defilement is an element of weakness. Millions of people do not make a nation strong. Millions of money cannot make a nation strong. We may use our millions to corrupt politics, business and social life. Education will not make a nation strong. In this age no nation can be mighty without education; but the people may all be educated and deeply immoral at the same time. Nothing but righteousness can make a nation mighty. "Righteousness exalteth a nation." We cannot have a righteous nation without God.

We cannot build character which will stand without God. If we shall make a mistake in this inner spiritual structure it will be an unspeakable calamity. Many are making this mistake. They are building a mercenary character, a sordid character, a selfish character, a sensual character, "earthly, sensual, devilish," as the Bible says. They have declined the offer of the great Master-Builder, and given the work to a competing architect, who with wily suggestion has beguiled them. Some will build depravity and rottenness into their lives until it is too late to change.

The great Master-Builder can remedy the mistake if the soul shall be surrendered into His hand. He can make all things new. He will not only remodel, but remake the character. He can take a ruined soul, a wrecked life, and make it new.

Be not deceived. Every act, every word, every desire goes into the building for good or evil. When you go out and when you come in, when you read a book and when you sing a song, when you talk with a neighbor and when you quarrel with an enemy, you are building a temple within. You can never be exactly the same after one little transaction as you were before. If we build according to our own ideas, if we build after the pattern of the Evil one, we shall suffer loss. But if the Lord shall build the house it will stand forever.—New York Christian Advocate.

PUNCTUALITY A GOLDEN ASSET IN LIFE.

Punctuality seems to be such a little thing that by many it is trifled with, but in reality it is a golden asset to any life. It has been the secret of the success of more than one life. When Napoleon was asked the secret of his splendid victories, he replied, "By always being on time." Lord Nelson said, "I owe all my success in life to having been always a quarter of an hour before my time," and Gladstone, England's best statesman, left this statement on record, "Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams."

We have a friend, gifted, capable, consecrated, whose prominent and seemingly only fault is this radical defect—he is always late, even at his meals, though he has a healthy appetite, late in retiring, late in getting up, late at business, late at every public function; he not infrequently arrives at one end of the railway station when the train is pulling out of the other, as he generally waits until the engine whistles before he grabs his grip and runs for the train. Now, this friend with his excellent equipment, his many opportunities for advancement, has never made any appreciable headway in life, while many of his contemporaries, mediocre as compared with him, are climbing the ladder of success. Unpunctuality is the rock upon which his craft is constantly striking.

The person who is habitually late not only wastes his own time but the valuable moments of others—as long as they will put up with his tardiness. Louis XIV once said, "Punctuality is the politeness of kings, the duty of gentlemen, and the necessity of business men." Washington, when president, had a secretary who was frequently late, and attempted to excuse himself on the ground that his watch was slow. "Well," said the president, "you must get another watch or I must find another secretary." Business men justly will not put up with perennial tardiness. It is an inexcusable habit that is responsible for great disorder and damage. It can be cured by a tardy person's giving himself a large margin beyond the ordinary time to meet every engagement, for it is better to be too early than too late.

Benjamin Franklin, the common sense philosopher, quaintly says: "He who loses an hour in the morning may keep on a dog trot all day, and will not overtake it by night."—Baltimore Southern Methodist.

THE HABIT OF READING.

Sooner or later we all of us need some kind of consolation and diversion; for the world is not invented to suit any one man's fancy, and the continuous clash of wills is bound to bring about a certain amount of sorrow to everyone. Of all consolations, the cheapest, the easiest, the most effective is a passion for the printed page. To be able to step out of our immediate environment at will, to roam the centuries, to scour the earth, to beckon the spheres, to have all the best minds ready to serve our need—this is the gift for the reader.

Reading, like everything else, is a matter of habit. The little child, as a rule, finds it painful and certainly less alluring than action. But habit perfects one in this matter, and the life with books may become as vital, as real, as consoling as a life with society. Moreover, as soon as one has learned to love them, books never fail us; they are always accessible, always willing to yield up their secrets, always sympathetic.

In life one cannot always cultivate the associations he would like. The people you want to know may live at the other ends of the earth, or their moods may be variable, or their interests other than yours; but in a world of books we can literally choose just what we want for our own immediate consolation.

On the whole, there is nothing in the world perhaps that so repays a woman as acquiring the habit of reading.—Harper's Weekly.

Christian Advocate.

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DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

MISSION OF THACKERAY.

(This brief discussion from the pen of the Editor of Zion's Herald is particularly appropriate at this time, as July 18 marked the hundredth anniversary of Thackeray's birth, which both England and the United States are celebrating.—Editor of the Advocate.)

Most of the folk born a century ago are forgotten. Dr. Holmes said that after three generations from their birth about twenty-five survived in the general memory. Thackeray remains, and will for many a generation to come. The secret of survival is one—a slow, quiet consequence of values. Whether a man be a scientist, artist, teacher, philanthropist, philosopher, poet or novelist, the test is: Has he seen the truth and lived it, or told it to his fellows more clearly than any other of his day? This is the secret of Homer, Plato, Dante, Shakespeare, Browning; of Raphael, Michael Angelo, Titian; of Luther, Wesley and John Knox; of all selfless great truth seekers.

Thackeray knew how to tell the truth kindly. We try to forget the roughness with which the author of the "American Notes" set forth the faults of the American people after accepting their hospitality. Listen to Thackeray after his return from his first visit to America. Speaking of one of his Mississippi sketches—for he was almost as good an artist as writer—he says: "Yonder drawing was made in a country where there was such hospitality, friendship, kindness, shown to this humble designer, that his eyes do not care to look out for faults or his pen to note them." He was as cordial a hater of humbug as Carlyle himself, but he shows up shoddy and show in a different spirit. He makes you despise shams because you see how foolish, stupid and wicked it is to thus defeat one's own desires, to be miserable instead of happy, to be useless instead of useful. Many a woman has read "Vanity Fair" unconsciously to begin to kill in herself "every false way;" many a young man has made a good finish to his college career by reflecting on the thoughtless years of Pendennis; many an indulgent motner has seen in Helen Pendennis the tendencies of her own fondness, and many a father has saved an aching heart through a study of Thackeray's fathers, of which three at least are lessons in parental government. His worldly and selfish men and women make us abhor all that is worldly and selfish; his noble and lofty characters, to emulate their virtues. To be sure, he takes us sometimes to places redolent with tobacco and thick with fumes of alcohol, but it is never to make us care to stay. One might make a book to live by from Thackeray's philosophic sayings. Hear these: "If we have selfish languor and indifference to-day, it is because of some selfish ardor in yesterday's pursuit." "The ray that travels from the sun reaches me no sooner than it finds the man who blacks my boots." "It tastes well, the bread you earn yourself." "Unfortunate love affairs are never fatal nor even harmful to a sound organ." "The truest honor is the manly confession of wrong; the best courage, the courage to avoid temptation." "It is the fashion to call people 'unfortunate' who have merely lost their money; we know better than that." Of the royal Stuart family he says: "If ever men had fidelity, it was they; if ever men squandered their opportunity, it was they; and of all the many enemies they had, they themselves were the most fatal." Thackeray did not write tales that hold children from play, or the old from the hearth corner; but to have arrested the thought of youth, to keep men and women from ways that "take hold on death," that was his mission, and he gloriously achieved it.

SELECTIONS FROM THACKERAY

The hour for serving God is always—now.

I am a country woman—the ambitions of the town seem mean to me.

No training is so useful for children, great or small, as the company of their betters, in whose society they lose the overweening sense of their own importance.

The discovery of our love of poetry, the awakening of religion, the great truths of our lives, never leave us.

What does the word cheerfulness imply? It means a pure heart; it means a kind, loving disposition; it means a generous appreciation of others, and a modest estimate of one's self.

We forget nothing; the memory sleeps and wakes again. I often think of how it shall be in that last sleep of death, the reveille that shall rouse us forever.

It is in the generous time of youth best friendships are made. With mere acquaintance, we part without grief and meet merely to be glad to see each other.

"We must forgive people's trespasses, my boy, if we hope for forgiveness of our own."—(Colonel Newcome to Clive.)

When we think how mean the best of us are, it is well to give a hand to charity.—Zion's Herald.

THE BEAUTIFUL LIFE.

One day as Dr. Leighton Parks, now rector of St. Bartholomew's Church, New York, was in his study, a young Japanese called upon him.

When the maid opened the door, the young man entered very abruptly, and said: "Sir, can you tell me how to find the beautiful life?"

Dr. Parks answered: "Do you wish to talk with me about religion?"

"No, sir, I merely want to find out about the beautiful life."

"Have you read the Bible?"

"Yes, sir, I have read some, but I don't like the Bible."

"Have you ever been to church?"

"Yes, I have been twice, but I don't like the church. I am trying to find the beautiful life. Many of your people do just as our Japanese people do; they are bad, they cheat and tell lies, and yet they are all Christians. That is not what I want. I do not want your religion. But there is something I want, I can not tell what it is; I call it the beautiful life, and they told me perhaps you could tell me about it."

"Where did you ever hear about it?"

"I never heard about it; but I saw a man in a boarding-house in San Francisco soon after I landed—a poor old man, not an educated man like myself, who have studied in a university in Japan, and am now studying in one of your great universities; a poor man he was, a carpenter, but he had what all my life I have wanted. I have thought it might be in the world, but I have never seen it in my own country. I call it the beautiful life. How can I find it? This old man went about helping everybody; he was always happy; he never thought about himself. I knew him three weeks, and watched him all the time, and I felt that I must have what he had. I have seen some other people who have had it. I do not know what it is. It can not be your religion, because you do not have it."

Doctor Parks read him the thirteenth chapter of First Corinthians—that beautiful "love chapter" which means so much to us, and asked: "Is that it?"

The Japanese said: "Yes, perhaps; it sounds like it: hut how can I get it?"

Then Doctor Parks took that wonderful story of the perfectly beautiful life, and tried to tell him very simply, and said: "Now, you have just to follow that Life."

And then, as he was obliged to go, he gave him a copy of the New Testament. The Japanese asked: "Can you not give me a more modern book? You know the Japanese are very up-to-date."

But he said: "No, it is not in any other book, although I can give you some other books which will help you; but this is the one Book you need. You may study it, and pray that light may be given you to live this beautiful life."

Doctor Parks heard nothing from the young man for a year or two, and then received a letter saying: "I am called back to my own country to an important position. Before I go I must see you. May I call at a certain hour?"

As he could not be at home at that hour, Doctor Parks wrote that he would see him the following day. At noon he burst in as he had done before, very abruptly, saying: "My train leaves at two o'clock. I must take that train to catch the steamer at San Francisco, to go back to my own country. I have something to tell you."

But he did not need to tell one word. It was all written on that radiant face.

"Sir, I have found the beautiful life. I have found Jesus," he exclaimed. And then, unable to linger, he went back to his own country to tell the people of the life once lived on earth, and lived here again in the lives of God's children to-day.—Churchman.

CHARITY AND HELP DEPARTMENT OF THE EPWORTH LEAGUE.

By Miss Esther C. Hall

The man of God has said, "As a man thinketh in his heart, so is he." Another has said, "Out of the heart are the issues of life."

We accept these statements without hesitancy and without argument as self-evident truth. And knowing that the heart must be pure in order to create and to maintain character and worthy manhood, and that the heart is the source and seat of every emotion and that it is also the secret power that gives rise to and controls the thought, the Church throughout its life has been trying to affect the heart and the principles of men so that their lives may be pure and sincerely religious. Of all the forces that can in any degree react upon the heart of man, purifying the heart and consequently the life, and causing that purity to be maintained, there is no force so potent and as effectual as the Word within the heart. Its guidance alone can enlighten man as to what are the correct ideals of thought and of action, and this Word is our sole source of unquestionable information upon the vital issues of life. It is through the written Word, the Holy Scriptures, that we can receive the most intelligible direction and instruction in the ways of godliness and ultimate purity. Among the organizations of our Church for the diffusion of the knowledge of this Word and for the close and sacred worship of the Father, the Epworth League is a mighty organ.

In regard to this auxiliary of the Church, we notice that within the meeting-hall walls under the direction of the devotional and other departments, the study of, and meditation upon, the Word is the primary object, and has for its aims (1) a knowledge of the right principles of living, with what thoughts, motives and sentiments are in harmony with the will of the Father; (2) the gaining by the Leaguer of an accurate and lasting concept of life, its meaning and its possibilities; (3) a knowledge of the correllated duties and obligations of man to man; (4) the grasping of the true and infallible standards of things which will enable man to judge of the worth and value in the eternal plan; (5) a strengthening and deepening of the tles of relationship with the Father; (6) the awakening of the church member to the needs of the Church, to his responsibility for the life, success and spiritual state of the Church, and to lead him to take his place in the conduct of the affairs of the Church, both in management, support and worshipful attention.

After these things are learned, and indeed while they are being learned (for they are inexhaustible), we find within the League a department designed for the controlled, effective and united expression and expenditure of feeling, brotherly love and helpfulness that must arise in the heart which is upright and worshipful, knowing its value and responsibility in the world of the Lord. This department is known as the Charity and Help Department.

The field of this department is bounded only by the opportunity given to cheer the sick and discouraged, to visit and to comfort the sad and the afflicted, to help the needy, and to minister to the suffering. In a word, to continue in his absence, the loving ministry of Christ to those who need his sympathetic care.

To the giver of service of this nature there is a reward of pleasure that is both elevating and satisfying. It creates or brings nearer the surface the joyous feeling of brotherhood. The service given without expectation of its return, and in the love of service for the Master, more nearly approaches perfect happiness and renders us more like the Son than anything else we can do. In its performance, we put into use the principles, the love, the charity and sincerity that we have learned of in the study in the other departments of the League. Here is where we practice what we have learned; where we do the missionary work of the League also. The active and benevolent service performed under the supervision of this department deepens the spiritual life of the servant, and is the fruitage of sincere and reverential attention to the cails of other departments of the League.

But the effect of this service is not confined to the willing servant. It extends outward and includes within its influence the one ministered to. This person does not always happen to be a fellow-Leaguer. Where he is not, he is relieved in need, cheered and uplifted in discouragement and sorrow, and there is perhaps created within his bosom a belief and faith in his fellow-men which is worth untold treasures to him. His vigor is renewed, he sees the glory and the beauty of fellowship, the potency and influence of the Christian life and the stimulus of example. He is tempted to imitation and maybe will ultimately be led unto the Christ, were he not a follower aforetime.

It is in this department that one of the commissions entrusted to the disciples of Christ finds a channel for fulfillment. Through such ministry many may be reached who otherwise would never believe. Man loves a helper, and one who has brought him out of distress of soul or body can get very near unto his heart and can exert a very great influence over his life. No more effective evangelizing influence can be seized by our Church. It is an opportunity that abides with us so long as we have the poor and the sick with us.

The means of manner of service in this department are as diverse as the occasions for its use, and each occasion must govern the means. But the point to be observed is that no opportunity be let pass, but let the Leagues be alive and awake, ready to seize upon every opportunity and to answer every call that comes to them. In this way they can become a great force for good in each several community.

KING GEORGE THANKS HIS SUBJECTS.

King George has issued the following message of thanks to his subjects throughout the Empire for their expressions of loyalty during his coronation ceremonies:

"To My People: Now that the coronation and its attendant ceremonies are over, I desire to assure the people of the British Empire of my grateful sense that their hearts have been with me through it all. I felt this in the beautiful and impressive service in the Abbey—the most solemn experience of my life—and scarcely less in the stirring scenes of the succeeding days, when my people have signified their recognition and their heartfelt welcome of me as their sovereign, for this has been apparent not only in the loyal enthusiasm shown in our passage to and from Westminster and in the progresses which we have made in the different districts of London, but also in the thousands of messages of good will which have come to me across the seas from every part of the Empire. Such affectionate demonstrations have profoundly touched me and have filled me afresh with faith and confidence. Believing that this generous, outspoken sympathy with the Queen and myself is, under God, our surest source of strength, I am encouraged to go forward with the renewed hope that whatever perplexities or difficulties may be before me and my people, we shall all unite in facing them resolutely and calmly and with public spirit, confident that under divine guidance the ultimate outcome will be to the common good."—Christian Inteiligencer.

A NOTE FROM BROTHER LEWIS.

Dear Advocate: I always enjoy your visits. You bring me messages from old friends, and you refresh my spirit with news of my old Conference. Memphis Methodism is vigorous. I listened to the pastors this morning as they reported the number they had received this Conference year and I think the figures showed about 700. First Church has received 165. I had the pleasure of receiving an Italian and his two little girls into the church last night. His wife and son will join later. The hot weather is affecting us, but the work goes on. Brother R. A. Clark is doing splendidly at Second Church. It is a mutual fit. Tell the preachers to write to us if any of their members move to Memphis. There are hundreds of Methodists in the city not connected with any church. Some of them hide out when they come to Memphis, and we preachers never see them.

T. W. LEWIS.

Memphis, Tenn., July 10, 1911.

THE PREPARATORY SCHOOL AT MILLSAPS.

Dear Brother Meek: I desire to let the readers of the Advocate know about our new plan of management for the Millsaps Preparatory School.

The purpose of the plan is two-fold: (1) To conform to the policy of our General Board of Education, which requires that preparatory schools be separated as completely as possible from the colleges, and (2) to provide more homelike surroundings and more wholesome discipline for our young students.

Founder's Hall, a large brick building on the east side of the campus, has been set aside as the home of the preparatory school and will be used for that purpose exclusively. This building has a study hall and classrooms on the first floor and living rooms for about one hundred students on the second and third floors. The dining room and kitchen are commodious and have been put in first-class repair at a cost of several hundred dollars. The building has electric lights throughout, steam heat, and a nice bath and toilet room.

Mrs. M. E. Joyce, of Gulfport, has been engaged as matron, and will give her personal attention to the preparation and serving of all meals and will exercise helpful and sympathetic supervision over the living arrangements at all times. Discipline in the hall will be in the hands of Prof. S. G. Noble, head master of the school, with the assistance of Mr. W. C. Coggin, who will live in the hall with the students; and these two will have at all times such co-operation from the president of the college as the ends of good discipline may require.

During school hours, students not in recitation will sit in the hall and will engage themselves with the preparation of their lessons. A study period will be held at night, between the hours of 7:30 and 10 o'clock. Visiting in Jackson at night except for absolutely necessary purposes will be strictly prohibited, and all matters affecting the moral and religious life of the students will have the most careful attention.

It is our fixed purpose that the management shall be as homelike as it is possible for it to be made. The discipline will be firm and wholesome, but not rigid, and at no time unreasonable. Students who expect to remain with us will be required to conform to recognized standards of good morals and to address themselves diligently to their studies. Students under twenty-one years will be required to live in the hall, those over that age being allowed to choose their living places elsewhere. Any student may, by special request of parent or guardian, be permitted to live with a near relative in Jackson.

We expect to have as fine a training school for boys as can be found in the South, and we invite the co-operation of all friends of the college in our effort to make it such. A catalogue containing full information will be gladly mailed on request.

D. C. HULL,
President of Millsaps College.

DR. ABBOTT ON THE FOUR GOSPELS.

As Dr. Lyman Abbott has for a number of years been speaking and writing about the Bible in a way to unsettle many minds, we hasten to quote a passage from him, bearing date of June 17 of this year:

"I regard the four Gospels as authentic biographies; and no attempt is made to discriminate between them as historical documents or to utilize the efforts which modern scholars have made to distinguish the sources from which they suppose these Gospels were composed. The object of these articles is practical, not scholastic. The fourth Gospel, after considerable study on the question, I believe to have been written by the Apostle John, or by one or more of his immediate disciples, acting as amanuensis or interpreter, and as probably dating from the close of the first century, or, at the very latest, from the first decade of the second century."—New York Christian Advocate.

THE CIRCULATION OF CHURCH PAPERS.

We observe that the Catholic forces are making a most energetic effort to extend the circulation of their periodical literature. All the way down the line, from pope to priest, there is a pressure to spread the circulation of the church papers.

Where the families are really too poor to pay for a paper there is a society which gathers up the papers already read and sends such papers to them. Last year 336,897 pieces of periodical literature were sent out by this society.

Is there a lesson here for ourselves?—Central Christian Advocate.

THE VANDERBILT GERMAN.

Some, perhaps, have wondered why the Midland has had nothing to say on the subject of the Vanderbilt german given at its recent commencement. Our explanation is, we were in Virginia at that time, and, not having been invited to attend, did not hear of that brilliant affair till it was all over. Now that we have time to write, and have had time to think, we wish to say a few things:

First, we indorse what the Christian Advocate has already said of this affair, and congratulate Dr. Ivey on his cool, deliberate, and forceful manner of criticizing the official management of a great Church school that officially put forth such a fiasco as a german at the head of its commencement exercises.

Secondly, we wish to say, with what emphasis we can, that such a thing was a plain and uncalled-for insult to the Church, and was a deliberate slap in the face of nearly two millions of Southern Methodists by a few men clothed with a little "brief authority," whose only method to prove their existence is to show their bad manners. For whether the german be wrong or not, the Christian world believes it is; and good manners at the head of a great religious institution would respect that belief.

Thirdly, it furnishes the best argument in favor of the Church's ownership and control of the University. Now, it can be said, not only for business but for moral reasons, that the Church should control the management of the University; and if this cannot be, let the Church wash her hands of the whole thing and begin over again. We don't want a university that puts a german at the head of her program for the commencement exercises.—Editorial in the Midland Methodist.

WHITWORTH COLLEGE AND CONSERVATORY OF MUSIC

FOR YOUNG LADIES.

Session 1910-1911, 250 Students; Twenty Teachers and Officers. Thorough instruction under Christian influences. Courses leading to degrees of B. L. and A. B. Noted teachers in Piano, Voice, Elocution and Art. Forty thousand dollars will be expended in improvements within the next eighteen months.

NEXT SESSION BEGINS SEPT. 14, 1911.

Send for Catalogue. Address

WHITWORTH COLLEGE,
Brookhaven, Miss.

Secular News and Comment

The crops of Louisiana are represented as considerably damaged by the excessive rainfall of the past few weeks.

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Mrs. Lulie Lea is still seriously ill at Denver, Col., having recently, in addition to her other afflictions, been attacked by pneumonia. Hope of her recovery, however, is still entertained. Senator Lea is reported to be rapidly regaining his strength.

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The Picayune's Washington correspondent reports that General W. J. Behan's term as postmaster at New Orleans will end on Sept. 30. President Leonhardt, of the New Orleans Board of Trade, has been appointed to succeed him.

• • •

Governor Hoke Smith, of Georgia, was elected to the United States Senate from that State on July 12, receiving a majority of 91 votes over all his opponents. Only seven ballots were cast for Tom Watson, who had formally announced his candidacy.

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Johns Hopkins University is to be removed from its present site in Baltimore to a suburban situation, and $1,200,000 has been raised to erect the new buildings needed. It is stated that the construction of the first of them will be begun next autumn.

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King George and Queen Mary concluded their visit to Ireland on the 12th inst., and with the Prince of Wales and Princess Mary, sailed in the royal yacht for Wales. It is said that as they passed through the streets of Dublin to take their departure, they were greeted with cries of "Come back soon."

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The fatalities occurring on the Fourth of July which has just passed are said to have been less than half the number of those occuring the year preceding. This is a good showing, and should encourage the reformers who are seeking to bring about a "sane and safe observance" of Independence Day.

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Plans are reported under way to make the lumber mill at Bogalusa, La., the largest in the world. It has now a capacity of turning out 650,000 feet of lumber a day, and it is stated that if the improvements in contemplation are carried out, its capacity will be increased to 1,050,000 feet.

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A recent estimate of the amount of energy derived from Niagara Falls places it at 272,410 horsepower, divided in its application as follows: Electro-chemical industries, 126,000; railway service, 56,200; lighting, 26,400; various industrial purposes, 24,540. The total energy of the falls is estimated at 5,000,000 horsepower, so that not much more than 5 per cent is at present utilized.

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Mrs. Frederick Patrick Lawrence, treasurer of the English Suffrage Association, recently announced that the campaign fund of that organization amounts to $515,000. Five years ago the association set out to raise half a million dollars. Now, having passed that amount, it proposes to bring the total up to $1,250,000, all to be used for the furtherance of the cause of equal suffrage.

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Mr. Bryan's paper, The Commoner, recently gave a long list of available candidates for the presidency and vice-presidency of the nation on the Democratic ticket. Among the presidential possibilities enumerated are the following: Governor Woodrow Wilson, Ex-Governor Joseph W. Folk, Speaker Champ Clark, Governor Hoke Smith, Governor Marshall of Indiana; Governor Dix of New York, and Senator Culberson, of Texas. The name of Governor Harmon, of Ohio, is conspicuous by its absence.

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The work of uncovering the wreck of the Maine continues to progress favorably. Enough of the sunk vessel is now visible to see that the greatest amount of damage was done by the explosion of the ship's own magazines. This does not mean, however, that the Maine was blown up by the carelessness of the Americans, as an outside explosion would very likely cause just an explosion within, where much ammunition is carried by war vessels. A board of naval experts is now being selected at Washington to inspect the wreck and submit an official report concerning it.

• • •

A bill has been favorably reported in Congress appropriating $125,000 for the erection of a monument in honor of the Confederate Navy in the National Park at Vicksburg. This monument is intended to be a companion piece of the shaft set up to commemorate the service rendered thereabout by the Union fleet during the Civil War. This action certainly looks as if the day of sectional hatred were a thing of the past.

• • •

A press dispatch states that "Absolute Life on Trial" and "The Book of Truth," the two volumes that played a conspicuous part in the conviction of Evelyn Arthur See in Chicago on July 11, will be burned if an order to that effect can be obtained from the court. Undoubtedly this is what should be done with them. The world would be vastly better off if much of the vicious literature which has been burned off our printing presses were converted into ashes.

• • •

The rural population in many Mississippi counties shows a marked decrease, according to the census of 1910. Thus Warren County, outside of Vicksburg, had in 1900 a population of 24,906, and in 1910 of about 16,000; and in Adams County, the rural population was about 5,000 less than it was ten years before. The greatest gain in population shown anywhere in the State was in the south Mississippi towns and counties, and some of the secular papers are predicting that the people of that section will not remain satisfied with their present small representation in the State Legislature, which is based upon the enumeration of 1900.

• • •

Some time since a law was passed in New York making it a felony for an automobilist to run away from the scene of an accident caused by his machine without disclosing his identity. Now the Supreme Court of that State has declared this law unconstitutional on the ground that it compels a person to become a witness against himself. Anyhow, we think this was wise legislation, and we regret that the Court for technical reasons has seen fit to nullify it. Everything possible to make persons riding in automobiles careful not to injure others on the highways should be done. Many of them are far too reckless.

• • •

After a brilliant debate in which he badly worsted Senator Heyburn, of Idaho, Senator John Sharp Williams, of Mississippi, succeeded in retaining "Jim" Jones, the aged negro who was the body guard of Jefferson Davis and who is said to be the only person in the world who knows where the seals of the Confederacy were hidden, on the pay roll of the Senate. He formerly was in the active employ of this body, but is now eighty-two years old and incapable of filling the position which he held, and was about to be set adrift when Mr. Williams came to his rescue. The distinguished Mississippian opened his address in the following language: "I rise for the purpose of pleading the cause of an old, faithful and honest negro man. I do not know that I have anything to urge in his behalf, except sentiment. Among all the magnificent attributes of the human race, I think Tom Carlyle was right in saying that loyalty is the greatest of them all, loyalty to a country, to a cause, to a leader, to a man, loyalty to something. It is not pecularly one of our virtues. This old darky possesses it in a very high degree."

WHITWORTH COLLEGE, BROOKHAVEN, MISS.

Whitworth College closed a prosperous session May 15th, 1911, with a registration of two hundred and fifty students, and twenty officers and teachers. The Trustees will make $40,000 or $50,000 worth of improvements within the next eighteen months.

Next session begins September 14, 1911. The following faculty is one of the strongest in the history of the College:

Mrs. B. W. Lipscomb, A.M., Mathematics and Dean of Faculty.

Miss Elizabeth Lisby, Webb School and Agnes Scott, Latin and Greek.

Miss Majorie Chappell Davis, A.B., and A.M., University of Tennessee, English.

Miss Ruby Lawhon, A.B. and A.M., University of Alabama, Science and French.

Mrs. J. M. Wyatt, A.B., I. I. & C., History.

Miss Sallie Matthews, B.L., Whitworth College, Preparatory Department.

Misses Floyce Taylor, B.L., and Ora Nell Moore, Whitworth College, Assistants.

Piano—Miss Elizabeth McVoy, Directress, Conservatories of Cincinnati and Boston.

Miss Lois Wadsworth Cooper, A.B., and M.B., Whitworth College, M.B., Conservatory of Music, Cincinnati.

Miss Sara Stout, Conservatory of Cincinnati, Piano and Harmony.

Miss Courtney Ranch, A.B. and M.B., Whitworth College.

Voice—Miss Carrie Lewis, Cincinnati and New York.

Expression—Miss DuBois Elder, Curry School of Expression.

Miss Sophie Cameron, Monitress.

Mrs. L. S. Burdine, Matron.

Dr. J. T. Butler, College Physician.

Miss Willie Williams, Housekeeper.

Mr. W. A. Atwood, Night Watchman.

Rev. Paul D. Hardin, Financial Secretary.

Art and Commercial teachers will be named later.

One of the Mississippi State Normals closed a most prosperous session July 7th. Approximately, two hundred were entertained at Whitworth College. The following instructors were entertained at the College: Prof. Woodley, of Hattiesburg; Prof. Windom, of Canton; Prof. Rose, Yazoo City; Mrs. Hardy, Blue Mountain; Mrs. Crawford, Cold Water; Mrs. Topp, Greenwood; Prof. Thames, Picayune; Prof. McCleskey, Hazlehurst; Prof. Vandiver, New Albany; Miss Rowan, Wesson; Mrs. Lipscomb, Brookhaven; Prof. Bennett, Brookhaven; Prof. Schumpert, Brookhaven. These instructors unanimously adopted the following resolutions:

Whereas we, the instructors of the Brookhaven Summer Normal of 1911 desire to express our appreciation of the many courtesies shown us, therefore, be it

Resolved 1st. That we commend unreservedly the splendid accommodations, the excellent table fare and the unsurpassed dining-room service furnished us by Whitworth College under the management of President I. W. Cooper.

2nd. That we commend the sanitary conditions of Whitworth College and bear cheerful testimony to the healthfulness of the location.

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Church News

The Brownwood (Texas) District Conference recommended Dr. S. A. Steel for re-admission into the Annual Conference.

* * *

Dr. and Mrs. J. W. Lee, of St. Louis, left home for Canada about two weeks ago. They were booked to sail for England on July 15.

* * *

Bishop Hoss is one of the speakers at Chautauqua, New York, this season. He is also down for some platform work at Monteagle in August.

* * *

Bishop Lambuth left the United States for Brazil on June 24. Before returning home, he will visit Africa in the interest of the mission work which our Church is projecting in that country.

* * *

The Northern Presbyterian Church has among the negroes of the South 4 synods, 16 presbyteries, 401 churches, and 28,873 members. The amount contributed by these communicants toward their own support last year was $68,459.

* * *

Dr. H. H. McNeil, pastor of the Methodist Church of Opelika, Ala., has been chosen Dean of the Seashore Divinity School in place of Dr. F. N. Parker, resigned. Dr. McNeil is well equipped for the place.

* * *

It is said that for the first time in the history of Mexico some of the high officials of the Government are Protestants. Surely this means that there are better days ahead for this long-oppressed people, and that pure Christianity is to have opened to it larger opportunities in this land in which its work hitherto has been so difficult.

* * *

Following a conference between Chancellor J. H. Kirkland, of Vanderbilt, and President Brown Ayers of the University of Tennessee, it was announced in Nashville on the 13th inst. that the medical department of the University of Nashville and Tennessee would be discontinued and the faculty combined with Vanderbilt. The consolidation will hereafter be known as a department of Vanderbilt University.

* * *

From the Central Christian Advocate we take the following: "The basis of union agreed upon by the joint committee of the Presbyterian, Methodist and Congregational Churches in Canada is indorsed by a majority of the members of the presbyteries of the Presbyterian Church who voted, but fell far short of a majority of all entitled to vote. Sixty-six presbyteries gave 927 votes for the basis, 516 against, and 1,278 votes were unpolled."

* * *

Bishop Candler is making a vigorous attempt to secure a famous collection of Wesley portraits, books, pamphlets, etc., belonging to a noted Methodist in England, and to bring it to Georgia. The collection is one of the richest in the world, and Bishop Candler thinks that Georgia should possess it, as it was there Mr. Wesley spent a most important period of his life and developed in part the plan of his future work.—Central Methodist Advocate.

* * *

The noted Japanese Methodist minister, Dr. U. Sasamori, died at Omura, a quiet country-place near Nagasaki on June 12. He was born in 1867; was educated at De Pauw University in the United States where he spent eight years, and was considered the most effective speaker and evangelist among the followers of Wesley in Japan. At the time of his decease, which was caused by tuberculosis, he was president of the Chinzei Gakuin, the Anglo-Japanese College at Nagasaki.

* * *

A French paper published in Paris says: "Tourists who visit the Holy Land note the progress of its Germanization. On the road to Nazareth most of the inns are kept by Germans. Nearly all the streets of Jaffa have the aspect of the Prussian village. The houses have red roofs and are surrounded by the little garden so dear to Gretchen. Traces of the Teuton are everywhere. The Syrian has been supplanted by the Berliner, who has migrated from the banks of the Spree to the borders of the Jordan in order to make his fortune. German is spoken everywhere. The American consul himself is a German. Souvenirs of the Kaiser abound on every side."

* * *

From the Church Family Newspaper we take the following item concerning one of England's most famous cathedrals: "Every preacher who occupies the pulpit at St. Paul's signs his name after the service in a book that is kept in the vestry, a book which dates back to 1726, the earliest signature in it being 'Edward Stillingfleet.' This is for autographs one of the most valuable books in existence, as it contains the signatures of great numbers of eminent churchmen for nearly two hundred years. Most archbishops, bishops and clergymen of eminence preach at St. Paul's some time in their career."

* * *

Pressure will, it is said, be brought to bear upon the Rev. Dr. Robert S. MacArthur, the new president of the Baptist World Alliance, to induce him to resign his New York pastorate and take up the active work of the Alliance. Formed in 1905, and only now reaching a stage of world power, it has never had a president who did much more than to preside, leaving most of its work to its secretary and founder, the Rev. J. H. Shakespere, who is also secretary of the Baptist Missionary Society of London. There is to be held in Sockholmn in 1913 a conference of European Baptists, and the president of the Alliance is asked to preside. Baptists are growing in every European country save Portugal, and into it they aim to go at the earliest possible moment. Mr. Shakespere states that Russians make a peculiar call upon Baptists because they are immersionists. Unlike the Roman Catholic Church and the Church of England, the Rusian Orthodox Church has never accepted sprinkling as scriptural baptism. A second reason, he says, is the independence of the individual and the congregation, contrasting with the autocracy of the State Church. The Rev. Dr. MacArthur says he will not resign his pastorate until fall at any rate, but that he will then consider his line of action. He admits very real interest in the vast field which the Alliance presents. The next meeting of the World Alliance is fixed for Berlin in 1916.

IMPORTANT NOTICE.

To Members of the Ministers' Relief Association, North Mississippi Conference:

Dr. W. T. J. Sullivan, the saintliest of us all, was a devoted and prompt member of our Association for many years. His death makes assessment No. 7 now due. Let the members pay promptly and then they will not forget to pay. Assessments must be paid by Aug. 14th, or delinquent is suspended.

This would be a good time for those who have lapsed on former assessments to "return to the fold." Send $10 and be reinstated, with $5 to your credit.

JOHN C. PARK,
Secretary and Treasurer.

Oxford, Miss., July 14, 1911.

CONFERENCE CLAIMANTS FUND.

To the Preachers of the Mississippi Conference—

Dear Brethren: Will you please press the collection for Conferenece claimants? The second quarter is passed and we have not money sufficient to pay these veterans. They are dependent upon the amounts we pay them. Think of these dear men and women who have worked so faithfully for their Lord and yet who have waited in vain for small amounts we should have sent them. Tell your people of their needs and they will respond. We have sixty-eight claimants and have paid them about ten per cent of the amount promised.

Send all money to S. A. Tomlinson, Gulfport, Miss.

J. M. MORSE,
President of the Board.

Jackson, Miss.

$177.00 pays Board, Tuition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking duties. Apply now to Port Gibson Female College, Port Gibson, Miss.

RUSTON DISTRICT CONFERENCE.

The Ruston District Conference convened in annual session in the Methodist Church, of Winnfield, La., at 9 a. m., Friday, June 30, 1911, Bishop E. D. Mouzon, presiding.

Nearly all the pastors and a large number of laymen were present. The following were among the Conference visitors: Rev. P. O. Lowrey, Conference Sunday School Missionary; President A. B. Peters, of Mansfield Woman's College; Rev. Robert W. Vaughan, superintendent Louisiana Methodist Orphanage; Revs. C. B. Carter, W. E. Akin, Wilson Moore, Jordan, of the St. Louis Conference, and Harrell, of the Arkansas Conference.

Rev. R. W. Vaughan, Rev. P. O. Lowrey, and President A. B. Peters, respectively, spoke in the interest of their work.

The preaching was done by Bishop Mouzon, Presiding Elder R. W. Tucker, J. B. Williams, W. G. Harbin, and W. H. Coleman.

The reports from the various charges were, for the most part, encouraging. Some of the notes of progress were as follows: Good revivals have been held; the membership has been increased; the spiritual state is good, or improving; there are new church building enterprises on hand; and where the March Missionary Campaign Movement was observed, the missionary assessments have been either partly or wholly paid, with a prospect of all benevolences in full.

The conference sent loving greetings to Rev. T. J. Upton and Dr. Jas. A. Parker, superannuated brethren living within the bounds of the district, and passed resolutions of condolence for Rev. J. G. Sloane and Rev. R. Randle in their recent sad bereavement.

Our beloved brother, Rev. J. D. Harper, is a most excellent conference host, and the good people of Winnfield demonstrated to us the full meaning of "genuine Southern hospitality."

Bishop Mouzon made a most favorable impression both as a presiding officer and as a preacher of the gospel in its pristine vigor. We shall all be glad to meet him again at Parker Memorial in December.

Gibsland was selected as the place for the next meeting of the conference.

WM. H. COLEMAN, Sec.

GOOD NEWS FROM REV. E. S. LEWIS.

Dear Brother Meek: I am glad to be able to report to you that I am up and out again. Of course, I am not strong enough to take up my work, but I hope to do so in a week or so. I want to thank my many good friends throughout the Conference who have written me and sent me messages of love and sympathy. This is my response to them until I shall have time to write to each separately.

The work in my district is going right along. The presiding elder is not of so much importance after all.

With good wishes for all my friends, I am, yours truly,

E. S. LEWIS.

July 15, 1911.

A STRONG ENDORSEMENT.

In his eloquent introduction to The Modes Of The Heavenly Life, by Rev. Walter G. Harbin, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

"* * * * It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

Cloth and gold, only 50 cents, postpaid.

By the same author: A Man Wanted, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrah wrote: "I would be glad if every young man in the land could hear this address."

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Concerning Missions.

LAYMEN'S MISSIONARY MOVEMENT.

What the Every-Member Canvass Did for Memorial Church, Lynchburg.

By Robert B. Ellerer.

Four hundred dollars to foreign missions in 1910; $1,000 in 1911! This is the remarkable record of Memorial Church, Lynchburg, Va. The Every-Member Canvass explains it. The following letter from Rev. W. A. Cooper, the pastor, addressed to the Secretary of the Laymen's Missionary Movement, tells the story more in detail and should be an inspiration to every pastor who desires to see his church take a more active interest in the world's evangelization.

Lynchburg, Va., June 26, 1911.

Rev. C. F. Reid, Nashville, Tenn.

Dear Brother Reid: Your request for information concerning the "Every-Member Canvass" in Memorial Church was received, and in reply will say that the minutes of our Annual Conference show the following:

In 1906, to foreign missions	$422.36
In 1907, to foreign missions	1355.35
In 1908, to foreign missions	1145.00
In 1909, to foreign missions	2569.00
In 1910, to foreign missions	4206.00

This year we had a more thorough and efficient organization and more of our people contributed than ever before. We cleaned up this work this year in about ten days.

The other interests of the church, both financial and spiritual, show great advance. Even the pastor's salary was voluntarily increased this year.

Yours very sincerely,

W. A. COOPER.

THE CHRISTIAN MISSION TO THE JEWS IN THE SOUTH.

On the night of July 4th, Dr. Julius Nagath of Oxford, Ga., and his helper, Mr. Abram Pineto of Jerusalem, formally opened the Christian Mission to the Jews in the South at Wesley Memorial Church. This is one of the most significant additions to the features of this institutional church yet made, and the scope of the Mission is such as to command the attention of the religious South.

This movement, thus crystallized after years of patient pleading and work by Dr. Nagath, is at the instance of Bishop Candler, who is warmly commending it to the Christian public. A board of managers to supervise the work will be appointed by the quarterly conference of Wesley Memorial Church shortly. Dr. Nagath will, for the present, devote Tuesday, Wednesday and Thursday of each week to the local mission, and the remaining time to travel throughout the Church in the interest of Christian work in behalf of Hebrews.

A religious service will be conducted at Wesley Memorial Church for Hebrews every Tuesday night. The spacious library has been tendered for this purpose. His helper will have charge of the room, which beside its general library will contain an assortment of Bibles, Testaments and periodicals in Yiddish, for distribution among the Jews. His helper will visit daily among the Jews in Atlanta, under Dr. Nagath's superintendence.

The attendance last night of church members from several denominations in the city, Hebrew Christians and unconverted Jews, attested the high esteem in which Dr. Nagath and his work is held in Atlanta. The London Society for the propagation of the gospel among the Jews, formed one hundred and one years ago, has produced fourteen hundred ordained Christian Hebrew ministers. Among them was the great Dr. Ellersheim. A similar mission begun twenty-two years ago in Chicago, with a few interested members of Moody's Church and other Christians, now owns its mission house and other property worth thirty thousand dollars—its annual budget is seventeen thousand dollars.

With two millions of Jews in the United States, seven thousand of whom are in Atlanta, with an increasing number throughout the South, this definite beginning of Christian effort in their behalf is imperative. May not the previous years of Dr. Nagath's work among the churches prove now to have been the sure education of our people to more earnest efforts toward Christianizing the Jews among us? With adequate support to this movement there is no reason why the number of local missions may not be increased from time to time.

In the absence of Bishop Candler, I am writing the above for the information of all interested, who, desirous of helping in a financial way, may send contributions to W. B. Wilkerson, treasurer, Wesley Memorial Church, Atlanta, Ga.

Dr. Nagath will gladly enter any open door whose pastor and people are interested in this work. So will his helper, whose experience of four continents is most thrilling.

FRANK SILER.

Atlanta, Ga., July 5, 1911.

A BROTHER'S ADMONITION.

By Beta.

The baneful effect of the spirit of gambling also infests most insidiously the institutions and membership of the Church.

The desire, or willingness to get valuables without a due equivalent therefor being given, is distressingly fostered in the attractive "offers" made by our church papers, almost, if not entirely, like unto the "popularity contests" manipulated by secular papers for securing subscriptions. It surely cannot be for the ultimate good of the periodical, or the constituency thus secured. If the paper cannot be sold "on its merits," like other goods, it ought to "requiescat in pace," which, being interpreted, means remain on the shelf. Moreover, if the prospective patron must be baited before he will buy, then, by every token, a sale of manhood is involved in the purchase—and the purchaser? Well it is not worth while to consider the ethics of his case.

June 29, 1911.

NOTE: Some have been misled into supposing that the element of chance must always enter to constitute gambling, whereas the mere effort, or expectation of securing money or some valuable possession, without giving an equivalent therefor, is the essential quality involved in the spirit of gambling.

AN APPRECIATION.

Mrs. Mary Elizabeth Reville is a name which has long been familiar in church and in philanthropic circles. For more than twenty years she was a distinguished worker in the Woman's Home Mission Society of the Louisiana Conference, in the Woman's Christian Temperance Union and in other prominent altruistic societies. Born in the good old State of Georgia, the cradle of American Methodism; reared in a cultured Christian home by pious parents, educated in the city high schools of Atlanta and in LaGrange College, her equipment for the battle of life was of a high order.

Like the boy Samuel, she heard the voice of God early in childhood, and was quick to respond to its call. Her Christian experience was of a most positive and unwavering character. Christ was real to her because he was her friend and companion. Of course, she was an active member of the Methodist Episcopal Church, South, and fully understood and lived all of its sublime and holy teachings. For years she was a regular attendant at the class meeting, a teacher of the Holy Scriptures in the Sunday school, and an officer in the local auxiliary and in the Louisiana Conference Home Mission Society. So far as this writer knows, she filled all these offices with distinction and with honor.

When she reached the state of young womanhood, she was happily married to Mr. J. H. Reville, with whom she lived until his death, about seven years ago. For more than a quarter of a century they walked hand in hand dividing the sorrows and multiplying the joys of each other.

The last year of her life was one filled with pain and intense suffering. Immediately after the annual session of the Louisiana Conference, Woman's Home Mission Society, held in New Orleans, Mrs. Reville was stricken with paralysis. For most of the time she was unable to walk without assistance and during the last two months was unable to leave her room. In all her affliction she found her Savior her daily friend and companion. Her greatest joy was to talk of his goodness and compassion toward her.

Her interest in her church and in the Woman's Mission Society was unfailing. During her last illness she made an effort to attend the annual meeting at Monroe, but found her strength insufficient. The Society sent its greetings and sweetest sympathy in an appropriate telegram by its secretary. This act of remembrance was one of the solaces of her last days. She spoke of it repeatedly and always with appreciation.

In addition to her zeal for church and mission work she was also an ardent supporter of the benevolent and eleemosynary institutions of Shreveport. Many of them were blessed with her purse and prayers. She was an honored member of the Order of Eastern Star, at one time holding an office in the Grand Lodge of this order. By her request, this order attended and gave the funeral obsequies. Her dust reposes in the Greenwood Cemetery at Gibsland, La., beside her parents and other loved ones who have gone before.

She leaves two brothers and three sisters—Rev. James M. Manley, of Arcadia; Mr. W. H. Manley, of Lake Charles; Mrs. T. C. Rhodes, Mrs. T. F. Ward and Mrs. Fannie Peterson.

Were I asked to sum up the traits of her character in one word, I would answer, "Strength." There was nothing uncertain nor negative about her. She always had an opinion on all vital and moral questions and dared to assert it. All her convictions were positive and outspoken. She had a strong will, hence executive ability. She had the gift of utterance, hence she was a convincing public speaker. She had foresight and prudence in planning the affairs committed to her charge.

May the grace of the Father be given to the bereaved loved ones left behind who were so kind and patient and attentive during her long and painful illness.

A FRIEND.

A GOOD WOMAN GONE HOME.

Dear Brother Meek: Last Wednesday morning, July 12, at 7:30, Mrs. Martha Susan Ellis left us for the better land. She was born Jan. 10, 1841; united with the Church when nine years old and was married to R. A. Ellis in 1866. Her father, the Rev. J. E. Hudgins, was for many years a local preacher, and was loved and honored wherever known. Sister Ellis had been a great sufferer all her life, and for the past seven years an invalid, but she suffered uncomplainingly and constantly exhibited a faith and trust that were sublime.

For thirty-eight years as the wife of an itinerant Methodist preacher she had willingly gone wherever the Church had indicated, and the beautiful life she lived and work she accomplished will continue to shine forth as "letters of fire upon the horizon of time."

Her husband, the Rev. R. A. Ellis, a superannuated preacher of the North Mississippi Conference, will, I am sure, have the sympathy and prayers of his brethren in this trying hour.

She left three sons—Brooks, Hudgins and Jesse Barnett—the last named being an official member of our church at Yazoo City. A daughter, Alice, had preceded her to the glory land.

Everything was done that loving hands could do to alleviate her suffering and prolong her life, and in this connection special mention should be made of her devoted neice, Miss Janie Fudge, who loved her and waited upon her to the very last like a daughter.

After appropriate services at the church, we laid her body to rest in the city cemetery to await the coming of the resurrection morn.

THOMAS B. CLIFFORD.

Yazoo City, Miss., July 14, 1911.

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HOW THE CHIPMUNK GOT THE BLACK STRIPE ON HIS BACK.

As everybody knows, the chipmunk has a black stripe running up and down his back.

According to the red Indians, he did not have any black stripe on him at all originally. They say that he got the one he now wears in the following manner:

The animals used to meet once a year to elect a leader, and, once upon a time, the porcupine was chosen for that position.

The first thing the porcupine did was to call a great council of all the animals. Then he placed before them the following question: "Shall we have day all the time or night all the time?"

It was a very important matter, and the animals began to debate it earnestly. The bear said he wanted night all the time, for then he could sleep, and sleep was much the most pleasant thing he knew of.

But the little chipmunk said: "No; I want night part of the time and day part of the time, for then we can have a time to sleep and a time to gather nuts and hop around among the trees."

The big bear and the little chipmunk got into a violent discussion over the question, and the other animals became silent and left the two to argue it out.

It was night while they were debating, and when they got out of breath arguing, they began to sing.

"Night is best; night is best. We must have darkness," sang the big bear.

"Day is best; day is best. We must have light," sang the little chipmunk.

"Night is best; night is best. We must have dark ness," growled the bear in a deep, thunder tone.

"Light will come. We must have light. Day will come," piped the little chipmunk in his shrill voice.

And, just as he was singing the day began to dawn and the light of morning to illumine the world.

Then the bear and the other big animals on his side of the question saw that the little chipmunk was prevailing, and set up an angry chorus, so that the chipmunk was afraid and ran for his hole in a neighboring tree.

The bear and his followers ran after him, and, just as the chipmunk was diving into his hole, the big bear reached out his paw to catch him. But the chipmunk was so quick that the paw of the bear only grazed his back, and he got into his hole in safety.

But you can see to this day the black stripe on the back of the chipmunk where the paw of the bear who loved darkness just grazed the fur of the little fellow who loved the light.—The American Boy.

BOBBY'S MISTAKE.

By Mrs. Livingston Barbour.

Shall I tell you about "Bobby," whose life—nay, whose death—contained such a fine moral? Well, he was my foster-child, and he was not "Bobby" at all, but Robert E. Lee, and he was not a child, but a beautiful, thoroughbred Irish setter dog. It all lay in that second adjective "thoroughbred," because you know there is as much difference between a thoroughbred and feist puppy dog as there is between a dignified, straight-stemmed clay pipe made in Ireland from a bit of the old soil, that may be smoked at moments with the bowl turned the other way, and one of our graceful, curved-stemmed clay pipes made of Jersey soil, and baked in the oven of the New World.

Well, I was really Bobby's foster-mother. One day a certain little "Go-between," who had much influence at the court presided over by her mother, said, "I know someone who has five Irish setter puppies, and they are all going to be drowned." "Why?" "Well," said little Go-between, "The mother is sick, the coachman refuses to bring them up by hand, so they are to be all drowned." "Oh, Go-between, do you suppose we could try our hand on raising one?" A pair of bright eyes answered "Yes" long before a certain little tongue could speak it. And Go-between added, "And Mr. Fox said I might have one," so after all, someone had fallen into a trap prepared for her, because it had been suggested that Go-between's mother might adopt one.

The puppy came the next day, wrapped up in a nice, warm flannel shawl, curled up in a tiny grape basket, sound asleep; he never knew when the papers were signed, and he exchanged the fond love of a genuine mother for the apology we gave him. However, it was the best thing that could have been done, because the next day his mother died.

How did he come by such a name? Well, that is part of my story.

Go-between's mother studied history when she should have been reading Louise Alcott's stories, so all the dogs bred in her dear father's kennels bore the names of her heroes in history—Napoleon, "Polie;" Bonaparte, "Bonnie;" Grant, "Ulysses;" Lincoln, "Linkie," and so on.

Naturally, this child of adoption must be called after someone whom she had been taught to love.

Have you ever tried raising a puppy-dog, three days old, when you adopt him? First thing, he must be supplied with nursing bottles, the rubber tip must be the tinlest ever; he must be bathed and rubbed dry every day; his dear little cold nose must be rubbed with alcohol; he must have a clean flannel blanket and a warm bed in which he is put to sleep. When he is nursing, he will miss the nice, pliable, warm body of his mother; he will not consider a glass bottle a favorable substitute at all, and your hands will be clawed and scratched as you try to perform the office of mother to the little furry ball.

Bobby looked like the picture of a baby seal; he had such a beautiful body, covered all over with a reddish brown hair, which lay in one wave after the other. His head looked too large, all out of proportion to the body.

As soon as the cow was milked, two quarts were put aside for Bobby. Perhaps that was why he grew so much flesh, or, rather, fat. At two months, his body was so heavy the legs could not support it, and the toes almost met. Splints were suggested; "a surgical operation," said another, but the adopted mother and Go-between felt sure it was the rich cream and milk making so much flesh that his frail baby legs could not support the burden, and it was. Once he stopped living on milk, his body changed size, and his legs straightened out.

The only thing I have neglected to tell you is this: Twice a night, someone very sleepy had to get up and feed a howling baby dog. No, that part was not fun, but we loved the child.

I cannot here tell you how he grew to be a beautiful, full-grown Irish setter dog. His devotion to the family seemed almost human and when almost every dog in the neighborhood died as a result of poisoned food, Bobby escaped, because he would eat nothing, save from the hand of his foster-mother.

He was afraid of one thing, and that was the steam-cars; the shriek of a locomotive almost drove him mad. I wonder did Bobby feel what the future held in store for him?

Well, he had to be taken to the seashore, so after a terrible experience during a journey, where he had to be held every moment, Go-between's father said, "We must teach him not to be afraid of a steam-engine."

His education began immediately; every day he was taken over to the station and kept there until two or three trains pulled in and out. Before the summer was over, he became so familiar with the great black monster, snorting on the tracks, that he would frolic with the old thing, and once he was found playing a running game with it.

He was told that that was a dangerous pastime, but he could not understand how anything could hurt him that he was so familiar with.

Every day when Go-between took her surf bath in the ocean, Bobby went down to the beach with her, and if he thought she was out too far, his anxiety was pitiful to behold.

Go-between came home one day without the dog. "He has disappeared." All the rest of the day search was made for him; about eight o'clock in the evening, someone asked, "Have you been down to the beach, he may be waiting for you there?"

It was a new idea, but the father and Go-between rushed to the beach and there stood Bobby, mournfully watching the waves, as they rolled in, one overlapping the other. He had gone without luncheon and dinner and doubtless would have remained there all night, had the beloved voice of his little mistress not called him home.

Coming home, he behaved beautifully, but the lesson of the summer had taken root. Later it was discovered that he would quietly walk off for a little outing, and soon Go-between discovered that he was continuing his education all alone, and his innocent little jaunts carried him to the depot.

When he tried his next racing game, the engine won out. They brought Bobby back home to be buried.

Now, my morai. At first he was terribly afraid of that black monster that proved his death. Next he learned to look at it without fear, then he argued it was harmless. "I can run as fast as it." Alas! It overtook him the next time he tried it, and the thing he thought he could play with became his death.

My little ones, please do not learn to look at, do not cease to fear, do not play with anything that may mean your undoing. Remember Bobby.—From the Weekly Witness.

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Christian Advocate.

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Editorial.

THE NOBLEST GIVING.

We live in an age of large philanthropy. Never was there a time in the history of the world when so much money was given for charitable, educational and religious work. The streams of benevolence seem unceasing in their flow, and they are beginning to reach even the most isolated and benighted lands of earth. This is a cause for gratulation and thanksgiving. Wealth, rightly used, is a mighty power for good. It can do much to alleviate the physical sufferings of mankind, to equip men and women to fulfill worthily their mission in life, and to speed the race upon its march of progress. Money can establish and endow institutions of learning, and who can measure the circle of their influence? How much does England owe to Oxford and Cambridge, or the United States to Harvard and Yale? They have contributed more than armies and navies to the national prosperity and greatness. They have been more truly seats and sources of power than legislative halls or the thrones upon which monarchs sit.

And money plays an important part even in the evangelization of the world. The Church must have adequate means to provide forces and maintain them if she is to go forward with her task of discipling the nations. Though vastly larger than in any former period of her existence, her resources are yet far too meager to enable her to measure up to the magnificent opportunities which now lie out before her. Open doors greet her vision everywhere, which, because of a lack of funds, she is not able to enter. There must yet be increased liberality among the followers of Christ before the Master's kingdom can be extended as it should.

Nor should it be hastily concluded that because our gifts in the aggregate amount to more than those of former generations that we are really more generous than they. We are richer in things material than those who went before us. Wealth is comparatively modern. A half century ago there was scarcely a millionaire in the United States; now they are numbered by the scores. The Christians in this twentieth century are by no means reaching the old Jewish standard of giving a tenth. Paul's exhortation to the Corinthians has not yet ceased to be pertinent and applicable: "But as ye abound in everything—in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." The obligation to honor God with his substance rests upon every man. To contribute to his cause is not only a duty, but also a privilege and a means of grace. None can shirk it without suffering loss in the spiritual life.

But potent as money is to accomplish good, it is far from being the best or greatest gift. Millionaires, much as many of them deserve to be praised for the use made of their wealth, are by no means the world's largest benefactors. Inventors, unselfishly devoting their thoughts and lives to devising methods of lessening human toil and lightening the burdens of the race, have done more to bless mankind than mere dispensers of treasured gold can ever hope to do. Who can compute the debt that the world owes to those who discovered and utilized the forces of steam, electricity and magnetism? Who can measure out the reward due those who have spent their years in seeking to learn how to conquer diseases, that they might protect humanity from their insidious and destructive attacks? And the men who have sought to widen the intellectual horizon of the masses—students, teachers, and authors—how nobly they have wrought, and how far-reaching has been their influence! How Shakespeare, Dickens, Thackeray, Hugo, Tennyson, and countless others whose names are household words in all lands have instructed and enriched the nations! And most lasting and valuable of all has been the service rendered by those who have quickened the faith of men and brought them into a fuller realization of their responsibility to God and obligation to humanity. None who have ever lived upon our planet, except our Lord himself, have done more to lift it upward toward the light than Moses, Paul, Luther, Wesley, and others whose names we might mention.

The truth is, no man is capacitated to live worthily until he recognizes himself a debtor to his fellow-creatures. We are here "not to be ministered unto, but to minister"—not to get, but to give. And let us not restrict the idea of giving merely to money and material things. To be sure, we need to give the Lord the tithes which are his, and we should help the poor and needy in a financial way; but these duties are by no means all that we need do. We should lay ourselves out to make the world brighter and better. All the talents that we possess should be addressed to the accomplishment of this end. We should give to the struggling ones about us faith, hope, love, and help and support of every kind in our power. To the cripple at the temple gate, who asked for alms, Peter said, "Silver and gold have I none, but such as I have, give I unto thee," and at his touch the lame man stood erect and walked. We may not have fortunes to launch benevolent enterprises, but we can help the morally weak and impotent to rise and live a better life. Such as we have let us freely give.

"One smile can glorify a day,
One word true hope impart;
The least disciple need not say,
There are no alms to give away,
If love be in the heart."

Every Christian may offer Christ in all his richness and fullness to others, and no other possession in time or in eternity is comparable to him. He is God's "unspeakable gift," whose value no tongue can declare.

THINKS THE GROUND SUFFICIENT.

We quote without comment the following from the pen of our brilliant brother-editor, Dr. E. G. B. Mann, of the Central Methodist Advocate: "Mrs. Ada Ruddy, of New York, has brought suit for divorce from her husband, Professor Hans Christian Ruddy, of the College of the City of New York, on the grounds of inhuman treatment, a part of which, she states, consists of reading his poems to her! Let us urge that they grant her her divorce at once. To be held up by any one who has an original poem to read you is ground for divorce or any other action allowed in the books of the law!"

AN EXCHANGE OF CONFERENCES.

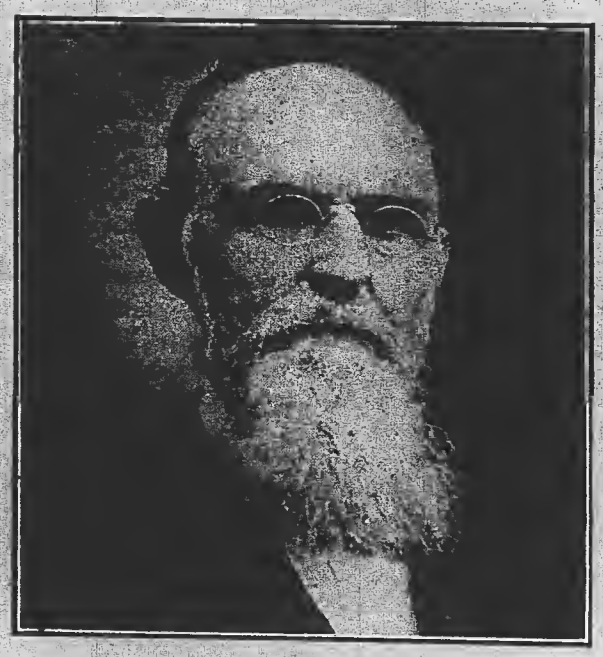
From the Midland Methodist of July 12 we take the following, which we assume to be correct, although we have had no official notification to that effect: "Bishop Kilgo will hold the Holston and Tennessee Conferences, and Bishop Candler the Kentucky and Mississipi Conferences. The date of the Holston Conference is changed to October 4, and that of the Tennessee Conference to October 11." We are wholly uninformed as to what has brought about this rearrangement.

This will be Bishop Candler's first visit to the Mississippi Conference, and he will be accorded an enthusastic reception by the members of that body, many of whom know and greatly admire him. As a preacher and administrator, our distinguished Georgia chief pastor has no superior. He has not only a great head, but also a tender heart. He is loyal to the teachings and institutions of Methodism, and sound in the Christian faith. Never is there an uncertain note in any of his pulpit or platform messages. All the interests of the Church and kingdom are safe in his hands, and any Conference may count itself fortunate to have his presidency and ministrations.

LAID TO REST.

The remains of the late Dr. W. T. J. Sullivan, who died at his home near Millsaps College, Tuesday afternoon, July 11, were laid to rest in the Cedar Lawn Cemetery at Jackson, Miss., on the morning following, the obsequies being conducted by Bishop W. B. Murrah and Dr. A. F. Smith. The following acted as pall bearers: Prof. R. S. Rickets, President D. C. Hull, Mr. J. C. Cavett, Mr. J. R. Slack, Mr. J. H. Frazier, Mr. R. P. Moore, and Mr. J. P. Lowther.

In the decease of this honored veteran, the North Mississippi Conference has lost its most beloved and widely known member. For more than half a century he had gone in and out among his brethren, and there was not one among them who did not have in him the utmost confidence, and who did not entertain for him a feeling of genuine esteem and affection. In every charge which he served during his long and useful career in the itinerancy, Dr. Sullivan won his way into the hearts of the people, and when commissioned to go elsewhere, invariably left behind a host of friends who never ceased to hold him in loving remembrance. The news of his departure touched thousands of hearts with sorrow, and gave to a vast company a sense of impoverishment and loneliness.



The Late Rev. W. T. J. Sullivan, D.D.

Viewed from any standpoint, Dr. Sullivan was an uncommon man. His intellectual endowments were of a high order, his education was thorough, accurate, and comprehensive, and he was to the end of his life a painstaking and progressive student. The Church has had few men of wider information than he. Graduating with honors at the University of Mississippi in 1857, he began the work of the ministry well equipped, and, by his assiduous application, soon grew to be a man of remarkable strength in the pulpit. His clear, analytical, and discriminating mind enabled him to present the truth in a manner most impressive and convincing. Though not endowed with a gift for popular oratory, he was in many respects a truly great preacher. It was his habit to prepare his sermons carefully, and he never carried unbeaten oil into the sanctuary. He kept companionship with his Greek Testament, and was a luminous expositor of the precious Word.

As an educator Dr. Sullivan also rendered distinguished service. In his early life he was called to the presidency of Edward McGehee College; later he taught in Soule College; was for four years at the head of Central Female College at Lexington, Missouri, and was for a time a professor in the A. and M. College at Starkville. It

was, however, in the ranks of the itinerant ministry that his years were chiefly spent. He filled with marked acceptability nearly all of the leading appointments of the North Mississippi Conference, and served several terms in the presiding eldership with notable success. He was elected to the General Conferences of 1890, 1894, 1898, and 1902, and was for more than twenty years a member of the Publishing Committee of the New Orleans Christian Advocate, in which he never ceased to manifest a deep interest. He was a Mason of high standing, and was for a while honored with the chaplaincy of the Grand Lodge of Mississippi.

In this brief notice we cannot discuss the character or write specifically of the work of our ascended friend. A more extended account of his life and labors, written by some one who knew him long and intimately, will be published later. Many doubtless will feel disposed to bear testimony to his worth and lay a flower upon his grave. Well may we cherish the memory of his shining virtues and kindly deeds. A rarer and more majestic man we have never known. No one could meet him without being impressed with his saintliness. Pure in heart, he lived in daily communion with his Lord. He dwelt upon the heights, far above the base and low. Neither in word or action, or thought did he wrong any hnman being. Christlike in heart and bearing, to know him was to love him. Gentle in manner as a refined woman, he yet was firm and inflexible in purpose. Nothing could make him waver in his loyalty to Christ or swerve him from his convictions. Though gracious, kind, courteous and obliging, no reed shaken by the wind was he. He was a voice—not an echo—and fearlessly proclaimed what he conceived to be the truth. Never did he shirk a duty, or evade an issue, or betray a trust. Having wrought worthily and left behind a long and unsullied record, having served his day and generation well, he has passed into the Master's presence, where we doubt not he received the plaudit accorded the faithful and found awaiting him a rich reward. Not soon shall we look upon his like again.

PERSONAL AND OTHER NOTES.

Rev. Hilary Westbrook has just closed a successful meeting at Hopewell, Miss. He was assisted by Rev. W. W. Hopper, of Waynesboro.

Mrs. Harry Critz and Miss Laura Critz, of Starkville, Miss., are visiting the parents of the former, Mr. and Mrs. T. J. Ferguson, of this city.

The editor has been far from well for the past few days. This will explain the lack of fulness in some departments in this number of the Advocate.

Rev. W. W. Holmes, the accomplished pastor of the Felicity Street Church, this city, has announced that hereafter during the hot season his evening services will be conducted in the open air.

Rev. H. W. Ledbetter, of Colfax, La., and Rev. W. J. Dawson, of Morton, Miss., have recently brought us under obligation for service rendered the Advocate. We assure these brethren of our hearty appreciation.

Rev. S. J. McClean, pastor of the Port Vincent Circuit, Louisiana Conference, and Miss Agnes Stephens were united in marriage on June 28, Rev. J. B. Fulton officiating. The Advocate extends congratulations and best wishes.

Rev. R. O. Weir, of Donaldsonville, passed through the city last Monday, en route home from the Seashore Camp Meeting, and favored the Advocate office with a call. He was looking well and spoke in terms of appreciation of the sermons which he heard at the Camp Ground.

In a recent note to the editor, Rev. A. S. Raper, of Taylor, Miss., says: "We are getting along fairly well. I have a good people to serve, and one of the best prayer meetings in North Mississippi." We are gratified to hear of the success of our worthy young friend.

We were delighted to have a visit from Rev. A. S Lutz, of Homer, La., a few days since. After attending the Divinity School, Brother Lutz tarried for a time with friends in New Orleans before returning to his parish. Genial, affable, and brotherly, he is a welcome guest in any circle.

Rev. and Mrs. J. L. Decell, of Osyka, have recently been visiting their parents, Mr. and Mrs. W. A. Decell, of Wesson, Miss. Brother Decell is a most enthusiastic worker, and is in high favor with his flock. He attended the late session of the Seashore Divinity School, and was much pleased with it.

Rev. William Mercer Green, Dean of the All Saints' College, of Vicksburg, has been called to the pastorate of St. Andrews Episcopal Church, of Jackson, Miss., lately made vacant by the resignation of Rev. Halsey Werlein, Jr. Mr. Green is a grandson of the late Bishop Green, of the Diocese of Mississippi.

We are informed that Whitworth College has purchased seventeen new practicing pianos, three new teachers' pianos, and two Knabe grands. There will not be an old piano in the college. This institution furnishes a course in music unsurpassed anywhere in the South.

The Cockrum charge, North Mississippi Conference, under the energetic superintendence of Rev. R. I. Collins, is having a year of prosperity. Children's Day has been observed at three points, and will be celebrated at two others. Brother Collins began his round of protracted meetings last Sunday.

Rev. J. C. Park, of Oxford, Miss., has been chosen vice-president of the Seashore Divinity School. During the recent session of this School, Brother Park occupied the pulpit at an important hour, and delivered a discourse which made a profound impression. He easily ranks as one of the first preachers of his Conference.

Rev. and Mrs. J. L. Futrell, of Berkeley, Cal., are visiting the family of Mr. W. O. Page, at Starkville, Miss. Brother Futrell was for a number of years a prominent member of the North Mississippi Conference. He transferred to the West more than a score of years ago, and has there rendered notably efficient service in the Master's cause.

Rev. D. L. Cogdell, of Belzoni, Miss., attended the Seashore Camp Meeting last week. He conducted the prayer service one morning, and made himself useful generally, as it is his habit to do wherever he goes. While on the coast he also visited the Soldiers' Home at Beauvoir, where he met a number of his war comrades who gave him a most cordial greeting.

The Bluff Creek Camp Meeting will begin Friday, Aug. 4, and continue ten days. All ministers are invited and will be provided for free of charge. Bluff Creek Camp Ground is in a healthful locality, situated among the pine hills, ten miles south of Clinton. Plenty of pure water and reasonable hotel rates. For further information, address Oredus E. Townsend, chairman of committee, Olive Branch, La.

A joint meeting of the Louisiana Conference Board of Education and the Trustees of Mansfield College is being held in Mansfield to-day. Dr. Stonewall Anderson, secretary of the General Board of Education, was also expected to be present. We sincerely hope that this conference will result in the formulation of some plan that will bring needed relief to the institution in whose interest it has been called.

A card from Rev. Paul D. Hardin, bearing date of the 17th inst., contains the following sad announcement: "Little Linda, the nineteen months' old daughter of Rev. J. E. Williams, our pastor at Mendenhall, died this afternoon after a week's illness. The funeral will be held here to-morrow, conducted by the writer and Rev. Loyd Decell. Let the brethren remember Brother and Sister Williams in their prayers."

Through his pastor, Rev. R. I. Collins, of Cockrum, Miss., Brother H. A. Jones, of Wagon Wheel Gap, Col., has forwarded us his subscription to the Advocate and enclosed enough money to send the paper to some other person not able to take it. Brother Jones lives where there is no Methodist Church, and hence has left his membership in Mississippi. He is a graduate of Millsaps College, and feels a deep interest in the work throughout the connection.

We call attention to the notice concerning the condition of our worthy brother, Rev. J. P. Haney, which appears in this issue above the signature of Rev. C. C. Miller, presiding elder of the Baton Rouge District. This deals with a matter of great importance, which should have immediate consideration. Let assistance be given this faithful itinerant at once. We feel sure that the brethren will count it a pleasnre to respond to this call.

On the 13th day of next September Port Gibson Female College will enter upon its 72d session. Much interesting history clusters around this time-honored institution. Here Irving Russell's mother once taught, and here the parents of the distinguished author were married. And when the battle of Port Gibson was fought, the college chapel became an improvised hospital, and was filled with the wounded. The outlook for this school under the presidency of Rev. Henry G. Hawkins is very bright.

The Jackson Daily News reports that the Gideons have placed Bibles in the hotels of the following Mississippi towns: Amory, Aberdeen, Booneville, Baldwyn, Brooksville, Centreville, Columbus, Corinth, Guntown, Gloster, Gunnison, Greenville, Grenada, Greenwood, Holly Springs, Jackson, Nettleton, Pontotoc, Tupelo, Water Valley, and Shelbyville. Copies enough for one to be left in each room have been furnished. Up to the present only one hotel has refused to allow the Bibles to be placed in it, and that is located in Jackson.

Mr. and Mrs. Robert Fletcher Hill, of Nashville, Tenn., have issued invitations to the marriage of their daughter, Miss Nan Paschal, to Mr. Thomas Leachman Boswell, which will take place at their residence at 1106 Boscobel Street, on Wednesday evening, July 28. The groom is the youngest son of Dr. J. W. Boswell, formerly editor of the New Orleans Advocate.

The Seashore Camp Meeting, in spite of the inclement weather, has been an occasion of considerable interest. The attendance on the week days has not been large, but we are informed that a great throng was present last Sunday. The preaching by Drs. Hendrix, McFerrin, and Rowe has been of a most superior quality. Their messages have been fresh and stimulating, and we do not doubt that many have been helped and lifted to a higher plane of spirituality by them. It was our pleasure to be present a part of two days last week, and we greatly enjoyed both the preaching and our association with the brethren. We do not concur in the view, now sometimes expressed, that the time for such gatherings has past.

Bisop W. B. Murrah occupied the pulpit of the First Methodist Church last Sunday at 11 o'clock, and was greeted by a large audience who eagerly availed themselves of the opportunity to hear the Bishop's last message before his start for the Orient. He and Mrs. Murrah will sail from San Francisco on the steamer Manchuria on Aug. 2. They will be accompanied on the trip by Prof. Frank H. Williams, a son of Rev. W. M. Williams, superintendent of the Mississippi Methodist Orphanage, who is going to Canton, China, to accept a position in one of the American colelges at that place, which he has contracted to fill for three years. Mr. Williams is a Millsaps graduate of the class of 1910. He taught last year in Lincoln County.

We greatly regret to chronicle the death of Mr. W. L. Young, which occurred at his home at Lexington, Miss., on Monday, July 10. Mr. Young was in his early years a faithful and successful teacher in the public schools, but later became a prominent and prosperous banker. He was for a number of years at the head of the Bank of Lexington, and at the time of his decease was president of the Bank of Commerce. He was a Confederate soldier, and a public-spirited citizen who was esteemed by all who knew him. He was one of the leading members of our Church in Lexington, and his character and life were above reproach. He will be greatly missed in the business, social, and religious circles of the community with which he had been so long identified. We extend sympathy to the bereaved, and pray that God may graciously comfort and sustain them.

Writing under date of July 14, Rev. J. M. Morse, pastor of the Capitol Street Methodist Church, of Jackson, Miss., says: "The work on our new church is progressing nicely. The brick work is about completed, and we will commence to put the slate roof on next week. We hope to be able to occupy the building by the first of next November. Fifty-eight have joined the church during the present year. The stewards raised the pastor's salary from $1,500 to $1,800, and the congregation is paying $150 of it every month. There are no better people in the State than the Capitol Street Methodists. We have in our flock those two princely laymen, I. C. and J. L. Enochs, one of whom is president of the Board of Stewards, and the other is Sunday school superintendent. These two men are duplicating every dollar that the church raises for the new building. Our people are responding nobly to the demands made upon them. Peace and harmony prevail.'

NOTICE.

Dear Brethren of the Louisiana Conference: Brother J. P. Haney, pastor of the East Feliciana Circuit, has been sick all the year and confined to his bed since Jan. 28. Death has twice entered his home, taking his devoted wife and a precious babe. His expenses, incident to his sickness and misfortune, have exceeded his receipts from all sources by an amount equal to $400.

Brother Haney has been a faithful itinerant preacher for twenty years. His courage and faith during the trying ordeals through which he has passed, and is passing, are a living monument to the Methodist itinerancy.

Any amounts contributed by congregations will be acknowledged through the Advocate. If there are laymen in the bounds of the Conference who have enough and to spare, they can remit and will receive personal thanks. Send all contributions directly to Miss Bertie Haney, Clinton, La.

Brother Haney requests me to thank the members of the District Conference and the good people of Frankiinton for their contributions.

C. C. MILLER, Presiding Elder.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The subject of this sketch, Mrs. C. TAULBERT, daughter of Mr. and Mrs. F. I. Covington, was born Dec. 7, 1896, in St. Helena Parish, La., and died Friday morning, June 16, 1911, at her home in East Feliciana Parish, La., ten miles east of Clinton. Her remains were laid to rest in the Clear Creek Cemetery. The funeral service was conducted by Rev. Mr. Woodson, of Clinton. She was married to P. R. Taulbert, in Liberty, Miss., May 12, 1910. She was a loving daughter and sister, and a faithful wife, and will be missed by all who knew her. On her dying bed she said, "They have come after me," and passed away to be with her Maker. May God comfort the sorrowing ones, and help them press on until they shall find themselves a re-united family around the Father's throne.

H. G. GATLIN.

Mrs. IRENE GOODE, wife of Dr. Dabney Phillips, and daughter of Augustus J. and Mrs. Elizabeth Coleman, was born at Memphis, Ala., Sept. 22, 1864, and died June 25, 1911. Mrs. Phillips was a true Christian and was ready to go when the summons came. She gave her heart to God and joined the Methodist Church when sixteen years old, and ever afterwards walked in the "straight and narrow path that leads to life." Being well qualified for the task she always presided at the organ in all the church services, which was a guarantee of good music. Her home life was beautiful, patient, cheerful and optimistic, always supporting every member of the family with her strength of character. The Christian graces shone out in all their beauty during her last illness which lasted for three months, and amid all her suffering, which was great, she never complained, but had a smile for all who came into the room. On Dec. 15, 1886, she was happily married to Dr. Dabney Phillips, oldest son of Rev. B. P. Phillips, of the North Mississippi Conference. There are four children left to mourn their loss—three daughters and a bright, promising son who has just been graduated from a medical college in Nashville, Tenn. The earnest prayers of her friends will go up in behalf of these four children and sorrowing husband, for whom her love knew no bounds. She is at peace. May God's Holy Spirit comfort and sustain the bereaved and bring them at last to a happy reunion in their Father's house!

S. A. BROWN.

Mrs. ALMA FISHER BLOCKSOM, the subject of this sketch, was born Jan. 28, 1883. She was married to Mr. T. C. Blocksom, June 28, 1903. My first acquaintance with Sister Blocksom was three years ago, when as her pastor we visited her home. Her beautiful life and amiable disposition had so impressed her friends and neighbors, that through them we had heard much of her life of devotion to God and her home. We were, therefore, prepared to meet just the person we found her to be—intelligent, quiet, unassuming, appreciating fully the responsibilities that devolved upon her as wife, mother, and Christian. For several years Sister Blocksom had not been in good health. She was at times a great, but patient sufferer, showing in her life the power of God's assurance, "My grace is sufficient." We do not know when Sister Blocksom joined the Church, but some time in early life. Her life was such as not to make it necessary for the pastor to ask, "Are you a member of the church?" Owing to the continued illness in the home, she was deprived of the privilege of regular attendance at church, yet often in the face of difficulties known only by a few, she was found at her place in the Lord's house. Her last illness was of short duration, but her suffering was very great. Some two or three days before the end came she was perfectly blind, but her spiritual vision was clear, and she would often exclaim, "How beautiful!" Conscious of the beckoning hand of God calling her to her reward, she spoke often of her going, regretting only to leave the loved ones. On the morning of June 28, she quietly passed away, leaving four small children, a broken-hearted husband, several brothers and sisters and a host of friends to mourn their great loss. One of the precious little ones has since gone to join the mother in heaven. May God graciously bless the loved ones!

C. M. CROSSLY.

SAMUEL ELI McNULTY was born in Pike County, Miss., Sept. 12, 1832, near Topisaw Camp Ground. He moved to the Auburn community, near Adams Camp Ground, in 1854. Dec. 30, 1858, he was married to Miss Sarah E. Ellzey. Their union was blessed with eight children. Five daughters and the wife survive him. He joined the Methodist Episcopal Church, South, at Adams Camp Ground in 1859, under the pastorate of Rev. E. R. Strickland. He was a steward in the church for a number of years, and president of the board of trustees at the time of his death. He spent four years in the war, fighting in quite a number of important and hard battles. He received a serious wound in one battle, from which he suffered more or less the balance of his life. He was a true, good man. His church was first in everything. He was his pastor's friend, and only expected him to make his needs known. He was conscious of the presence of the Lord at all times, and his delight was in doing his will. One only had to be in his presence a short time until he was thoroughly convinced of his constant fellowship with the Father. He loved to tell how good God had been to him. He often told about the battle he fought when seeking the Lord. He never received the witness of the Spirit until he agreed to take up family prayer. This he kept up as long as he was able to read and get down on his knees. The Lord give us a host of men like him! On the morning of Dec. 11, 1910, after several weeks of suffering, he quietly and peacefully fell asleep in the arms of Jesus. His body was laid away by the Masons, after a sermon by the pastor of Mars Hill Baptist Church (his pastor being away at Conference) in the Adams cemetery, Auburn, Miss. May the blessings of the most High be with the sorrowing loved ones and friends! His pastor,

JAS. V. BENNETT.

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EDWARDS, MISS.

I have not written to the Advocate in quite a while, but at this time there are some things that I want to say in regard to Edwards. This is the second year of our labors here, and I want to express to them my appreciation of their kindness during these two years. Our second quarterly conference was held some weeks ago, but on account of illness the presiding elder was not present, but was ably represented by Dr. A. F. Smith, of Jackson. This conference found a good report from the stewards—everything being reported up in full for the preacher and presiding elder. We believe that substantial gain is being made. Our people are prospering in spiritual things, and seem determined to do more for God than has been done before. Because of sickness in my family, my wife having been in the sanitarium, I have not been able to do a great deal of work, but my people have remained true and faithful to the preacher and to the Church. It is impossible for any one to be better cared for than we have been during the illness of my wife. I pray that each one of those who have helped in any way during her protracted illness may be recompensed from the Lord, who withholdeth no good thing.—Geo. P. McKeown, P. C.

HOLLYWOOD, MISS.

We have just closed a good meeting at Hollywood. Brother L. A. McKeown came on Monday night before the second Sunday and preached five days and nights. On Friday night we received seven into the church on profession of faith, the most of them heads of families. On Sunday at 11 a. m., our presiding elder, Rev. W. W. Woollard, dedicated our beautiful new church, preaching the best dedication sermon I have ever heard, and three more joined the church.—J. W. Honnoll, P. C.

READ THIS SLOWLY, AND THINK.

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

Is there any one I cannot forgive?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Just where am I making my greatest mistake?

Am I doing anything I would condemn in others?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

How does my life look to those who are not Christians?

Is the world being made better or worse by my living in it?

Have I ever tried giving one-tenth of my income to the Lord?—The Canadian Churchman.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Bastrop, at Humphries Chapel	July 22, 23
Farmerville	July 29, 30
Waterproof, at Wesley	Aug. 5, 6
Gilbert, Holy Grove	Aug. 8
Bonita, at Jones	Aug. 12, 13
Lake Providence	Aug. 16
Delhi	Aug. 20, 21
Brooklyn	Aug. 23
Floyd	Aug. 26, 27
Downsville	Aug. 29, 30
Mangham, at Boueff River	Sept. 2, 3
Eros, at Indian Village	Sept. 6
Winnsboro, at Boueff Prairie	Sept. 9, 10
Rayville	Sept. 13
Fiorence	Sept. 17, 18
Merrouge	Sept. 20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

Baton Rouge, Second Ch., at Antioch	July 22, 23
Baton Rouge, First Ch.	July 23, 24
Baker, at Bethel	July 26
Clinton and J., at Concord	July 29, 30
Zachary, at Ethel	July 30, 31
Denham Springs, at Alford's	Aug. 2
Tickfaw, at Red Oak	Aug. 4
Ponchatoula, at Sp'gfield	Aug. 5, 6
Amite City	Aug. 6, 7
E. Feliciana, at Camp G.	Aug. 12
Frankiinton, at F.	Aug. 16
Mt. Hermon, at Augie	Aug. 19, 20
Bogalusa	Aug. 20, 21
Wilson, at Manassas	Aug. 26, 27
St. Helena, at Pine R.	Sept. 2, 3
Kentwood	Sept. 3, 4
P. Grove, at Pipkin's	Sept. 6
Port Vincent, at Mauripas	Sept. 9, 10
St. Francisville, at Tunica	Sept. 16, 17
N. Roads, at Morganza	Sept. 23, 24

C. C. MILLER, P. E.

LaFayette District—Third Round.

St. Martinsville	July 21
Lake Arthur	July 22, 23
Bell City	July 24
Eunice	July 29, 30
Lake Charles	Aug. 5, 6
Sulphur	Aug. 6, 7

J. E. DENSON, P. E.

Ruston District—Third Round.

Bernice, at Summerfield	July 29
Gibbsland, at Mt. Moriah	July 29, 30
Jonesboro, at Jonesboro	Aug. 5, 6
Ringgold, Grand Bayou	Aug. 12, 13
Simsboro, at Antioch	Aug. 16
Beinville, at Bear Creek	Aug. 19, 20
Boyd Mission, at Chestnut	Aug. 21
Arcadia	Aug. 26, 27
Ruston	Aug. 27, 28
Lanesville, at Brushwood	Sept. 2, 3
Lisbon, at New Hope	Sept. 9, 10
Houghton, at Doiline	Sept. 16, 17
Cotton Valley, Pleas. Val.	Sept. 23, 24
Minden	Sept. 24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Natchitoches at N.	July 23, 24
Oakdaie and Fullerton, at Spring Hill	July 30, 31
Longville and Merryville, at Fields	August 5, 6
Harrisonburg, at Mt. Hermon	August 12, 13
Jena, at Jena	August 15, 16
Trout	August 17
Columbia, at Stanard	August 20, 21
Marksville, at Bay Hill	August 23, 24
Tioga, at Liberty Chapel	Aug. 27, 28
Alexandria	Sept. 1
Selma	Sept. 3, 4
Opelousas	Sept. 10, 11
Glenmora	Sept. 13
Colfax, at Atlanta	Sept. 17, 18
Melville, at Simmesport	Sept. 24, 25
Bunkie, at Cheneyville	Sept. 26

Special attention will be given to questions 18, 21, and 23.

PAUL M. BROWN, P. E.

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Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

THE DEVOTIONAL SERVICE.

Topic for July 30.

"AN UPWARD WAY."

II Peter i, 5-8; Heb. vi, 1.

The Revised Version reads: "Yea, and for this very cause add on your part all diligence." God has granted all things, and for that very reason we must be diligent; virtue must answer to glory, duty to grace. "In your faith supply virtue." "The Christian life is not a mere adding of qualities together, but a growth. Virtue is in faith, as the flower is in the seed; the complete fruit is love."

"Leaving * * * let us go on" (Heb. vi, 1). We are exhorted here to advance beyond the elementary stage of Christian doctrine, and "go on to perfection." This does not mean that we are to forget these doctrines, and turn away from them; but we are to leave them as the scholar leaves the letters of the alphabet—leave them only to use them. We are to leave them as the plant leaves the root, leaving it only that it may the more depend upon it. We are to leave them as the builder leaves the foundation, that he may carry up the building to the finish.

Diligence Necessary on our Part.

Some one has said: "It is not fit that heaven should take all the pains to bring earth to it; earth must do somewhat to bring itself to heaven." God has made bountiful provision for our salvation, for which we should all be profoundly thankful; yet thankfulness is not enough; there is matter of labor involved also. "He that expects a royalty in heaven must admit a service on earth." When God called each of us into his service he knew perfectly well what we were capable of doing, and unless we give him most diligent and faithful service we need not expect to hear him say at last, "Well done!"

The Christian's Additions.

Courage. "Add to your faith virtue." The young Epworthian has as much need of courage to-day as did the saints of old—courage to say "No." The world is no more a friend to grace to-day than it was two thousand years ago. If we trace things to their source, we will find that most of the failures in Christian lives spring, not from ignorance, but from cowardice. Pilate condemned a Savior of whose innocence he was conscious "because of the Jews." Many of the Pharisees "believed on him, but feared to confess him, lest they should be put out of the synagogue."

Knowledge. This virtue very properly follows the other. It teaches us that courage is a force which wisdom is to employ—practical knowledge, or knowledge applied to action.

Temperance. Christian temperance sets itself in opposition to the drunkard's bowl, and the glutton's banquet, and the revels of the profligate, and the anxious longings of the covetous, and against the immoderate desire of what is not ours, as well as against the undue and immoderate abuse of what is ours. It includes, thus considered, sobriety, chastity and moderation.

Patience. We need the virtue of patience in all our labors for Christ and the good of men. In working against evil we are prone either to irritation or to despondency. Our weak natures are annoyed by the opposition we encounter in a good cause. We need this patience under the afflictions and wrongs which we personally suffer. We need patience with respect to the fulfillment of God's plans of mercy for the world.

Godliness—that reverence toward God which is a spontaneous feeling of the heart in view of his character. Godliness is the opposite of godlessness. This virtue, as well as all the others, leads to "brotherly kindness," and "brotherly kindness" to "charity." To the mind of the apostle it was utterly absurd for any one to claim to love God and hate his brother. If we love God, we will love one another; and if we love one another, we will be kind and charitable toward all.

The Theme Illustrated.

Some one says that it is the impulse of perfection that gives the impulse to trade, and makes all the difference between success and failure, between eminence and stagnation. The bad tradesman sees nothing insufferable in imperfection, and thinks his customers unreasonable when they demand the best. "It will do," is his motto: "it will do" if the color almost matches, if the dress nearly fits, if the dropped stitch or the accidental flaw can scarcely be noticed. Such a workman cannot rise, will always be outstripped, and must come to want. Why? Because he has no instinct of perfection, and therefore he lacks the first requisite of attainment.

Low aim. "It is a low and unworthy strain in some to labor after no more grace than will keep life and soul together, that is, hell and soul asunder."—Trapp.

Forward. "Brave soldiers die with their faces to the foe. Looking back never conquered a city, nor achieved a work of art, nor wrote a book, nor amassed a fortune. The silent, inward cry of the world's great men has ever been: 'On, my soul, right on!'"—Nicol.—Pittsburg Advocate.

LOUISIANA LEAGUE CONFERENCE.

The Louisiana Epworth League Conference was held in Ruston, June 21-23, and much was accomplished that will further the work throughout the State.

The attendance was good from the northern part of the State and there were several delegations from the extreme southern cities.

The Ruston people, with such a pastor as Rev. W. H. Coleman is proving for them, would, and did make impressions that will last. When the afternoon train arrived, on which was the largest delegation (there being thirty-four), there were the Boy Scouts in uniform to take charge of the baggage, the Seniors in numbers to escort the delegates to the church where the Juniors stood in line on each side of the steps extending into the vestibule to greet us. Only a few minutes and the Scouts showed us to our conference homes.

The opening sermon was preached by Rev. H. R. Singleton, presiding elder of the Shreveport District, which was so full of inspiration and impetus that we were ready to say, "Success."

The devotional service each morning, which lasted one hour, was conducted by Rev. A. S. Lutz. Everyone felt the force of these sermons, so full of the spirit was he.

Dr. Fitzgerald S. Parker's presence meant more to us than can be expressed. His addresses were full of inspiration and information, and his counsel invaluable.

Rev. C. D. Atkinson, president of the Conference League Board, called the Board to meet during this Conference. It seemed that everything that was said or done was planned by inspiration and gave momentum.

Much information was gained from the addresses that can be of great value in the local chapter. The Conference pledged $50 toward the expense of a Junior Epworth League secretary for the Southern Church (when elected), this amount to be paid by the first of January.

The request of the Mission Board is that the Leagues finance the whole Cuban mission field, and pledges will be asked from the various chapters to be paid by June, 1912.

The reception given by the local Seniors at the parsonage was a most delightful occasion. The tennis game between Arcadia and Queensborough resulted in defeat for the latter.

On the last afternoon, the Conference, in a body, visited the Methodist Orphanage, which is a beautiful and well kept home for the dear little inmates.

The delegates of the Ruston District were called to meet, when Dr. F. S. Parker presided and organized their district.

We regret that more time had not been arranged for, and our stay made longer in Ruston, for more hospitable people are not to be found.

The officers elected are as followes: Rev. Hugh W. Jamieson, Shreveport, president; Mr. Robt. A. Steele, Ruston, vice-president; Mrs. Sudie J. Lingle, Shreveport, secretary; Miss Evelyn Price, Lake Charles, treasurer.

The district secretaries were appointed as follows: Mr. S. P. Peters, Shreveport, Shreveport District; Miss Evelyn Price, Lake Charles, Lafayette District; Miss Homie Webb, Athens, Ruston District; Mr. J. R. Stanley, Alexandria, Alexandria District; Miss Myrtle Langston, Bogalusa, Baton Rouge District; Mr. Shell Mer Rouge, Monroe District; Mr. Crawford, New Orleans, New Orleans District.

The next Conference will be held in Lake Charles.

The secretary was appointed delegate to the Seashore Assembly, July 20-30, with her expenses paid. There is great need of trained workers and no one could appreciate such an honor more that she, being anxious for such training.

(MRS.) SUDIE J. LINGLE,
Secretary.
1215 Oakland St., Shreveport, La.

Standard of Service for Organized Adult Bible Classes.

The Adult Bible Class department of the International Sunday School Association has formulated this standard of service.

Since adult classes are organized for service, we urge your class to adopt this definite program for 1911:

1. Increase the class membership fifty per cent by January 1, 1912, or secure an equivalent increase through the organization of other classes. For example, if your class now numbers sixty, thirty new members; or organize in your own or some other school a new class of thirty members; or organize two new classes of fifteen members each.

2. Bibles used in the class. (May be either class Bibles or individually owned Bibles).

3. A definite contribution to missions. (Either American or Foreign Missions. We are making special efforts to secure the support of the organized classes for the enlargement of our work among the immigrants, an admirable combination of Foreign Missions in the home land, and our newest and most distressing problem in America's Christianization).

4. Personal Evangelism. (Some actual personal work must be planned and carried out by the class as a whole or by a committee on personal evangelism.)

5. Some other definite Christian work in the community. (This should be very definite and be undertaken as class work, such as the maintenance of a mission Bible school, care of a needy family, conducting religious services in jails or hospitals.)

6. Representation in Teacher Training, Study Class, or Reading Course, with a view to larger service. (Some members of every adult class should be preparing themselves to become teachers; others should be in Mission Study Classes.)

Adopt this as your class goal for the year.

After much prayer, consultation and real meditation this standard of service has been given out to help these great adult classes to a higher, nobler, and more aggressive plan of work.

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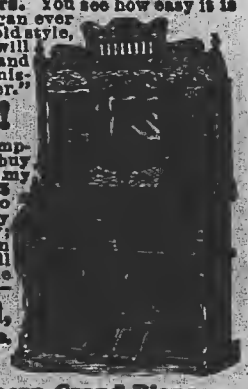

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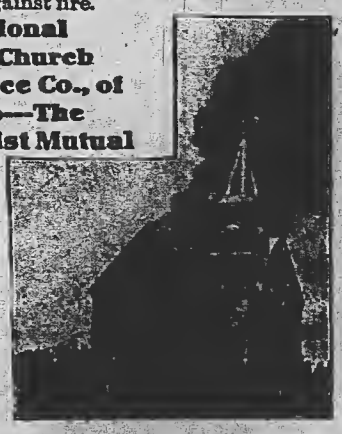

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NOTICE.

The Crystal Springs Camp Meeting will begin Friday night, Aug. 4th, and continue through Friday, Aug. 11th.

All preachers will be given free entertainment.

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Marriages

June 21, 1911, at the residence of the bride's parents, near Wilson, La., by Rev. F. N. Sweeney, Mr. C. C. LIPSCOMB to Miss ALMA PEMBLE.

July 10, 1911, at the South Side Methodist parsonage, Meridian, Miss., by Rev. Isaac Lockhardt Peebles, Mr. GEORGE A. RITTER to Mrs. EMMA WITTINGTON, both of Meridian.

July 5, 1911, at the home of the bride's parents, Mr. and Mrs. C. W. Phillips, near Pineville, La., by Rev. A. R. Hoffpauir, Mr. JOHN C. CLARK, of Pollock, La., to Miss OLLIE PHILLIPS.

April 12, 1911, at the home of Mr. J. C. Langston, Cockrum, Miss., by Rev. R. I. Collins, Mr. W. O. COCHRAN, Of Olive Branch, to Miss LILLIE LANGSTON, of Cockrum, Miss.

April 12, 1911, at the residence of Mr. Fletcher Sage, Cockrum, Miss., by Rev. R. I. Collins, Mr. C. J. LANGSTON to Miss NORA SAGE SWAN, both of Cockrum, Miss.

July 5, 1911, at the home of the bride's mother, Mrs. Mattie Freeman, near Fayette, Miss., by Rev. J. Early Gray, Mr. LESLIE R. ANDING, of Hollandale, Miss., to Miss MATTIE V. FREEMAN.

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It might not be untrue to say that a man is known by the number of disappointments he has survived. It is certainly a fact that strong characters are made by constant battling with adverse circumstances, so long as the contestants are not "swallowed up with overmuch sorrow." Too much poverty and too little hope sap one's strength, and cut the nerve of effort. But within limits opposition, by serving as a foil to activity, assists the formation of the character of him who bravely meets it.—Selected.

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Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa st. Phone Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

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Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette, St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

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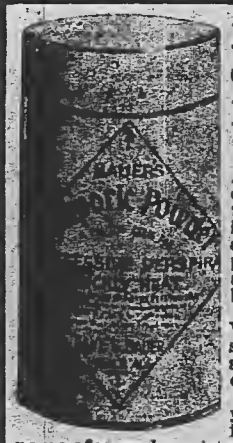

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MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Enterprise and Stonewall,		
Vimville, at Why Not	July	22, 23
DeKalb, at New Hope	July	29, 30
Moscow, at Big Oak	July	31
Shubuta and Quitman, at Shubuta	Aug.	2
Matherville, at Poplar Springs	Aug.	3
Clara, at Goldwood	Aug.	5, 6
Meridian, 5th Street	Aug.	9
Lauderdale, at Marion	Aug.	12, 13
Meridian, Central	Aug.	16
Binnsville and Wahalak, Binnsville	Aug.	20, 21
Meridian, East End	Aug.	23
Porterville, at Porterville	Aug.	26, 27
Daleville, at Andrew's Chp	Aug.	30
Waynesboro Circuit, at Fedora	Sept.	2, 3
DeSoto, at Hopewell	Sept.	9, 10
Meridian, 7th Ave	Sept.	13
Meridian, Poplar Spgs	Sept.	14
Waynesboro	Sept.	17, 18
Bucatunna, at ———	Sept.	19
Meridian, South Side	Sept.	20

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Lumberton	July	23
Escatawpa, at Orange Gr.	July	27
Americus, at Rosedale	July	28
Moss Point	July	29, 30
Columbia	Aug.	2
Hub, at Pinebur	Aug.	3
Oakvale, at Baxterville	Aug.	4
Ocean Springs	Aug.	5, 6
Mississippi City	Aug.	9
Vancleave, at Shiloh 11 a. m.	Aug.	10
Mentornm, at Antioch	Aug.	12, 13
Lumberton	Aug.	16
Poplarville	Aug.	17
Derby, at Mill Creek	Aug.	18
Carriere and McNeil, at Picayune	Aug.	19, 20
Gulfport, 25th Avenue	Aug.	23
Wolf River Mission, at Durham's Chapel	Aug.	26, 27
Long Beach	Aug.	30
Biloxi	Sept.	2, 3
Bay St. Louis	Sept.	6
Logtown	Sept.	7
Coalville, at Poplar Head	Sept.	9, 10
McHenry and Wiggins, at McHenry	Sept.	13

W. B. JONES, P. E.

Newton Dist.—Third Round.

Chunkey, at Snquelena	July	22, 23
Decatur, at Union..Wed.	July	26
Dist. Conf., at Union	Jnly	26, 30
Shiloh, at Johns, Wed.	Aug.	2,
Trenton, at Pulaski	Aug.	5, 6
Carthage, at Singleton Friday	Aug.	13
Walnnt G., at Freeny	Aug.	19, 20
Homewood, at High Hill Tuesday	Aug.	22
Morton, at Zion Grove, Friday	Aug.	25
Hickory, at Garlandville	Aug.	26, 27
Philadelphia Fri.	Sept.	1
Neshoba, at Sand Town	Sept.	2, 3
Hillsboro, at Prairie Hill, Friday	Sept.	8,
Forest, at Lena	Sept.	9, 10
Indian Mission, at Neshoba	Sept.	16
Stallo, at Neshoba	Sept.	16, 17
Newton Wed	Sept.	20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Port Gibson	Jnly	23, 24
Utica, at Learned	July	26
Fayette	Juy	29, 30
Gloster	Aug.	5, 6
Hamburg, at Knoxville	Aug.	11
Sunflower, at Straight Bayou	Aug.	12, 13
Rolling Fork, at Cary	Aug.	15
Mayersville, at M	Aug.	19, 20
Harriston, at Martin	Aug.	25
Washington, at Pine G.	Aug.	26
Natchez, Jefferson St.	Aug.	27, 28
Nebo, at Oak Grove	Sept.	2, 3
Wilkinson, at Mars Hill	Sept.	9
Woodville	Sept.	10
Hermanville, at Sarepta	Sept.	16
Natchez, Pearl St.	Sept.	17
Rocky Springs, at Willows	Sept.	23, 24
Oak Ridge, at Bovina	Sept.	30
Vicksburg, South Washington Street	Oct.	1
Centreville	Oct.	4
Homochitto, at Mt. Vernon	Oct.	6

Will the preachers in charge kindly have a carefully written answer to Ques. 19, as well as to Ques. 18 and Ques. 23? Please have all the items ready to fully answer Questions 8 and 9. We have had some vexations, delays and uncertainties here.

Let all of us bend all energy and faith to the matter of revival.

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

ter	July	22, 23
Barlow, at Lebanon	July	29, 30
Osyka, at Liberty	Aug.	5, 6
North Wesson, at Providence	Aug.	12, 13
Topisaw, at Topisaw	Aug.	16,
Buford, at Hopewell	Aug.	19, 20
Magnolia	Aug.	26, 27
McComb and Fernwood, at South McComb	Aug.	27,
Wesson	Aug.	30,
Adams, at Ebenezer	Sept.	1,
Meadville, at Ediceton	Sept.	2,
Pearlhaven, at Bethel	Sept.	3,
Brookhaven	Sept.	3, 4
Summit, at East McComb	Sept.	10,
McComb, Centenary	Sept.	10, 11
Monticello, at Georgetown	Sept.	16, 17
Scotland at Bethesda	Sept.	23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Vosburg, at Saundersville	July	23, 24
Purvis, at Pine Grove	July	25,
New Augusta, at Batson	July	26, 27
Summerland, at S.	July	29, 30
Mt. Olive, at Oakvale	Aug.	2, 3,
Taylorsville, at Okahay	Aug.	4,
Collins, at Ora	Aug.	6, 7
Magee, at Sharon	Aug.	9,
Silver Creek, at Bethel	Aug.	12, 13
Sumrall, at Sumrall	Aug.	16
Oloh, at Advance	Aug.	17
Prentiss, at Bassfield	Aug.	19, 20
Lucedale, at Shipman	Aug.	27, 28
McLain, at Cross Roads	Sept.	2, 3
Eastabuchie, at McLaurin	Sept.	7
Eucutta, at Broyls	Sept.	9, 10
Sanford, at Sanford	Sept.	16, 17
Seminary, at Bethel	Sept.	20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Brandon	July	23, 24
Thomasville, at Forest Hill	Jnly	24
Jackson, First Church, 8 p. m.	July	26
Camden, at Forest G.	July	28
Sharon, at Millville	July	29, 30
Terry, at Forest Hill	Aug.	2
Canton	Aug.	6, 7
Mendenhall, at Holly G.	Aug.	8
Harrisville, at Poplar Springs	Aug.	9
Jackson, Capitol St.	Aug.	13, 14
Jackson, Rankin Street, 7:30 p. m.	Aug.	13, 16
Florence, at Richland	Aug.	19, 20
Eden, at Philips	Aug.	21
Lintonia, at Lake City	Aug.	22
Edwards	Aug.	24
Yazoo City	Aug.	27
Benton, at Tranquill	Aug.	28
Deasonville, at Fletcher	Aug.	29
Flora, at Livingston	Aug.	30
Fannin, at Holly Bush	Sept.	6
Jackson, Galloway Chp	Sept.	10
Yazoo City 7:30 p. m.	Sept.	13
Bolton, at Brownsville	Sept.	16, 17
Satartia	Sept.	23, 24

J. R. JONES, P. E.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gauge. You will need a broad gauge track for it to run on.—J. A. Broadus.

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H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.

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NORTH MISS. CONFERENCE.

Sardis Dist.—Third Round.

Lake Comorant and Hinds, at Poplar Corner .....July 20
Byhalia, at Fount. Head...July 22, 23
Como ....July 30, 31
Tyro, at Mt. Vernon.....Aug. 5, 6
Olive Branch, Oak Grove.Aug. 12, 13
Wall Hill, at Grubb Hill....Aug. 15
Long Town, McGee's Chap.Aug. 17
Oakland, at Bethel.....Aug. 19, 20
Courtland, at Shiloh .....Aug. 22
Senatobia .....Aug. 23
Cockrum, at Independence.Aug. 26, 27
Eureka, at Pisgah .....Sept. 2, 3
Arkabutla .. ..Sept. 9, 10
Crenshaw ....Sept. 12

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Webb, at Parchman .....July 22, 23
Inverness, at Coile.....July 23, 24
Mar's Hill, at Hopewell..July 26
Schlater ....July 29, 30
North Carrollton, at McCarley ....Aug. 5, 6
Indianola, at Faisonia....Aug. 12, 13
Moorhead, at Blaine.....Aug. 13, 14
Lambert, at Glendora.....Aug. 19, 20
Minter City..8 p. m.....Aug. 20
Eupora, at Eupora .....Aug. 24
Bellefontaine, at Walthall..Aug. 24
Kilmichael, at Lodi .....Aug. 26, 27
Tutwiler, at Marks.....Sept. 2, 3
Slate Springs, at Bethlehem ....Sept. 9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Jonesboro Ct., at Ebenezer.July 22
Ripley and B. M., at Falkner ....July 23, 24
Rienzi Ct., at Bethel.....July 29, 30
Tishomingo Ct., at Paradise.Aug. 4
Bellmont Ct., at Patterson Church ....Aug. 5, 6
Booneville Ct., at Shady G.Aug. 12, 13
Dry Run Ct., at Mt. Carmel ....Aug. 19, 20
Hatchie Mission, at Mt. Pisgah ....Aug. 21
Ripley Mis., at Black Jack.Aug. 22
Dumas ct., Jacobs Chp....Aug. 23
Sherman Ct., ———.....Aug. 25
Myrtle Ct., at Ebenezer...Aug. 26, 27
Kossuth Circuit, at Pleasant Hill .....Sept. 2
Guntown and B., at Baldwyn ....Sept. 3, 4
Baldwyn Mission, at Palestine ....Sept. 9, 10

BEN P. JACO, P. E.

Greenville District—Third Round.

Hillhouse ....July 22, 23
Kuhn .. ..July 29, 30
Hollondale .. ..Aug. 5, 6
Shaw .. ..Aug. 13, 14
Sherard .. ..Aug. 20, 21

Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

Columbus Dist.—Third Round.

Crawford, at Pope's Chp.July 22, 23
Starkville Ct., at Kilgore..July 29, 30
Sturgis, at Pughs .....Aug. 5, 6
Mayhew ....Aug. 11
Cedar Bluff, at Pearson..Aug. 12, 13
Cochrane ....Aug. 19, 20
Columbus Circuit .....Aug. 26, 27

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

Kosciusko, at East Union..July 21
McCool. at Shady G.....July 22, 23
Louisville, at Rocky Hill..July 25
High Point, at Mt. Pleasant ....July 28
Rural Hill, at Plattsburg..July 29, 30
Chester, at South Union..July 31
Ackerman, at Mt. Airy....Aug. 4
Ebenezer, at Bethany....Aug. 5, 6
Black Hawk, at B. H....Aug. 12, 13
Sallis, at Salem .....Aug. 15
Kossuth Ct., at Salem....Aug. 17
Poplar Creek, at Huntsville ....Aug. 19, 20

N. G. AUGUSTUS, P. E.

Oxford Dist.—Third Round.

Toccapola, at Tula.....July 22, 23
Holly Springs Circuit, at Sylvestria ....July 22, 23
Paris, at Pine Flat.....July 22, 23
Water Valley, Main St....July 23, 24
Water Valley, First Ch....July 23, 25
Pine Valley, at Salem....July 29, 30
Randolph, at Sprg. Hill...July 29, 30
Grenada Circuit, at Holcomb ....July 29, 30
Lafayette, at Liberty ....July 29, 30
Waterford, at Harris Chp..July 29, 30
Duck Hill, at Bethel .....July 29, 30
Ashland ....Sept. 2, 3
Charleston, at Oak G.....Sept. 9, 10
Grenada ....Sept. 10, 11

J. E. CUNNINGHAM, P. E.

RESOLUTIONS OF RESPECT.

We, the undersigned committee appointed by the Home and Foreign Mission Societies to draft resolutions of respect in memory of our dear friend and co-worker, Mrs. A. Lou Edgar, beg leave to submit the following:

Resolved, That in the death of Mrs. Edgar our two societies have lost one of its most worthy and devoted members. As President of the Home Mission Society, which office she held for many years, she was always painstaking and faithful in the discharge of every duty. Her interest in this great home mission work seemed supreme, and she was never so happy than when she felt that we as a society had done some good work "in his name" to uphold the motto of her selection at its organization.

Failing health somewhat narrowed the scope of her activities during the last year of her life, but when her strength would permit, her place was never vacant at Sunday school, church or missionary meeting. Fitted to adorn any circle, the social as well as the religious world will miss her. Of a bright and cheerful nature, she brought sunshine wherever she appeared. Her great big heart was filled with love and charity for all, and her generous hand was ever its almoner. True and pure and womanly her judgment of others always reflected her inner self, and was marked by tender pity for the erring and by loving kindness for all. There was no bitterness in her heart, there was no gall upon her tongue. The world would be happier far were there more women like A. Lou Edgar and there would be fewer wounded hearts within its borders. Truly her life was an inspiration to live for higher and nobler things.

To those who formed the inner circle of her life we extend our heartfelt sympathy. God, who was her hope and comfort, offers to you his help and waits when your day of service has passed to unite you in his house of many mansions.

Be it further resolved, That a copy of the above be sent to the bereaved family, and entered on the minutes of the society and be sent to the Magnolia Gazette, Magnolia News, and New Orleans Christian Advocate, for publication.

Signed: Mrs. Jerome Ford, Mrs. L. L. Lampton, Mrs. A. H. Gatlin.

Magnolia, Miss., July 11, 1911.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at Bernice, though small in numbers, made the record last year of giving $1.15 per member. One Sunday each month is missionary Sunday.

• • •

A home department has been organized at Harrisonburg, with Mrs. C. C. Prichard, superintendent, and a cradle roll, with Miss Josie Mayes, superintendent.

• • •

On the occasion of dedicating the Arcadia Church June 18, Bishop Murrah addressed the Bible class at 11 a. m. Sunday, and was greeted by a magnificent audience.

• • •

Pastor Baker reported to his District Conference that at Benton every Methodist child was in Sunday school, and that everyone stayed to preaching except a few by order of their parents.

• • •

Mrs. W. I. Hargroder, the superintendent of the Sunday school at Church Point, observes that the Children's Day is of inestimable value at that point in reaching non-Protestants, as they have never been used to such delightful exercises by the children.

• • •

Pastor Grice united three of his Sunday schools in a rally at Antioch on the Simsboro Circuit, July 2d, at which time he expected five hundred children present. This is certainly a commendable example of creating an enthusiastic school and class spirit.

• • •

Both young men's and young women's Bible classes have been organized at Harrisonburg with the following officers: Young Men's—F. O. Ellis, president; W. C. Mathews, vice-president; R. E. Jones, secretary and treasurer; H. Taylor, teacher. Young Women's—Mrs. Edna Prichard, president; Miss Cannie McGee, vice-president; Miss Minnie Carter, secretary and treasurer, and Mrs. J. W. Walters, teacher.

• • •

Superintendent A. P. Holt works the home department of the Crowley Sunday school by having each regular scholar look after one home department member. In this way he maintains a membership of 140. Mr. Holt uses a great deal of printer's ink in the work of building up his school, calling on his teachers and members at opportune times by letter for forward moves of various kinds. Thus he has worked up successful Mothers', Children's, and Decision Days, a large Business Men's Class and a Young Men's Class, and an attendance on one Sunday of two hundred and fifty.

• • •

A young people's Bible class has been organized at Mermenteau, with the following officers: Miss Margia Rice, president; Miss Cora Harrington, vice-president; Edwin Rice, secretary and treasurer; Mayol Landry, chairman of the membership committee, and Miss Evie Smith, chairman of the social committee. Brother Hebert, the pastor, preaches here one sermon in French and one in English each Sunday. The most of the people are Creoles. He has a magnificent coworker in Prof. R. A. Smith, who has a state-wide reputation as an educator and as a true and loyal Methodist. At present, the Sunday school uses the United Brethren's literature, they having organized it.

MISSISSIPPI CONFERENCE NOTES.

By Rev. E. F. Lewis.

The schools at Oakvale and New Hebron are graded as far as practicable and have recently put in Cradle Rolls and Home Departments.

• • •

Why should we neglect the social feature of our organized classes? Why should we not adopt every laudable means of getting hold of our boys? Is not there a weakness in our method of conducting these classes?

• • •

The Sunday school at Monticello has been recently reorganized and graded through the Intermediate Department. They have also introduced the Cradle Roll and Home Department, and in October, the beginning of the year for graded schools, will introduce the new graded literature. Separate rooms have been provided by the use of curtains.

• • •

The summer months are on, the trying time for Sunday school superintendents. Pupils might be held to Sunday school work by announcing that all absent students attending schools where they are summering, will get full credit on their own rolls upon their return by bringing certificates from the superintendents of the schools they attend. This has been done in the past by some schools with fine effect.

• • •

A certain Young Men's Bible Class began to decline in interest and attendance. The teacher, after careful investigation, found the cause—interest in a certain baseball team with a pitcher, who by his characteristics had not only attracted notice, but won for his team constant victories. After deliberation, this teacher decided to introduce an innovation. He proposed to his boys that they organize a baseball nine. This they did. In due time this "crack" team was challenged. Of course, the class was defeated. But the teacher had accomplished his purpose—brought the class to the notice of the "crack" pitcher. In time the pitcher was won to the class, and to Christ. Of course, the boys all came back.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Lets help men to be loving—many hearts are hungry for an expression of genuine Christian love, and we must not withhold it. Christ has given so much to most of us; we should pass it on or receive no more of his joy.

• • •

It is a source of real joy to the Sunday school world to know of the many helpful and really beautiful Children's Day services held all over the country. From shady vale to stately city church these paeons of praise have arisen to high heaven and many hearts have been blessed.

• • •

Many adult classes are helping build churches and parsonages and more commodious Sunday school rooms, and this is such a beautiful and needed service. But the evangelization of every pupil in the Sunday school and every man in town must be the real, vital work aimed at.

• • •

Another fine investment of Bible class activity is to give some deserving girl a scholarship in the training school in Nashville or at Scarritt. A two years' training would be a priceless boon to some heart-hungry girl striving amid great difficulties. The Woman's Home Mission Society is doing great work along this line.

• • •

This month and next, institutes and conventions will be held in many places. Get ready with prayer and Bible and then be ready to get to work at once to use every method and all the inspiration and information available—and not only to use it, but also carry it on and out to some unable to be present.

• • •

Adult classes can help materially these summer days by furnishing ice for the fevered poverty-stricken many, by helping clean up towns and cities, and showing people how to take care of themselves. Flies, mosquitoes and dust are fruitful sources of disease and wickedness, and a concerted effort along these purely physical lines will pave the way for future spiritual progress.

• • •

Don't let your class attendance drop down when you are away for the summer; appoint a Booster Committee to see that the classroom is cool and sweet with flowers, and that every absent fellow is looked up before sunset and reminded to be present next Sabbath.

Help "the weak brother!" Oh, such a fight as he has with temptation and with temperament! Don't be impatient with him, but stand very close to him and help him make the fight.

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CHRISTIAN ADVOCATE

VOL. 58—No. 30. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2893.

ROBERT A. MEEK, Editor.
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, JULY 27, 1911.

CHAS. O. CHALMERS, Publisher.
Office, No. 512 Camp St.

AS OTHERS SEE US.

For years we have been persuaded that while all humanly devised systems have their imperfections, we as Methodists have much for which we should be deeply grateful. There are those among us, however, who look at the weak points in their system and only the strong points in that of others, until they come to believe that the imperfections are all theirs and the excellencies of government and usage belong to other ecclesiastical bodies.

In order that our readers may see how others view us in comparison with themselves, we give much of our editorial space to an article from the pen of Rev. Dr. A. S. Fiske, of the Presbyterian Church, in last week's issue of the New York Observer. It occupies a conspicuous page in the central organ of their church, and the views of the writer are entitled to consideration:

Weakness of the Presbyterian System—Vacant Pulpits and Unemployed Ministers.

The first of these is lack of adequate Presbyterial oversight of vacant parishes, and unemployed ministers. The churches are left to their own initiative in seeking and finding candidates for their pastorates, and unemployed ministers are left in idleness except as they may chance to be brought to the notice of seeking congregations. There are reported nearly two thousand of these vacant pulpits and about the same number of waiting ministers within the bounds of our great church. With our enterprising and wise sister denomination—the Methodist Church—there exists no such distressing and disastrous condition. Her authorities see to it that their vacant pulpits are regularly and promptly supplied by men sent them by the presiding elder of the district to serve for some limited period, or more permanently as may be mutually arranged. The result is that no church is left to, or led to, distraction by protracted trials of "candidates" and no minister is subjected to the mortifications of "candidating," and no serviceable preacher is left in wasteful and distressing idleness. Our Presbyteries ought to have like responsibility of effective oversight both of its churches and its ordained ministry. This point of weakness is a point of intolerable waste as well. Our Presbyteries ought to be given the practical powers of the Bishopric, or, at least, those of the presiding eldership, for general superintendency of its vacant churches and unemployed ministry.

A second weakness lies in its settlement of pastors for an indeterminate period—for life, as the presumption runs—which means really for such time as may happen to suit all parties concerned. Result? Ordinarily a shorter period than that of any other denomination except perhaps amongst the Congregationalists. What hurt comes of this? Much every way. No pastor of independence and sturdy character will be likely to get through his first year of ministry without giving somebody or bodies in his congregation occasion for dissatisfaction. I have never known personally and intimately more than, say, 100,000 ministers, who were absolutely without fault in character or inerrant in wisdom, nor more than half that number of congregations that were without some elements of indisposition—some tendency to discovery of fault or failure in the minister, even to the magnifying of it. Or, at any rate, he will have run across some prejudice, or insisted on the adoption of some line of church or personal activity that is distasteful, or has done or left undone something or other—any one of a thousand things, which has touched the sensibility of one or many of his people. A fret begins, gets itself talked over; discontent spreads. Criticism widens and gets keener. The term of settlement is permanent. This sort of thing is not to be forever endured. So fatal faction is afoot. The church is divided in feeling. Parties are in array. One faction getting sharper in opposition, the other more strenuous in support. War is on! The church is split, whether the pastor goes or stays to fight it out. The whole community gets involved and grievous scandal against the very Gospel itself is the outcome!

Remedy? Why, were the pastor settled for but a limited term, his pastorate to close quietly at the end of that term, without any form of ecclesiastical interference or publicity, these dissatisfied people, if they have any Christian temper, would say: "Never mind! We can stand it for the time. We wont stir up a church fight. Keep still and let him go when his term ends." Before his term ends these very people, now his opponents, may become the best friends he has and hearty supporters of a movement for the duplication of his term. So both minister and church will be saved from discredit and disruption. A multitude of church quarrels and of disheartened ministers would be spared for the great work of the Gospel in the world. Yet another thing. A term pastorate would save to the churches the active services of a goodly number of experienced and able men, who, having passed the almanac standard of pastoral efficiency, are yet in perfect health and at the zenith of their potential ability. They are laid aside on the score of age merely while yet their eyes are undimmed and their natural forces are unabated. They ought to be doing the finest service of all their lives.

I know such a man, who at the age of seventy-five occupied the pulpit of one of the largest churches of our denomination in the capital city of one of our largest States for seven months, delivering an average of more than four set addresses a week, and making during that time a thousand pastoral calls over a widely extended parish. The same man has since served for periods of from five to two months four principal churches in as many cities to their enthusiastic satisfaction. This man at the age of sixty-four received two calls to well known and important churches, one of which he accepted and served in it for eight years effectively. He is constantly asked now;

"Why in the world are you not in the active pastorate of some fine church?"

"Why, I'm seventy-eight years old or seventy-eight years young."

That settles it satisfactorily, I hope! Now I do not at all blame any church for not wanting to settle a pastor who is even sixty years young. If it wanted to do so it would desire to do it because there was stuff in him that would attach the people to him tenderly. His powers must fail some time. Meanwhile his people would have become so warmly his friends that they could not turn him out to starve, but would have a salaried pastor emeritus on their hands, an expense which they could ill afford. So the elder, riper, more experienced, broader, more liberal and gentler in judgment in all the ranks of the ministry are laid aside for the years in which they might be of sweetest and fullest use. Had we the habit of a short-term pastorate, these men would, I believe, be eagerly sought for and gloriously used.

Moreover, this short-term plan would tend not to brief ministries in the given church, but would lead oftenest to life-long pastorates. At the close of each limited term it should be the privilege of the church to claim a duplication of it and the pastorate should enter its second or fourth or tenth term without any re-installment or other ecclesiastical intervention whatever, save as Presbytery and neighbor churches should choose to celebrate the success of the venerable life-long minister of a happy, harmonious and devoted church.

Further, about candidates for the ministry. With the present fatal "dead line" of fifty or even sixty years for limit of pastoral eligibility, how has any young man a right to enter it? In any other profession or business he has right to expect that at either of these ages he will be at his best and in greatest demand for the ripeness of his judgment and breadth of his experience. Has he any shadow of right deliberately to propose to cut short his usefulness at the very zenith of his powers? Is not this practical "age limit" the secret of many a strong college man's turning from the blessed work of the gospel ministry to a secular pursuit which will engage him to the very end of his days? Is he not fully justified in such a decision. Has he any right to cut himself off from hope of usefulness for the later and better half of what ought to be his life? Would that our General Assemblies and Presbyteries might have wisdom to remedy these two weaknesses of our Presbyterian polity!—From the Florida Christian Advocate.

We frequently hear it said that the day of the orator has passed, and that the printing press now sways the scepter of power over men. But if this be true, why is it that in political campaigns those who would influence the people betake themselves to the hustings? The truth is, oratory has not lost its power, and will never lose it. True eloquence stirs and thrills the human heart to-day as it has ever done. Two men—Garfield and Bryan—within the past three decades have won the nomination for the presidency of the United States by a single masterful speech. Prentiss, Clay, and Webster would no more lack for listeners now than they did when in the days agone the multitudes hung breathless upon their impassioned words. Who ever saw Charles B. Galloway preaching to empty pews? No, no; the gift of impressive utterance is still a tremendous force in the world, and by all means our young ministers should seek to acquire it. It is well worth striving for.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

TWO ROADS.

Between the cradle and the tomb
Two roadways lead along.
Oft side by side they seem to glide—
The right way and the wrong.

Each bypath winding in and out,
However wide it strays,
Leads forth or back from one main track—
There are but those two ways

No guide post points the way to go,
But deep within each soul
A knowledge dwells—a sense that tells
The right road to the goal.

It may seem desolate at first,
But when the day slants west,
The road of right floods full of light
The highways are the blest.

—From the Inter-Ocean.

SELF-EXAMINATION.

"Examine yourself, whether ye be in the faith. Prove your own selves. Know ye not your own selves that Jesus Christ is in you." Whenever we find a command in the Scriptures we know that the thing commanded comes within the range of possibility. Every command inspired of God is the equivalent of a promise of God's help and an assurance of divine assistance toward the realization or accomplishment of the thing commanded. Therefore we consider this command to examine ourselves and to know whether Christ is in us or not a sufficient proof that we can examine ourselves and that we can know what spirit is within us. Methodism has never had any doubt on that subject. Her certainty of knowledge in Christian experience has been the secret of her power. Methodists have known that they have passed from death unto life. The first and fundamental and unfailing testimony of Methodism wherever it has gone through the world has been: "The Spirit itself beareth witness with our spirit that we are the children of God."

There was the old Universalist who said: "Yes, I am pretty sure that I am going to be saved; but I would give my yoke of oxen to be just sartin." Methodists have always been certain about their salvation. A hundred years ago, when Arminianism was battling heroically with the old-fashioned Calvinism and its belief in the eternal decrees, election to salvation, divine sovereignty and human inability, the Methodist preachers used to say, half earnestly and half sarcastically, that the Calvinistic doctrine as to a Christian experience was that if you seek it you cannot find it, and if you have it you will not know it, and if you lose it you never had it. There may have been something of the element of caricature about that description; but from the very beginning Methodism felt warranted in raising its voice in loud protest against all such indefiniteness in Christian experience. Its testimony has always been: "Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

It is possible for a Christian to know that he is in Christ. It is possible for a Christian to examine himself and to prove himself and to know that Christ is in him. He puts to his own soul these examination questions: Am I dead to sin and alive unto God? Is the old man buried and is the old life a thing of the past? Have old things passed away, and are all things now become new? Do I live the new life of a new man in Christ Jesus? Is the water of cleansing now applied to my soul? Is the outpouring of the Spirit upon me the unfailing experience of my walk with God? Has the life everlasting already begun within me? Do I hate that which I used to love and do I love that which I used to hate? Do I find the law of the Lord the delight of my life? Do I find the Word of God a lamp to my feet and a light to my pathway? Do I love the brethren and enjoy the fellowship with the saints? Do I go about doing good, whether I feel good or not? Do I have the fruits of the Spirit in good health and bad health? Is my conversation seasoned with salt and my daily walk a benediction? Do I rejoice in righteousness and never in iniquity? Do I love God with my whole heart and my neighbor as myself?

It is a very searching and a very thorough examination, this testing of his own self which a man may make with the aid of the Spirit of God. It need not be an unpleasant or distressing one. At every step the Spirit itself may bear witness to the divine approval, or to the divine acceptance of repentance and pledge of future better behavior. In this way self-examination may be a means of spiritual strengthening and a surety of spiritual house-cleaning. It may intensify all good desires and help to crucify all evil purposes. It ought to lead inevitably to the full assurance of acceptance in the consciousness of relationship with the Father and with his son Jesus Christ our Lord.—Northwestern Christian Advocate.

THE VALUE OF CHRISTIAN TRAINING.

The Rev. T. W. Lewis, pastor of the First Methodist Church, preached to his congregation yesterday morning (the 16th inst.) on "Religious Training an Essential Part of One's Education." His text was taken from Exodus 11:ix, "Take this child and nurse it for me, and I will give thee thy wages."

Dr. Lewis spoke in part as follows:

"This is the child Moses whose mother desired to protect him from the cruel slave power of Egypt. He had floated on the restless tide in a little ark made by a mother's loving hands and watched by a sister's anxious eyes. When the Egyptian princess saw the ark she sent her maid for it, and she resolved to adopt the child as her own. Moses' mother became his nurse, and thus he became heir to all that was greatest among the Egyptians and all that was best among the Hebrews.

"At that time Egypt was the home of learning. Long before Romulus founded Rome and while Greece was a den of robbers, a great civilization flourished in the valley of the Nile. Moses was taught in all the learning of the Egyptians. Though born in the hut of a slave, he was reared in the palace of a king. The message I desire to bring to you to-day is: God has said to the Church in a significant way, 'Take the child and train it for me and I will give thee thy wages.'

"In the first place, one's efficiency in the world depends upon one's training. This applies to all forms of life. The vine that spreads its green wings over our Southern galleries to protect us from the hot sun reaches its place of service as the result of training. The luscious fruits and vegetables reach our tables for our use as the result of training. It is a long distance from the bitter apple to the luscious wine-sap. It is a long distance from the ferocious savage whose law is might to the Christian gentleman of the Gladstone type.

"Again, education awakens our dormant powers. A man's place in the world is determined by the things he can respond to. If he possesses forty-four faculties as the psychologists claim, and only four of these faculties have been trained, he goes through life hedged about by such limitations as will defeat the great end of his creation. I insist that man possesses certain moral powers which demand training if he would live a well-rounded, noble life. In the period of adolescence the moral nature needs special care. Robert Louis Stevenson calls it 'the distressing malady of being seventeen.'

"Consider here the inadequacy of secular education to meet the demands of these times. That sort of education which trains the intellect and ignores the conscience and the sense of right may be dangerous. Detach religion from knowledge and you have power without a proper regulating force. Knowledge without religion plucked the forbidden fruit from the Garden of Eden and turned our first parents out to wander and to die. Girard College is the type of college which excludes religion, and no great scholar, poet, statesman or philanthropist has ever come from its halls, while Emory College in Georgia has sent forth great men in both State and Church.

"Christian education implies the training of the entire man. Hence it is a completer education than one may find in the secular schools. Here are the two spheres—the mental and the moral. They lie side by side. Mere secular education deals only with the mental sphere, while Christian education goes over into the moral sphere, dealing with motive and giving direction and color to the fountain heads of character. In our progress as a people let us not forget that our great leaders of the past were trained for the most part in colleges founded and taught by Christian ministers. It means the training of the entire man. The strength of a people is not their wealth, nor even in their culture, but in their religion. If we ever give up Christianity we are gone. Then take the child and train it for God, and he will give thee thy wages."—From the Memphis Commercial Appeal.

NIETZSCHE.

By Mr. J. D. Barbee.

If one were full of beer and Limburger cheese (the diet of the Dutch), he might be in a state of mental illumination which would enable him to correctly appreciate the article bearing this title in the current number of the Methodist Review from the prolific pen of Dr. John C. Granbery; but without this stimulant "the reader of average intelligence" is left in a mental fog at the close of its perusal.

Dr. Granbery tells us that "he (Nietzsche) does not deserve to be taken seriously when he tells us that the real fall of man was his redemption, and that the two most noxious corruptions known to history are Christianity and alcohol." These statements are to be received in a Pickwickian sense, it seems. But, despite his powerful and life-long assaults upon Christianity, Nietzsche is dear to Dr. Granbery. Though utterly repudiating the only hope, as we have been taught to believe, of the human race, our reviewer says of Nietzsche: "In spite of all the hard and bitter things that he has said against us, we are almost disposed to claim him." Such welcome to the foes of our religion, both small and great, is one of the alarming facts of the day.

But it is not with Dr. Granbery that I care to deal; I prefer to leave that task to some one who is stronger in his Dutch than I. It is of Dr. Alexander's editorial note on this paper that I wish to make a few feeble remarks.

In a very thinly-veiled thrust at Rev. T. H. Lipscomb, B.D., who recently exercised in a most pointed and helpful fashion his legal right to admonish the gentleman occupying an exalted position on the tripod of the Review, Dr. Alexander says, lest "some friendly friend of the Review, who trembles for the peril of its orthodoxy may feel moved to ask why it was thought proper to devote any of its space to such a character and career as Nietzsche's" * * * "that one of the very functions and ends of a review of this kind and class is to keep its readers informed, as far as possible, of the great currents of thought and the great thinkers of the day; for its readers are supposed to be men of minds sufficiently mature to want to know what is going on in the world and to make the proper use of such knowledge."

On its surface that sounds pretty well and might, perhaps, pass unchallenged. But it seems to me that an element of the highest importance is the MANNER in which this information is imparted. I utterly deny that the Methodist Review was established or is maintained for the purpose of furnishing a lady-like discussion of the teachings of the opponents of the doctrines and discipline of the Methodist Epis-

copal Church, South, or of the generally accepted beliefs of the Christian Church. St. Paul, the greatest of the New Testament writers, is fond of the terms of warfare in describing the advance of the Church. It is the business of the Church to fight error. What would one think of a government that maintained two armies, one to defend it, and the other to continually turn the flanks of the first and shoot it in the back? I agree that it is a true function of the Review to furnish information, but also to assail error with no friendly hand, and to handle "the great currents" without taking cold.

And Dr. Alexander should take nothing for granted concerning the maturity of his readers' minds; for I dare say that the majority of us do not measure up to his standard of one having "average intelligence."

I wish, though somewhat belated, to give my fullest endorsement to the very valuable paper published in the New Orleans Advocate from the pen of Rev. T. H. Lipscomb, B.D., and to call attention to the fact that it is not necessary to travel outside of the pages of the current number of the Review to find the most friendly notices possible of the productions of the higher critics.

If one so stanchly orthodox as Dr. Alexander may thus nod upon the watch-tower he has been appointed to guard, then may the Church well exclaim in the stately language of Dr. Watts.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne,
Still may we dwell secure;
Sufficient is thine arm alone,
And our defense is sure.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our perpetual home!

Or perhaps it would be better to adopt the martial tone of Charles Wesley:

Hark, how the watchmen cry!
Attend the trumpet's sound!
Stand to your arms, the foe is nigh,
The powers of hell surround.

Who bow to Christ's command,
Your arms and hearts prepare;
The day of battle is at hand!
Go forth to glorious war!

Greenville, Miss.

"LEST PERADVENTURE."

"From Bastrop, we went to Mer Rouge, a nice little town eight miles away, and had an eight-day meeting. There is no Baptist Church at that place, nor has there ever been any Baptist preaching there. As a result of the meeting we had 23 additions to the Baptist Church, 19 for baptism. I baptized 16 at that place last Sunday afternoon in the presence of hundreds of people. That was the first time any white people had ever been baptized in that town."

The above is published in the Baptist Chronicle of May 4, 1911, and signed by E. Stubblefield, who is the Baptist preacher at Bastrop. This is taken from a letter in which he purports to give an account of the meeting held in the Methodist Church at Mer Rouge in April, when, at my invitation, Rev. Sid Williams came to assist me in a meeting.

From the above impartial account you would never guess it. One of the results of the meeting was the addition of 30 people to the Methodist Church, and that at 11 o'clock the same Sunday of which he makes mention I baptized in the Methodist Church 12 white people, who to my knowledge were not the first to be baptized in this town. Now, these were all white people—bear that in mind—"lest peradventure" some may think that the Methodist Church here has joined the Colored M. E. Church.

My memory of things in these parts hardly exceeds thirty years, so can only speak as to that time. As to the statement, "there is no Baptist Church at" Mer Rouge, I can bear witness. I don't know whether there had ever been any Baptist preaching prior to this meeting or not, but I can recall none. But for the past 50 years, yea, for 60 years, the gospel has been preached in these parts by the people called Methodists, by such men as Trippet, Alex Goodwyn, John Pipes, Joseph Stone, J. L. Wright, W. C. Haislip and a long list of others, under the leadership of such eiders as Joel Saunders, R. R. Alexander, J. A. Lay, Samuel Armstrong, W. G. McGoughey, and others, as the record of the Mer Rouge Circuit now open before me shows. This shows the organized work of preaching the gospel in these parts and does not take into account the sporadic incursions made by the ubiquitous circuit rider before the permanent organization of the work. Then, if I mistake not, the Protestant Episcopal Church was here at nearly that same date. So while these parts may have been bereaved of "Baptist preaching," they have not been without the gospel of the kingdom; and in those years gone by many have lived as witnesses of the power of that gospel and been translated by the power of an all-conquering faith from the family on earth to the part of the family of God—which is "in heaven."

That is a rather significant admission the writer makes when he draws a distinction between the gospel and "Baptist preaching." There be many of whom I have heard, not of the "same faith and ardor," who have held that such a distinction is drawable. As you perceive, I have not made such, only call your attention to the claim made by the writer, and allowed by some.

Now, that twaddle about baptism! May I offer this for rumination the next time the writer stands by the water: that if the immersionists would adopt the rule that every immersion must be private: just the to be dipped and the dipper, with one or two friends; that the number of such would in two years fall off 50 per cent. In all seriousness, I ask, has not, not only his, "in the presence of hundreds," but all such, much to do with its continuance?

Do you know of what this attempt of the immersionists to discredit the baptism of the rest of Christendom reminds me? You mind what a small percentage of Christendom practices modern immersion—single immersion—and I am insistent as to its modernity—for it has been established without a reasonable doubt that immersion as now practiced by the two bodies of immersionists in this country, can trace its chain no further than, through Mr. Richard Blunt, who was immersed in Holland in 1641 by the section of the Mennonites called the Collegianten, to 1620, when they began to immerse. All this is made clear by the researches in this country of Dr. Whitsitt, and Dr. Shakespeare in England, both very learned Baptists. By the way, I don't think our American brethren of the "much water" persuasion would have given the descendant of the "Bard of Avon" such a glad hand and so much of "the smile that won't come off," if they had known his standing on the Magna Charter of American Baptists—immersion. You know about five per cent of Christendom practices modern immersion, and want to rule out of the Church the balance. I will tell you what it makes me think of. You remember Paul's imaginary quarrel among the members of the body? There was some show of reason in the various contensions of the varying members, but for this there is none. "It's too much like the tail wagging the dog." This exercise, while engaging to the caudal appendage, and at the same time exhausting thereto, makes no impression on the course of the canine. The caudal appendage of the canine has never yet proved to the body of the dog, or to others, that it ought to be the rudder simply because it is behind. So I am afraid that until the above question is settled contrary to the established conviction of the aforesaid dog and the onlookers, the excited exhortations of our brethren of the "liquid grade" to go by the river route will be politely, but firmly, nayed. No, we will go on in the way in which the Lord leads us, preaching the gospel, seeing the work of the Lord prospering in our hands, counting the recognition of God above any other, singing and making melody in our hearts unto the Lord, and comforted with this great saying: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer."

No, my brethren, the gospel that will unify human dissensions and make all one in spirit and fellowship, must have a broader base than that rite of the Church which one of its chief men thanked God he had not observed very closely and to which work he thanked God he had not been called. So, the great body of Christendom has heard the larger call, "not to baptize, but to preach the gospel," yet, I would not forbid the smaller work; there be many, I am fully persuaded, who will hear no other than "Baptist preaching," and while blessing them in the name of God for all the good they have done, I will also add the exhortation of one of God's great: "We have opened our heart; there is room there for you, yet there is not room, in your love, for us. Can you not in return, open your hearts unto us?"

BRISCOE CARTER.

SOME VALUABLE SUGGESTIONS.

By Rev. H. P. Lewis, Sr.

On July 2d, I preached morning and evening at Florence for Brother J. S. Purcell, while he was away attending the Seashore Divinity School. It affords me great pleasure, yea, I esteem it a privilege, to be of service in any way to the younger brethren. When I was a young man in the ministry we had not the advantages, in the way of education, etc., that our young preachers have now. It strikes me, if I had had the opportunity to gain scriptural knowledge that our young brethren now have, I should have been much better prepared for the work of the ministry than I ever was. I am too old now to profit much by the Divinity School; yet I enjoyed the lectures, etc., very much last year. My advice to all young brethren in reach is to save up enough money to enable them to attend annually the School at the "Seashore."

But bear in mind that nothing in the way of literary training can possibly take the place of the "baptism of the Holy Ghost" and a "divine call to the ministry." A man, endued with wisdom and power from on high, filled with all the fulness of God, whether he be a theological graduate or not, can hold any ordinary congregation better and accomplish vastly more good in preaching than any of our young, or old, theological students can by reading dry "sermonettes" to a drowsy congregation. He may have D.D. appended to his name, and be proud of it, as some evidently are; yet if God is not with him in the preparation and delivery of his sermon, it is quite probable few, if any, will be spiritually profited by his preaching.

A sermon, preached to a congregation, of ordinary size that does not carry conviction, deep, pungent conviction, to some one, saint or sinner, is not, in the judgment of many, what it ought to be. We are supposed to be "soul-winners." We are supposed to be "preachers and teachers" and pastors as well. How I long to see the younger brethren cut loose from everything that tends to hinder them in the noble work of "preaching the gospel" and winning souls! Let politics alone, unless driven to it as Paul was, and some are. Do not become at all secularized. Keep your mind stayed on God, give yourself fully to the work of soul-saving, and we older brethren, who have been retired from the regular itinerant work, will help you in any way we can. We can see, some of us, where we made mistakes and where we failed to do our whole duty along all lines involving ministerial responsibility. Preach the Word, be in earnest about it. Be burdened with the souls of men. Strive to save one or more souls every time you preach. Work for this, pray for it, expect it, all in a proper spirit; then you may rest assured that God will honor your efforts to save souls.

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Secular News and Comment

The United Ancient Order of Druids organized their first grove in Mississippi at Gulfport on July 19.

* * *

Captain T. A. McWillie, a leading member of the bar at Jackson, Miss., and a gentleman of wide and varied culture, died suddenly on July 20. He was a son of Governor William McWillie, and was for many years the law partner of the late Col. W. L. Nugent.

* * *

The lower section of Louisiana is reported to be making progress in the cultivation of Sea Island cotton. The boll weevil has not yet appeared in this part of the State, and it is thought that he will not for some time, as there are natural barriers to be crossed between his territory and that now infested by this pest.

* * *

The New York Legislature has recently passed a bill in which provision is made for the organization of a negro regiment as a part of the national guard of that State. It would seem after the experience of the Government with negro troops in Texas and elsewhere that everybody would be content to let the colored brother remain a civilian instead of trying to make a soldier out of him.

* * *

At the recent Mississippi Chess Congress at Brown's Wells the contest for the primacy narrowed down to Judge A. H. Whitfield, of Jackson, and Mr. E. B. Hill, of Cleveland, and the latter finally came off the victor. Mr. Hill is a successful Delta merchant and a prominent and useful member of the Methodist Episcopal Church, South, in the town where he resides. He has for many years been known as one of the finest chess players in the Gulf States.

* * *

The appalling toll of human life exacted by American railroads is reflected in the fact that the Interstate Commerce Commission receives daily from officials of interstate railroads an average of thirty telegraphic reports of accidents involving the loss of one life or more. The reports are received in response to an order of the Commission which became effective July 1. Generally the railroads are complying with it.

* * *

It is estimated that the seventeen-year locusts which appeared this year in Connecticut have damaged trees and vegetables in that State to the amount of $100,000. There is a slightly different variety of these insects which appear in the Southern States every thirteen years. Their proper name is not locusts, but cicadas. They exist in Europe as well as in America, and were frequently referred to in the writings of the classical poets.

* * *

Cholera in epidemic form is prevailing at Palermo and Naples, Italy. The United States quarantine authorities are alert, and will leave nothing undone to guard against letting the disease reach our shores. The health office at Naples has been instructed to send a cablegram every five days setting forth fully the situation. The stream of travel between Italy and the United States is so large and so continuous that there is an imperative need that the utmost caution should be exercised.

* * *

It is reported that the bubonic plague is raging in India, and that the deaths from it for the six months ending June 30 reached the enormous total of 650,690. Indeed, the disease is said to have taken such a hold upon the country that its ravages are little heard of except through the occasional official statistics. Recent communications reaching England from the British India office represent that the malady has been unusually virulent this year, and that the efforts to restrain it have met with little success.

* * *

Some of the Spanish papers are insisting that the United States Government should officially exonerate Spain from the charge of having been responsible for the wreck of the Maine. These journals are hasty, however, as the sunken vessel has not yet been sufficiently exposed for a careful examination to be made. It is thought that their utterances have been inspired by the declaration of General Bixby that in his opinion an internal explosion was the cause of the catastrophe. But that is merely the view of a single individual; others may see it differently when the vessel is more completely uncovered and the official inspection is made.

* * *

It is claimed in Portugal that letters have been found which show that the deposed royal family anticipated the late revolution in that country and corresponded with both the British and German authorities with a view to securing foreign assistance to quell it, but that neither government would consent to become entangled in the impending strife. It is charged that King Manuel offered to surrender Portugnese territory in Africa as compensation for the outside help which he sought to obtain. Rumor has it that these communications will be read before the National Assembly.

* * *

The dispatches from Denver, Col., state that Mrs. Luke Lea has now passed the danger point. The devotion of Senator Lea to his wife during her severe illness seems to have greatly impressed the public. When her condition was most critical he allowed the surgeons to transfuse by means of a glass tube a quart of blood from an artery in his wrist to an artery in hers, thus saving her life when it was about despaired of. The hurried trip from Maryland to Colorado when the physicians declared that she had to have a more rarefied atmosphere if she was to recover was also a feat of much interest. Shakespeare says, "All the world admires a lover." This is not less true of husbands than of single gentlemen. One of the most universally praised characteristics of the late President McKinley was his beautiful and untiring devotion to his invalid wife.

* * *

That China is becoming more and more westernized is evident from the following account of how she is reforming her currency system, taken from the New York Tribune: "The first great step was to establish a single standard, and the question arose what that standard should be. The chief officials, led by the eminent grand counselor, now deceased, Chang Chih-Tung, favored the tael. The reform party urged the adoption of the dollar. There were strong arguments on both sides, but the dollar finally won. Thus the Chinese system is at least nominally conformed with the American, the Japanese and those of other nations using the dollar or decimal system. The Chinese copper cash will correspond with our mill, and the table of currency will run: Ten cash, one cent; ten cents, one dime; ten dimes, one dollar. The advantage of this arrangement is obvious, and it accords with China's policy in adopting Sunday as a day of rest and other measures designed to harmonize with practices of the Western World."

LOUISIANA CONFERENCE BOARD OF EDUCATION.

The Board of Education of the Louisiana Conference met at Mansfield on July 20, with Rev. P. M. Brown, presiding.

The objects of the mid-year meeting were to study existing conditions and to formulate plans for the future. The report of Centenary College was full of encouragement. During the last session they had paid current expenses of $12,000 and closed the session free from debt. They owe about $6,000 on the building, which will be more than taken care of by the Shreveport tax. They have overflowed their present building and are confident they could greatly increase the attendance, if they had sufficient accommodations. An administration building is imperatively needed. When this is built, they will be able to use the present building entirely as a dormitory, thus largely increasing their accommodations and efficiency. They are planning for temporary quarters for next session and will accommodate all students who may come.

A good faculty has been employed for the next session and boys are wanted.

Mansfield is not in such a critical condition as had been supposed and rumored. The most of the indebtedness is secured by mortgage notes; interest has been paid on them, and the parties are carrying them. Of the remainder, part of it will be carried for awhile, and part of it is pressing and must be paid. Plans were formulated whereby it is thought the pressing obligations will be liquidated during the next few months. The last half of the past session was very much more satisfactory than for some time past. President Peters feels confident that during the coming session the college will pay current expenses. There is no doubt that with careful management and with anything like a normal attendance, this can be done. The president and faculty have been elected for the ensuing year and the session will open in September, as usual.

It is the consensus of opinion that the outlook is brighter for prosperous sessions of both colleges than it has been for several years. Preachers and other friends of the institutions are urged to canvass for students, and if donations should come their way, do not decline them.

The preachers of the Conference are urgently requested to secure the assessment for education in full, or as near thereto as possible. There has been an educational revival in our State during the past ten years that is truly marvelous. From public school to university, great progress has been made, and I glory in it. We, as Methodists, need to be revived. An educational spirit should be aroused. We should rally to our colleges, form in solid phalanx and march forward with a banner flung out in advance, upon which is emblazoned, "Christian Education."

M. C. HOLT, Secretary.

PLANNING FOR WORK.

The Men and Religion Forward Movement has already registered more than one hundred men for its conference at Silver Bay on Lake George, Aug. 22 to 30; and expects that almost all cities in which conventions are to be held the coming year will have men there. The conference is to make final plans for what promises to be, it is said, the greatest campaign yet held. This campaign is to be inaugurated in simultaneous meetings to be held in St. Paul and Minneapolis during the first week in October. All members of all three teams of instructors will be present, and from these cities the teams will radiate for a continuous tour that is to last until the following May. A fourth team, chiefly for work in the East, will start with the new year. Committees have been formed in most States, and these are now selecting teams of speakers for conventions in cities not visited by the principal teams. The aim of the whole movement, as has been published, is to increase in the heads and hearts of men and boys of the United States and Canada the amount of old-fashioned religion and its expression in personal work. The teams are experts in many lines and are really faculties for the holding of institutes on work among boys, missions, Bible study, and the like.

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Church News

Bishop E. E. Hoss is booked to preach at the Second Presbyterian Church, of Pittsburgh, Penn., on Aug. 6.

* * *

Bishop Mallalieu is reported to be seriously ill with angina pectoris at his home at Auburndale, Mass.

* * *

The Federal Council of the Churches of Christ has issued an appeal to all the churches in the United States to observe the first Sunday in September as Labor Day.

* * *

Dr. J. C. C. Newton will sail for Japan from Vancouver on Aug. 8. He goes to resume his work as Dean of the School of Theology of the Kwansei Gakuin, at Kobe.

* * *

It has been publicly stated that Dr. S. A. Steel has been agreed upon for the presidency of the Methodist Conference Female Institute at Jackson, Tenn. Doctor Steel was slated to preach for Dr. Theo. Copeland at Cabanne Church, St. Louis, last Sunday.

* * *

Rev. C. J. Nugent and his flock at New Castle, Kentucky, have been making extensive improvements on their house of worship. The remodeled structure will be formally opened on Aug. 13, and all former pastors have been invited to be present.

* * *

A person whose name is withheld has recently turned over to the American University at Washington property valued at $200,000. The Methodist Episcopal Church is going gradually forward with the task of endowing this institution which has been projected at the National Capital. It will doubtless be a great school some day.

* * *

The Continuation of the World Missionary Conference, which met last year in Edinburgh, has decided to publish a missionary magazine. Representing so many denominations, it should be a catholic and most interesting periodical. We trust, however, that it will not be so cosmopolitan that it will not stand for the essential truths of Christianity.

* * *

Mrs. Richard Peters, of Atlanta, recently bequeathed $5,000 to the University of the South, at Sewanee, to be used for the education of poor young men desirous of studying for the ministry of the Protestant Episcopal Church. Mrs. Peters requested that the fund should be designated as "The Richard Peters Scholarship," in honor of her husband.

* * *

The only woman delegate to the Ecumenical Methodist Conference from the M. E. Church, South, will be Miss Belle Bennett. The Methodist Episcopal Church will send two women—Mrs. Jane Bancroft Robinson, president of the Woman's Board of Home Missions, and Mrs. Lucy Ryder Meyer, president of the Woman's Missionary Training School of Chicago.

* * *

Prof. J. F. Collins, of Alabama, has been elected principal of the new school which is to be opened this fall at the Seashore Camp Ground. The school is intended to be a preparatory one, seeking to fit its pupils for a creditable entrance into college. The boys attending will have dormitory facilities provided for them. Girls may be admitted, but for the present no arrangement will be made by the authorities to board them.

* * *

The British Weekly has the following personal note of interest on this side the sea: "Dr. S. Parkes Cadman, of Brooklyn, is spending his two months' vacation quietly in London. On this occasion he is accepting no preaching engagements whatever, as his health does not permit, and it is necessary for him to have complete rest before he returns to the work of his church. Doctor Cadman has taken a furnished house on the northern heights, and is much enjoying the change."

* * *

Dr. Charles M. Stuart, editor of the Northwestern Christian Advocate, who has been chosen to the chair of Christian Ethics and the Philosophy of Religion in the Wesleyan University, will not leave the tripod before the assembling of the General Conference of the Methodist Episcopal Church next year. Dr. Stuart wields a vigorous pen, and we regret that he has decided to enter another sphere of service. Good editors are not so plentiful that they can be picked up at any time and just anywhere.

* * *

It was stated in a recent number of the Commercial Appeal that the Methodists of Memphis are planning to have a big rally in that city in the near future in the interest of the Tri-State Hospital. An effort will be made to secure the presence of five or six Bishops and a number of other men of connectional prominence on this occasion. Those having this important enterprise in charge evidently mean to push vigorously the work in its behalf. We heartily commend them for their activity.

* * *

A movement is under way to build a Southern Methodist Church on the Shiloh battlefield. Two old Confederate soldiers visited Memphis a few days since soliciting funds for this purpose. They have already in hand $1,500, and when as much as $2,500 has been secured, work will be begun on the structure. The building is not intended to be used as merely a place for memorials, but preaching services will also be regularly conducted in it. Any Confederate or Federal veteran who participated in the memorable battle fought on this field is especially appealed to for assistance. Contributions may be sent to Mr. G. H. Hurley, treasurer, Michie, Hardin County, Tenn. The First National Bank of Savannah, Tenn., is the depository for the fund.

A TRIBUTE OF LOVING APPRECIATION.

Dear Brother Meek: Will you grant me space for a few words of loving appreciation of that great and good man, so recently removed from Mississippi Methodism to the place prepared for him among the redeemed, Dr. W. T. J. Sullivan?

Not as one competent or sufficiently well informed about the events of his long and useful career to attempt a life sketch, would I speak, but simply as one who knew and loved him in the calm eventide of his beautiful life; for the sunset tints were in the sky, when first it was my privilege to know him; but not as yet the "twilight and evening star, which antedated the "one clear call" to him to come up higher.

During our acquaintance of about twelve years, he has been to my mind the concrete manifestation of our Savior's beatitude, "Blessed are the pure in heart, for they shall see God." So close and intimate was his own walk with God that, like Moses descending from Sinai's top, his face shone with the divine presence, but he wist not that it was so. Such was the genuine modesty and true humility of his great soul, he never suspected the silent weight and eloquent influence of his consecrated life. At once a mark and test of real greatness, this.

The true [illegible] measured by God's standard, is not an Alexander weeping for further conquest of his fellow-man; not a Napoleon, ruthlessly overrunning two continents in the gratification of personal ambition; not a Julius Caesar, invincible in his own genius for leadership, and in the loyalty of his legions, extending the military supremacy of imperial Rome. But the real hero is God's saint, who, like our dear lamented friend, walks daily in the footsteps of the Master—going ever, and fainting not, in the way the Savior trod—ministering to the spiritual needs of a heart-hungry world—his life an "epistle known and read of men."

Measured by any standard, Dr. Sullivan met the full requirements of a great, a good, and a true man. He was richly dowered by nature with a deeply analytical mind, a profound insight into spiritual truths, a keen discernment of things essential unto godliness, and a Gibraltar-like strength in standing therefor, and withal a purity, modesty, and sweetness passing that of woman. Nothing less than Christ-like, indeed, for the meek and lowly One was its divine source in his gentle life.

As a brother minister, as our presiding elder, and, later, as a superannuate preacher, at all times as our dear friend and honored guest, he was often in our parsonage home, bringing with him the aroma of his saintly life to linger like a heavenly benediction in our hearts forever. Not an inmate of that home, from the baby girl who early learned to lisp the name of our beloved friend, to the servants about the place, but responded to the beauty of his guileless character, and paid silent deference thereto in the fullest measure of respect, admiration and love. We are poorer, indeed, in his loss, but infinitely richer in spiritual treasures for having known, loved and entertained this saintly man. While we shall not look upon his like again in the flesh, we shall be comforted and strengthened by the blessed memories enshrined forever in our hearts, and by the knowledge that such as he have lived and wrought, and died. He has left behind an elect company who are visible, tangible demonstrations of the power of a "life hid with Christ in God," the precious remembrance of which links earth and heaven anew each day.

The influence of his consecrated life and godly example upon all who knew him, but more especially upon his brethren in the North Mississippi Conference, cannot be estimated by the mathematics of time, nor expressed in terms of our finite understanding. Not two weeks ago I heard one of his younger brothers in the ministry say of Dr. Sullivan: "He is the incarnation of my ideal of a knightly Christian gentleman." What a life-history is comprised in those few words!

Had our princely friend lived in the days of King Arthur, he would have been a Percival, bold to declare for the guest of the Holy Grail; and like Sir Galahad, the pure, his vision would have encompassed that blessed revelation of things unspeakably holy. And like that stainless knight of old, even in an age of blatant materialism and rationalism, his rapt soul was so fixed upon the spiritual verities, he could well exclaim: "My strength of ten, because my heart is pure."

Living in such an age, and not in that of legend and romance, he became, not a knight of the mystic Table Round, but a transcendently greater force for good—a soldier of the cross, fighting under the banner of Prince Immanuel.

But he has fallen on sleep; blessed be our Father, who giveth his beloved sleep! Already, we doubt not he has awakened in the perfect likeness of his risen Lord. Though tear-dimmed our vision to-day, the voice of Faith whispers to the bruised, aching heart: "He is not dead, but sleepeth;" and clearer, sweeter still the note, "and lo! he is alive forever more!"

MARY GORE WYATT.

Brookhaven, Miss., July 12, 1911.

A DELIGHTFUL OUTING.

Had you happened to be walking along Esplanade Avenue at 6 o'clock on the morning of July 12, you might have seen a group of fine girls waiting with their friends at the door of St. Mark's Hall, talking of what they would do during the coming week. To-day is the day when their hopes and earnest efforts are to be realized. Since Christmas last the Girls' Club has worked hard on many useful kinds of needlework, which at a recent sale provided them with the money that is to pay for a week's holiday at Long Beach.

Miss Ragland now joins us, whom we all highly esteem, and the girls love her as their own, for they feel that they owe so much to her patience and loving self-surrender. So, with numerous bundles of various sizes, vallses, bat and ball, we go bumping and talking and laughing to the street car on which we are hurried to the Louisville and Nashville Railroad station, where we join the great number who travel on the excursion train, because there is no other way that we can go which will have more regard for our none too opulent purses; tickets are purchased, and we wait for the porter to open the doors of the car, that we may get in first to secure a seat. Thus the initial "fresh air excursion" of St. Mark's Hall is begun.

Travel with me in imagination with the girls under a glorious summer sky. We have arrived at Long Beach, and the distance to our home for the next week is soon covered; the landlady is at the door and welcoming us to her house, which is large and airy, fitted with sanitary fixtures, electric lights; also well screened and only a block away from the beach.

We look around and take possession of our new quarters, when we discover we are hungry, and one of the girls asks Miss Ragland whether we are to eat here. "No," says Miss Ragland; "we eat across the road, at the 'Angel House,' and with a laugh adds: "There's nothing 'tacky' about the Girls' Club." Thus we are installed, and a most happy week follows. One of the girls did not know how to mail a letter at the post office, and another had not seen the country for seven years. She has been working in a sweat shop. How the change has brought back the color to the poor young, sunken cheeks, together with some degree of roundness! But a week is all too short for any lasting benefit.

To the men of New Orleans that dwell in its beautiful homes, may I make a suggestion on behalf of those who eke out an existence not marked by sunshine and fresh air, whose houses are antiquated and unfit for human habitation, and whose chances for making normal men and women are thereby hampered? I suppose no city in the world would get greater returns for less expenditure from a large institution where we could send our poor children, both old and young, for a month once a year to be vitalized and enriched by contact with nature and the beauties of the country. Why not the men of Methodism go to work and build something worthy of the Christ and their Church?

E. E. S. MACKENZIE.

A STRONG ENDORSEMENT.

In his eloquent introduction to The Modes Of The Heavenly Life, by Rev. Walter G. Harbin, Dr. Robt. A. Meek, the editor of the Advocate says of this book:

" * * * It is a popular and practical discussion, designed to be helpful to hungry hearts. The sermons are substantially as they were delivered, and as God has so signally used them in the awakening and upbuilding of his people. They are scriptural, forceful, and appealing, and abound in beautiful passages and apt illustrations. No one can read them without being stirred to holier aspirations."

Cloth and gold, only 50 cents, postpaid.

By the same author: A Man Wanted, paper, 15 cents, postpaid. Of this great sermon to men, Bishop Murrah wrote: "I would be glad if every young man in the land could hear this address."

Order from Chas. O. Chalmers, 512 Camp Street, New Orleans, La.

"A LITTLE CHILD SHALL LEAD THEM."

C. E. Strawbridge in the Pittsburgh Christian Advocate.

It was during a revival held in an Ohio town by "Billy" Sunday that a "pillar" of one of the leading churches said: "The greatest sermon I ever heard was one preached to me last evening in my own home. We had been singing a number of hymns when my little eight-year-old daughter said: 'Papa, don't you know you don't do it right? This is all singing and no praying. That ain't the way we do it at church, is it? Say, papa, why don't you ever pray, anyway?'

"That was more than I could stand; I went to another room and after a while returned, and suggested that we study the next Sunday's Sunday school lesson together. We had not proceeded far when she again exclaimed: 'Papa, you do this so funny. A while ago it was all singing and no praying, and now it is all reading and no praying.'

"Boys, that was more than I could stand. I have listened to sermons by some of the best preachers in the land on the subject of duties of parents, and have raised a family, some of them of age, but the duties resting upon my shoulders as a father were never so vividly pictured to me before as then. This noon for the first time in thirty years I made a stagger at asking a blessing at the table, and to-night we are going to have family prayer at our house if I can't say more than 'Heavenly Father, show this little girl how to teach me to pray.'"

Wondrous are the ways of Providence, and is it any wonder that the old adage is so oft repeated: "A little child shall lead them?"

THE WORK AT GRENADA COLLEGE.

The true status of Grenada College is not understood by many who live within the bounds of the North Mississippi Conference, to which the property, valued at $80,000, belongs absolutely. It is not leased to the president for his personal profit, but his salary, with that of all the faculty, is fixed by the Board of Trustees and he accounts to them for every dollar received and expended. Besides having free use of this splendid property, the school receives each year the equivalent of the income from $50,000 of endowment in the collection taken for education in the Conference. From the foregoing facts, it is obvious that the students of the college receive much more than could be secured for them by the mere cost of board and tuition, having much advantage over those attending private schools operated for dividends, or leased schools run for the profit of the lessees.

In the past few years the curriculum has been raised by at least three years, so that the work required for the A.B. degree is equal to that required by the very best schools for girls in the South. The school does not display an elaborate array of impossible "electives" to deceive the unwary, does not offer degrees by the wholesale, but confines attention to a well-rounded classical course leading to the degree of bachelor of arts. The primary department has been eliminated that there may be more room for other departments of the school. A preparatory department offers four years of work to those not ready to enter the freshman class.

A superb faculty of fourteen members give their entire time to the instruction and development of the students. Four of these teach music, two expression and art. Every teacher in the school is a specialist in her department. They are not content with graduation and experience, but study each year to better equip themselves for their work. This summer two of them are in the University of Chicago, one in the University of Michigan, one in Tulane, New Orleans, one in Cincinnati Conservatory, one in New York City Art School, while the housekeeper is in the University of Tennessee, taking a course in chemistry of foods, food values, and cooking, that she may give suitable nourishment to the body while others train the mind. What small college in the entire South can make a similar showing?

The past session was a great success. An excellent student body did thorough work. The business prospered and the profits of the session are now being expended on the property. There was not a single business dispute or misunderstanding, nor was there a sharp or fault-finding letter received from a patron of the school. "Peace be within thy walls and prosperity within thy palaces." We thank God and take courage. J. R. COUNTISS, President.

WHITWORTH COLLEGE, BROOKHAVEN, MISS.

Whitworth College closed a prosperous session May 15th, 1911, with a registration of two hundred and fifty students, and twenty officers and teachers. The Trustees will make $40,000 or $50,000 worth of improvements within the next eighteen months.

Next session begins September 14, 1911. The following faculty is one of the strongest in the history of the College:

Mrs. B. W. Lipscomb, A.M., Mathematics and Dean of Faculty.

Miss Elizabeth Lusby, Webb School and Agnes Scott, Latin and Greek.

Miss Majorie Chappell Davis, A.B. and A.M., University of Tennessee, English.

Miss Ruby Lawhon, A.B. and A.M., University of Alabama, Science and French.

Mrs. J. M. Wyatt, A.B., I. I. & C., History.

Miss Sadie Matthews, B.L., Whitworth College, Preparatory Department.

Misses Floyce Taylor, B.L., and Ora Neil Moore, Whitworth College, Assistants.

Piano—Miss Elizabeth McVoy, Directress, Conservatories of Cincinnati and Boston.

Miss Lois Wadsworth Cooper, A.B., and M.B., Whitworth College, M.B., Conservatory of Music, Cincinnati.

Miss Sara Stout, Conservatory of Cincinnati, Piano and Harmony.

Miss Courtney Ranch, A.B. and M.B., Whitworth College.

Voice—Miss Carrie Lewis, Cincinnati and New York.

Expression—Miss Dubois Elder, Curry School of Expression.

Miss Sophie Cameron, Monitress.

Mrs. L. S. Burdine, Matron.

Dr. J. T. Butler, College Physician and Manager.

Miss Willie Williams, Housekeeper.

Mr. W. A. Atwood, Night Watchman.

Rev. Paul D. Hardin, Financial Secretary.

Art and Commercial teachers will be named later.

One of the Mississippi State Normals closed a most prosperous session July 7th. Approximately, two hundred were entertained at Whitworth College. The following instructors were entertained at the College: Prof. Woodley, of Hattiesburg; Prof. Windom, of Canton; Prof. Rose, Yazoo City; Mrs. Hardy, Blue Mountain; Mrs. Crawford, Cold Water; Mrs. Topp, Greenwood; Prof. Thames, Picayune; Prof. McClesky, Hazlehurst; Prof. Vandiver, New Albany; Miss Rowan, Wesson; Mrs. Lipscomb, Brookhaven; Prof. Bennett, Brookhaven; Prof. Schumpert, Brookhaven. These instructors unanimously adopted the following resolutions:

Whereas we, the instructors of the Brookhaven Summer Normal of 1911 desire to express our appreciation of the many courtesies shown us, therefore, be it

Resolved 1st. That we commend unreservedly the splendid accommodations, the excellent table fare and the unsurpassed dining-room service furnished us by Whitworth College under the management of President I. W. Cooper.

2nd. That we commend the sanitary conditions of Whitworth College and bear cheerful testimony to the healthfulness of the location.

"INTRODUCING MEN TO CHRIST."

This is the title of an attractive book just off the press bearing the imprint of Smith & Lamar. The author is Mr. W. D. Weatherford, Ph.D., Student Secretary for the South of the Young Men's Christian Association. The volume was prepared at the suggestion of the General Secretary of the Epworth League. It is designed to stimulate young people to do personal evangelism and to aid them in the work by practical directions which are the fruits of the author's ten years' experience in this particular field.

The author succeeds in doing three definite services for his readers. In the first part of the volume Dr. Weatherford gives a fresh and vigorous discussion of a man's personal relation to Jesus Christ. How the relationship is entered upon is described in the old terms of repentance, confession and surrender; but these great soul experiences are illuminated by interpretations of the psychic phenomena involved which are restfully satisfying. Then the author points out the tremendous issue involved in the result. The self-centered life gives way to the Christ-centered life. One set of ideas gives place to an entirely different group. "Others" gradually gain ascendency over "myself." Honesty and kindliness occupy the room hitherto the dwelling place of deceitfulness and rudeness.

The next portion of the book is devoted to a study of the nature of Christianity. Our faith is disclosed to be not an affair of ceremonies and creeds but of a personal friendship. Christ is clearly presented as the available Friend of every man. His superiority to all other religious teachers is shown to be absolute. Buddhism, Confucianism, Mohammedanism, Brahmanism are briefly though sharply analyzed and their appalling insufficiency convincingly demonstrated. The student is made to feel that the Christ friendship is the only power capable of lifting man toward God.

The chosen method by which the kingdom of friendship is to be extended is the theme of the closing pages. Personal testimony is shown to be this method. The subject is treated under the heads: "Why Men Neglect to Bear Personal Testimony," "How to Awaken the Indifferent and Self-Satisfied," "How to Help the Man Whose Faith is Unsettled," "Fundamentals of the Christian Faith," "Helping Men Solve Difficulties about Christ." It will thus be seen that Dr. Weatherford has given his work the additional value of a practical handbook on the art of winning souls.

The author's style is direct, clear and forceful. Scholastic language is avoided. The pages are not burdened with labored definitions or controversial discussions.

The arrangement of the matter is accommodated to the plan of daily reading and meditation. The Scripture basis for each day's study is printed in full at the beginning of the paragraph. Each section is compressed within the limits of three or four hundred words, thus requiring only a few minutes at a sitting in order to complete the volume in the prescribed time of ten weeks.

At the end of the volume occurs a list of twenty-nine books bearing on the subject of soul-winning. Each book has been read by the author of "Introducing Men to Christ," who gives his readers the value of his judgment, written in a paragraph, concerning the relative importance of each several book.

Bound in green cloth with bronze gilt imprint, this volume adds to its other qualities of high merit a pleasingly attractive appearance. Published by Smith & Lamar. Price, 75 cents net.

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NIGHT.

Home to her hive now hies the bee,
Home to her underground halls the ant;
Away on the marshes mournfully
The frogs are beginning their mellow chant.

Under a leaf doth the butterfly cling,
Under a leaf doth she sleep,
While moths fly about on noiseless wing
The watch of the night to keep.

Abroad are the bats, flitting to and fro;
Abroad are the whip-poor-wills, too;
And fireflies are shedding their feeble glow,
Rising up from the grass and the dew.

How silent the night, how wonderfully sad!
With midnight all levity flees;
But when the sun rises the whole world is glad,
And then, 'tis but joy that one sees.

—Elizabeth Brazeale, aged 5 years, in the Weekly Witness.

GOOD STILTS.

For most of the day Saturday, Peter had been working on his stilts. Late in the afternoon he tried them. It was a little hard at first to keep his balance on them, but, as we all know, it does not take a lively boy long to master such things.

So, early on Monday morning, mother heard an unusual noise in the back yard. "Stump, stump, stump," it went, along the porch. Mother opened the kitchen door and Peter laugbed in great glee as she had to look up instead of down, to see his face.

"Ho, mother! I'm ready for work and I guess it's just in time. Look!"

He pointed out at the paths. A great deal of snow was on the ground and a sudden thaw had come. Slush and water lay everywhere. Peter proudly stumped and splashed about to show how well he could go.

"Oh, my dear," she said, "I was just wondering how I could get the chickens' breakfast out to them. The water's over shoe for everybody."

"Not for me," said Peter. "Give me tbe stuff."

He fed the chickens and then looked about to see what else he could do. He plied his sled with wood and kindling and drew it to the kitchen door. It was hard work. If Peter had been made to work as hard at anything else he would have thought himself ill-used.

Mother was pleased and said so. She generally spoke of it when she was pleased, which, perhaps, may be a reason why Peter liked to please her. As, after clearing a way for the water to run off the paths, and hauling a box which he later intended to use for a hot-bed, he went in to breakfast, mother said:

"I like it when boys make use of their fun and their plays to be helpful instead of making them an annoyance, as some boys do."

Her words set Peter to thinking how pleasant it was, although he had not given much thought to it. But now he could recall times when he had been tricky and annoying to others. And he argued with himself that doing the helpful things was much pleasanter to himself as to the others.

His little sister Bessie watched him as he started for school, and he waved his hand in good-bye. He found that the streets were full of water and half-melted snow, the sidewalk being built high enough to be just above it. As he, disdaining the walk, tramped happily through the slush and rounded a corner some girls on the walk began screaming at him: "Oh, go away! Go away! Don't come near us!"

Peter stopped in surprise. "Why not?" he asked.

"Because of those stilts. They are hateful things. When our cousin was here last fall and it was rainy and muddy, he used to come around with his stilts and splash us. Now—you keep away!"

"But, said Peter, "I'm not going to splash you. Not a drop. You see if I do."

He walked along beside them so quietly that very soon the girls became interested in his stilts.

"You walk well on them," said one. "Better than my cousin did." And they laughed when he walked into the deepest puddles he could find, and made a great splashing when he was sure it could not reach them.

A little farther on they heard a pitiful call. A small girl stood on the porch of a house which was surrounded by slush, the walk to the gate being so low as to be quite out of sight.

"I can't go to school," she whimpered.

"O Patty—that's too bad! Can't you get out any way?"

Patty shook her head despairingly.

"Oh, I wouldn't dare!" cried Patty.

And even Peter, though so proud of his stilts, felt that he would scarcely dare it himself. "But, wait a minute." Peter splashed around the house. He was gone for a few minutes and came back drawing a sled.

"Get on Patty," he said, "and I'll see you dry to the sidewalk"

With many little squeals and giggles from all the girls Patty was soon safely landed where she could skip along to school, calling behind her: "Peter, you're the very best!"

And Peter more and more agreed with his mother as to the pleasure of doing pleasant things. He kept it up during the day, more than once finding opportunity to lend helpful steps, as well as hands, where opportunity came in his way.

He waited for Patty as she reached home in the afternoon, again drawing her on the sled to her door. As he came back a grocer's wagon was drawn up to the sidewalk. A boy with a basket got out of it and was gazing with perplexity at the place where the path should have been.

"How am I to get this in?" he was grumbling as the boy on stilts came near.

"I'll carry it in for you," said Peter. "No, I won't drop it. I've carried lots of things to-day. See—I'll put it on Patty's sled."

The groceries went safely, and as the basket came back the boy took a big handful of nuts from inside the wagon.

"Here, Peter, don't you like nuts? I do. These are fine mixed. I'll make it right with Mr. Ware when I get back."

Peter's mother stood to welcome him as he reached home. He said to her:

"These are jolly good stilts."

"And it's a jolly good boy on the top of them," she said.

Peter laid them on the porch and went in to give the nuts to Bessie.—Sidney Dayre, in the Northwestern Christian Advocate.

OUR LITTLE TOM.

Little Tom, the third Thomas Moore Biossat, was born in Lafayette, and died after only seven months at the home of his grandparents, Mr. and Mrs. Henry Skipwith, in Baton Rouge, June 13, 1911. So, like a tender little flower which blooms for a single day and fades away at evening, this dear little boy brought happiness for a brief while before joining the angels among the flowers of Paradise.

Ah, the time was all too short, yet long enough to fix memories that will remain through all eternity, long enough to find a place that will never be filled! His winning little smile, his baby voice, his bright blue eyes, and his soft brown hair, are cherished in hearts that were bound together with his.

May all who loved him, though in anguish, bow and say, "Thy will be done." May they realize there was some divine purpose in this, though now they may not understand. May they remember that their lives are better though he had to go away, that 'tis better that he was and is not, than never to have been at all. May they thank God for the love and the heart throbs they never would have known but for the sweet, pure life of little Tom.

Grandparents, may you find comfort in your faith of many years; may your sons and daughters, the uncles and aunts of little Tom, find God a very present help in time of trouble. May you, papa and mamma, cling hard to the kind hand of the Lord, who could weep beside the grave of his friend.

Mamma, may you be comforted in that Savior's love. Papa, strong in your manhood, may you say with suffering David of old, "I shall go to him, but he shall not return to me."

The hope of future years perished with little Tom, fell into ruin like the fabric of a vanished dream. But, as we heard the minister who put little Tom away in Lafayette among the flowers that were so like his pure, sweet life, as we heard him read the words of Jesus, "Suffer little children to come unto me," we knew our Tom belonged to heaven more than earth, that of such indeed is the kingdom of God. And we know that he awaits us in heaven. In that heavenly home may there be no vacant chair! And while still we look on the lowering sky, we see "The rift in the cloud:"

"My arms are empty now, and all my tears
Will ne'er bring back our dear little Tom to me;"
But something sweet will live beyond the years—
Fond memories to bind and heal a broken heart.

Your wearied arms are empty—better that,
Than ne'er to have held little Tom to your heart at all.
'Tis better for sweet-strung lutes to tremble and break,
Than silent lie and mould in a crumbling hall.

Empty arms and aching hearts—O God!
But may it bring your grief an interlude,
That you are parents here of an angel there
In heavenly fields of bright beatitude.

'Tis not an evil you have suffered so,
For that will bring you nearer to your God;
The fires of pain and anguish forge a link
To draw you where no way of sorrow's trod.

No—little Tom will not return to you,
But you may go to him. In that fair land
You'll see no longer darkly through a glass—
But face to face—and know—and understand.

His uncle,
R. H. HARPER.

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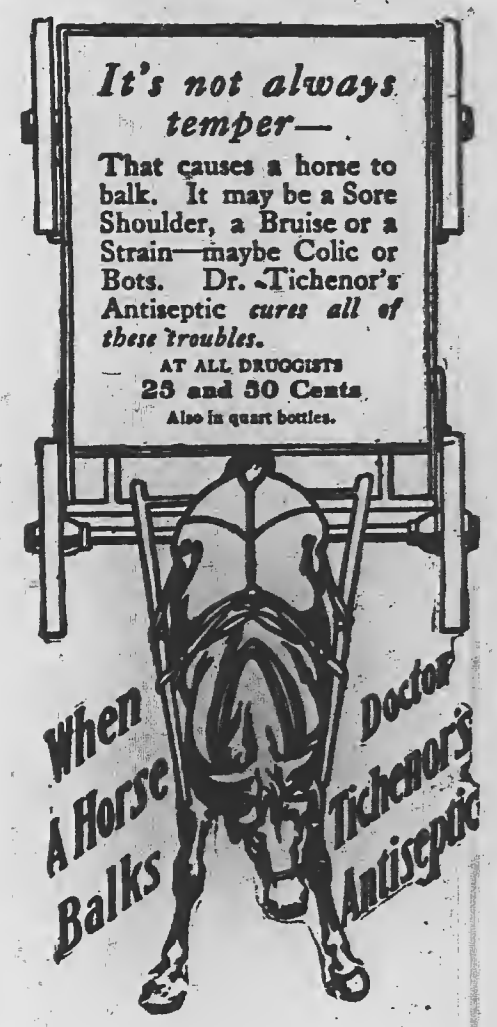
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Editorial.

It takes more than pious airs to make a pious man. Even Satan can quote Scripture and affect to be religious.

* * *

The political pot is beginning to simmer in Louisiana. It is to be hoped that it will not boil over as it has done in Mississippi.

* * *

At a banquet in Loudon on the Fourth of July, Ambassador Reid is said to have referred to Theodore Roosevelt as "a man with a great career behind him." A better thing can be said of every faithful Christian, namely: that he has a great career BEFORE him. In God's service the future is always better than the past.

* * *

Dr. Courtland Myers, in the North Carolina Christian Advocate, says: "God's greatest agency for winning men back to himself is the prayers of other men." This is true most emphatically, but many seem to have forgotten it. More time spent in the closet and less on dress parade, would mightily improve the Christianity of our age.

* * *

Dr. Ivey of the Nashville Christian Advocate and Dr. Gilbert of the Western Christian Advocate have made public acknowledgment that they have gone to sleep in Church. A bad example for ministers and church dignitaries to set! We once read the following story of a somnolent audience in the house of the Lord: The pastor was dragging along through his discourse with soothing tones, when the excited sexton thrust his head through a door and exclaimed, "Parson, the church is on fire." "Very well," responded the clergyman, "I will retire; and you had better wake up the congregation."

* * *

The New Orleans Picayune says: "Visitors to the Mosque of St. Sophia in Constantinople notice immediately upon their entrance a beautiful fragrance pervading the entire building. The explanation lies in the fact that when it was constructed a thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk. Those who laid those stones have been long forgotten, but the influence and fragrance of their work remain." So may every good man, by wisely investing his energies in the things which endure, leave behind him influences that will bless succeeding generations long after he has vanished into the sphere invisible.

WORTHY OF CONSIDERATION.

We desire to call special attention to the article which appears in this number of the Advocate under the caption, "As Others See Us." Emanating from the source it does, it is well worthy of careful consideration and should carry not a little weight. It is quite the fashion nowadays to find fault with our Methodist polity and to charge up to some phase of it the responsibility for our lack of success. If our work does not prosper in some city, many are quick to say the time limit is the thing that hinders and that it should be dispensed with. If a few of the Conferences do not show a creditable gain in membership, we frequently hear the cry that there is too much despotism in the Church and that we need to curtail the power of the Bishops and make our government more democratic. The connection abounds in would-be reconstructionists. That in many respects we are not accomplishing what we ought, all must admit; but to ascertain exactly what hinders in every instance is not an easy task. The connecting link between cause and effect is often a most difficult thing to trace. Non causa pro causa is the most common of all fallacies. Its sway is world-wide and all men are more or less its victims.

The truth is, the Methodists are giving about as good an account of themselves in the battle to extend the Master's kingdom as any body of Christians on earth. And of all the Wesleyan branches of the Church Militant, none is doing better than ours. To be sure, we have our troubles, but so do all the other denominations. The difference is that we know ours, but theirs we do not. If we could exchange with them and wrestle with their difficulties for a while, it is quite likely that we would be anxious for the old way and thoroughly cured of our discontent. "Candidating" for an appointment would, we feel sure, relieve some of the brethren of their notion that the episcopacy is a needless incumbrance. There are many people who do not know when they are well off. The good thing is always what they haven't got—the desirable place is always elsewhere. As Southern Methodists we are rich in our heritage and possessions, and we should appreciate them and feel grateful for them. Let us not in a fit of folly discard methods which we have tested and know to be efficient, for others which are not as good and of which those who have tried them have grown weary.

OUR POSITION ON THE QUESTION.

We publish in this issue a brief contribution entitled "Nietzsche," from the pen of Mr. J. D. Barbee, of Greenville, Miss. As another communication respectfully criticising the present editorial policy of the Methodist Review appeared in our columns some weeks ago, it may not be amiss for us to say a few words concerning our own attitude toward this scholarly and ably edited journal. Nothing could be further from our purpose in giving space to these communications than to injure this periodical. On the contrary, we read every issue of the Review with interest, and we sincerely wish that its circulation might be many times increased. Certainly it ought to be in the hands of every preacher, and many of our more intelligent laymen would be much profited if they would take it and read it. Let no one think because some have advanced the view that this stately publication is too tolerant of some of the prevailing isms and errors that one should cease to subscribe to it and that it should be boycotted. Such a course would be wholly without justification, and none would condemn it more than Brothers Lipscomb and Barbee. These brethren appreciate the Review and have no notion of doing without it. They recognize the fact that it has too many excellencies to be dispensed with because of what they conceive to be some faults. Their position is that the Review is ours, and that if it is not what it ought to be, it is our duty to seek to make it so. It was with the hope of rendering his great journal more serviceable to the Church that these brethren wrote their articles and that we gave them a place in the Advocate.

In these statements, however, we do not desire to be misunderstood. In the main, we concur in the views advanced by our correspondents. That the Review is under any less obligation to defend the doctrines of Methodism and evangelical Christianity than the other periodicals of the Church, we do not at all admit. That it is to be an open forum where persons of all beliefs and no belief may meet upon terms of equality and set forth their variant teachings, is a conception of its function to which we cannot give endorsement. We concede that the Review should "keep its readers informed, as far as possible, of the great currents of thoughts and the great thinkers of the day," but when the writings of distinguished men are of a skeptical character and conflict with the tenets of orthodox Christianity, in our judgment, it should point out their errors and seek aggressively to counteract their influence. That a periodical of this kind cannot do this and yet measure up to a high standard of excellence, is to us a strange contention. Have the gentlemen forgotten Albert Taylor Bledsoe and the Review which he gave to the Church and the world? No greater journal was ever issued from the American press, and yet with ponderous battle-ax the great thinker of Methodism smote error wherever it dared to rear its horrid head.

A like vigorous championship of the truths of revealed religion by men able to set them forth in their full strength, is one of the imperative needs of this day, when innumerable errors, like Goliath of old, are strutting abroad and seeking to terrorize those who accept the Bible as the Word of God. It is a noble opportunity which the Review has, to take up the gauge of battle against these enemies of the faith and put them to flight. Compared to such a service, the mere promotion of literary and theological culture is of trivial importance.

It is now getting to be quite common to hear a minister say with an air of superior knowledge, "I am not afraid of the higher critics and the apostles of rationalistic thought. Let them alone—they cannot hurt the old Book or overturn the Christian religion." But there is neither wit, nor wisdom, nor worth in such words. That our ministers should continue to be men of sound and simple faith is a matter of the most profound importance. Concerning nothing does the Church need to be more careful and watchful. The Northern Presbyterians listened to this siren song of the so-called progressives until they waked up to the fact that some of their theological schools were turning out young preachers who had repudiated many of the most cherished doctrines of Christianity. And now they are strenuously battling to uproot these heresies and prevent their spread. In clarion tones their papers are calling attention to the gravity of the situation and are seeking to avert the dangers which they now see are imminent. Well may Southern Methodists learn a lesson from their experience. Minimizing the evils of unbelief, even though palliated by an occasional worthy sentiment, may be a pleasant pastime, but it can bring neither profit nor strength to the Church. Christianity is only intolerant—against error of every phase and form it must inflexibly stand. Never will it make any progress toward the fulfillment of its mission by exhibiting a spirit of compromise. By contending unceasingly for truth and righteousness, may it alone hope to triumph.

GRENADA COLLEGE.

The statement from President Countiss concerning Grenada College which appears upon another page is highly gratifying, and will be read with interest by the Methodists of North Mississippi. The fact is, this excellent institution is not appreciated as it should be, either by the constituency which maintains it or the Church at large. In no other school in the connection is more conscientious and painstaking work being done. Despising sham and pretense, the authorities who have control of its affairs decided years ago that they would insist upon the courses of study being faithfully and thoroughly taught, and announced that they would graduate no pupil who failed to measure up to the prescribed standard of efficiency. This rule has been strictly adhered to, and though it has lessened the popularity of the college with certain classes, it has made for it a reputation that is invaluable among those who are capable of discerning between the genuine and the spurious in the work of education.

The editor of the Advocate tries to be honest in what he has to say concerning the institutions of the Church, as well as other things. We have some schools that he would hesitate to commend, but in the case of Grenada College he feels no restraint in giving it his unqualified endorsement. The buildings are well arranged and comfortable, the curriculum is far above the average, and the faculty have been carefully chosen and are competent. Brother Countiss, who is at the head of the institution, is one of the best equipped college presidents that we know. Let the pastors and people of the North Mississippi Conference rally to his support, and fill every room in the college on the opening day of the next session. By so doing, they will render a great service to the Church and the young womanhood of their State.

A MATTER OF IMPORTANCE.

The publisher has recently mailed to the pastors in the Mississippi Conferences lists of the subscribers to the Advocate in the communities in which they (the pastors) reside. Where a charge is made up of more than one church, or where members receive mail at a different post office from the pastor, it is impossible to send the names of those to whom the paper goes at the other places, because it is not known in the office to whose work they belong. It is a matter of great importance that those whose subscriptions are expiring shall, if possible, be induced to renew. Both the interests of the Church and of the Advocate demand this, and we request the brethren to do their best to keep the Conference organ in the homes of the people. Not a few of the preachers have made a creditable showing in this work, and we assure them of our most hearty appreciation of the good service which they have rendered. May we not hope that a faithful canvass for renewals will be made in every appointment at an early date? Where a pastor has several post offices within the bounds of his charge, if he will inform us what they are, we will take pleasure in sending the lists that go into the communities concerning which we have not written him. Help us, brethren, that we may be able to help you in the great work to which the Lord has called you. Our members must be kept informed as to general affairs of the kingdom if they are to attain to the largest measure of usefulness.

THE CHRISTIAN WORKERS' ASSEMBLY.

This body assembled at the Seashore Camp Ground on Thursday evening, July 20, with a fairly good attendance. Many of the addresses delivered have been helpful and inspiring, and the interest in the exercises has been well sustained. Dr. F. S. Parker, Epworth League Secretary, and Dr. E. H. Rawlings of the Mission Board, have been present, and

their stirring messages have contributed much to the success of the occasion. Other prominent workers on hsnd and taking part are: Dr. C. P. Atkinson, of the Southern University; Mrs. Nelly O'Berne, three years a missionary in Mexico; Mr. Hugh A. Lock, of Birmingham; Miss Florence Granbery, of Jackson, Miss.; Rev. P. O. Lowrey, Louisiana Sunday school missionary; Rev. George D. Booth, pastor of Napoleon Avenue Presbyterian Church, New Orleans; Mrs. A. F. Watkins, of Hattiesburg, and Miss Daisy Davies, who is connected with the Board of Missions. Rev. J. Bruce Airey is the president of the Assembly, and to his enthusiastic efforts in its behalf the success which the organization has achieved has been largely due. The Mississippi Conference Epworth Leagues held their annual meeting in connection with the Workers' Assembly last Friday and Saturday. We hope to publish a full report of the proceedings in our next issue.

PERSONAL AND OTHER NOTES.

Dr. John W. Boswell paid the late Dr. W. T. J. Sullivan a beautiful tribute in last week's issue of the Nashville Christian Advocate. They were Conference classmates and devoted friends.

Mrs. M. L. Myers, of Raymond, Miss., writes requesting that her Advocate be sent to Brevard, N. C., as she expects to remain there for some weeks. We wish her a pleasant sojourn in the "land of the sky."

Rev. N. E. Joyner has been delivering a series of stereopticon lectures before the Christian Workers' Assembly at the Seashore Camp Ground. They have been highly interesting and have called forth many expressions of appreciation.

The Methodist Church at New Hebron was dedicated last Sunday at 11 o'clock a.m. by Dr. I. W. Cooper, president of Whitworth College. This is one of the appointments of the Silver Creek charge, of which Rev. R. A. Sibley, Jr., is the popular pastor.

The Southern Reporter, of Sardis, Miss., says: "Rev. W. M. Young, presiding elder of this district, occupied the Methodist pulpit in this city last Sunday (the 16th inst.), morning and evening, and preached two good sermons to appreciative congregations."

The following brethren have our hearty thanks for having recently sent us lists of subscribers: Rev. A. S. Raner, Taylor, Miss.; Rev. J. O. Winburn, Seminary, Miss.; Rev. S. S. Holladay, Pelican, La.; Rev. J. A. Coleman, Malvina, Miss., and Rev. J. B. Fulton, Greensburg, La.

The singing during the Christian Workers' Assembly at the Seashore Camp Ground is being conducted by Rev. C. N. Guice, of Summit, Miss. Brother Guice succeeded in organizing an excellent choir, and the music and songs have been one of the most inspiring features of the occasion.

Rev. A. I. Townsley preached an eloquent sermon at the Wesley House at Biloxi last Sunday evening. He has been spending some time at the Seashore Camp Ground, where he is chairman of the Entertainment Committee and is contributing much to the enjoyment of the young people.

Rev. E. E. S. Mackenzie, who is now assisting in the work at St. Mark's Hall of this city, reports that the Men's Mutual Aid Club connected with that mission held its first social meeting last Saturday. The occasion is said to have been quite a pleasant one, and eight new members were received.

We are informed that the Brenham District (Texas) Camp Meeting, which was conducted again this year by the Rev. W. G. Harbin, of Haynesville, La., was a marked success. Brother Harbin has unusual gifts as a revivalist, and his labors for the Master are generally fruitful wherever he goes.

Rev. J. M. Wyatt, who is now our pastor at Brookhaven, Miss., in forwarding some names to be placed on our subscription files, adds: "We have a fine people and a delightful church to serve. We hope during the remaining months of the year to be able to do much to promote the Master's cause!"

The Bayou Pierre Charge, Mississippi Conference, is having a good year. The pastor, Rev. Jasper L. Smith, reports the work as progressing smoothly and the outlook as encouraging. We regret to hear that Sister Smith has lately been indisposed, and we hope that she may soon completely recover her health.

A correspondent reports that President J. R. Countiss of Grenada College spent Sunday, July 16, at Greenville, Miss., where he preached two excellent sermons, and was given an enthusiastic reception by his former parishioners. While in that city he was a guest in the charming home of Mr. and Mrs. J. D. Barbee.

Bishop and Mrs. W. B. Murrah left Jackson, Miss., for their long journey to the Orient last Thursday, after taking leave of a host of friends who called to bid them adieu. They will go first to Chicago, where they will tarry for a few days, and thence they will go to San Francisco, the point from which they are booked to sail on August 2.

Rev. H. B. Watkins, our brilliant young pastor at Magnolia, Miss., not only preaches and writes well, but he also looks faithfully after all the interests of the Church. He has lately forwarded to the Advocate a new list of subscribers, which makes 30 that he has sent in during the year. And he states that he yet hopes to secure more.

Dr. F. S. Parker, the accomplished General Secretary of the Epworth League of the Methodist Episcopal Church, South, preached a forceful and most impressive sermon at the Seashore Camp Ground last Sunday at 11 o'clock a.m. His text was John iv, 34: "Jesus saith unto them, My meat and drink is to do the will of him that sent me and to finish his work."

Under date of the 22d inst., Rev. E. L. Cargill, of Jena, La., writes: "I have recently organized a new Sunday school at one of my churches with thirty-five pupils, which promises to do good work. We began a meeting here in Jena Wednesday evening last, and the outlook for a successful revival is encouraging. My brother, Rev. E. C. Cargill, is doing the preaching."

We are in receipt of a circular announcing the Topisaw Camp Meeting, which will begin August 11 at 11 o'clock a.m. The services will be conducted by Rev. M. L. Burton, Rev. W. T. Griffin, Rev. H. A. Gatlin, and Rev. J. Loyd Decell The hotel accommodations are said to be good and the prices reasonable. Ministers will be conveyed to the Camp Ground from McComb City.

Our energetic young pastor at Brandon, Miss., Rev. O. S. Lewis, favored us with a fine list of subscribers a few days since—a most appreciated service in this time of financial dearth. He also generously added a few words commending the Advocate. We always feel that we can count on a Lewis. We have never known one of them to fail to give a good account of himself in any field to which he was assigned.

Mr. A. F. Godat, one of the active workers in the Parker Memorial Church, this city, is recreating in the West. Writing to Master Robert Meek, one of his Sunday school pupils a few days since, he said: "I made the ascent of Pike's Peak this afternoon. It was so cold on top that I had to wear an overcoat. Snow was on the ground." This description is somewhat tantalizing to persons sweltering in the torrid heat of South Louisiana.

In a note received on the 12th inst., Dr. J. A. Parker writes from Arizona, La., as follows: "I am still suffering from disturbed action of the heart, but think slight improvement is going on. Experience has convinced me that when an old minister is put on the roll of superannuates, it is not best for him to try to keep on with pastoral work." We regret to know that this worthy veteran continues to be indisposed, and we trust that he will soon find complete relief.

In a personal note to the editor, Rev. J. H. Felts, presiding elder of the Aberdeen district, says: "The new church at Aberdeen is materializing. The foundation is being laid, a full crew of hands are at work, and things will soon begin to look 'churchy' on the corner again. Politics seem to have the right of way in these parts. Prejudice and passion are not wanting in many instances. The influence of the Church was never needed more. Most of our people are behaving themselves. That is saying much."

Rev. J. S. Rutledge, of Indian Bayou, La., has sent us an account of a great meeting recently held at that place, which reached us too late for publication this week, but which will appear in our next issue. He had the valuable assistance of Rev. W. H. Benton, of Crowley, in conducting the services, and the Lord seems to have clothed him with unusual power, as there were a large number of conversions and about fifty additions to the Church. Another interesting feature of the meeting was the baptism of twenty infants.

Two Mississippians were highly honored at the recent International Sunday School Convention. Mr. R. H. Weaver, of Corinth, Miss., was made a life member of the International Association by Mr. W. N. Hartshorn, and was also made chairman of the secretaries of all the states, provinces and islands represented in the great gathering. Miss Elizabeth Kilpatrick, who is well known to the readers of the Advocate through her weekly contributions, was placed on the Adult Bible Class Committee of the International work.

The following dispatch from London, England, to The Picayune, on the 24th inst., will doubtless interest many of our readers in Louisiana: "Edward H. Randolph, United States Attorney for the Western District of Louisiana, and Mrs. Henry Youree, of Shreveport, were married to-day at St. James Church, in Picadilly." Mrs. Youree recently sailed from the United States with relatives expecting to make a tour of Russia, and Mr. Randolph had gone to London for the coronation. Their friends in Louisiana are said to have been taken by complete surprise by their marriage.

In remitting for her subscription, Mrs. N. E. Jones, of Hickory Flat, Miss., writes: "Send me the dear old Advocate. I was one of its first subscribers, and I look forward to its coming each week with great pleasure. I do not feel that I could get along without it. I am now 74 years old, and I hope that I shall always be able to take and read it." There are no friends like old friends—those who have been tested and whom we know to be true. We appreciate the kindly words of this long-time reader, and pray that her path may grow brighter until it ends at the Master's throne on high.

Under date of the 22d inst., Rev. J. L. P. Sheppard writes as follows: "The joint meeting of the Louisiana Conference Board of Education and the Trustees of Mansfield College was most gratifying to me. The whole situation here was thoroughly discussed, and measures adopted which, if carried out, will result in placing the college upon a better basis than it has ever been on in its history. With the co-operation of our preachers and people, this institution will become to be what it should be—the place to educate the Methodist girls of Louisiana. With ample surroundings, the most beautiful campus in our Southland, the buildings in a good state of repair, and, above all, a fine faculty, there is no reason why our people throughout the State should not give the college their patronage and support.

There are in the United States 184 theological schools, which are divided among the various denominations as follows: Advent, 1; Baptist, 18; Roman Catholic, 30; Disciples, 17; Church of the New Jerusalem, 1; Congregational, 11; Evangelical, 2; Hebrew, 2; Lutheran, 29; Moravian, 1; Methodist, 22; non-sectarian, 12; Presbyterian, 21; Protestant Episcopal, 12; Universalist, 3; Unitarian, 2. The number of students enrolled in these schools during the year 1910 was 11,012, of which 491 were women. Of these students 8,337 were Protestants, and 2,675 (all men) were Roman Catholics. The average attendance upon each Protestant school was 54, and each Catholic school 89. The Independent thinks many of these schools should unite, but it does not appear to us that this exhortation applies with any force to the M. E. Church, South, as we have only one regular theological seminary and comparatively few schools in which even a course in biblical literature is given. We rather think that the facilities for such work in our Church might be multiplied to an advantage.

The Reformed Churches, the one of Dutch and the other of German origin, have just adjourned their General Synods. The Dutch re-affirmed their adherence to the Heidelberg catechism, an act intended once more to emphasize orthodoxy and taken largely in response to Dutch churchmen resident in Michigan. They also named a deputation to attend a World's Conference on Faith and Order, and authorized the members, between the present and the date of such conference, to represent the Reformed Church in the preparations. The Germans sent to the classes the proposition of the Presbyterian General Assembly looking toward organic unity, and are now saying that the Assembly, at its Atlantic City meeting, misunderstood in some measure the attitude of the Reformed Church. In other words, German Reformed leaders are now saying that union with the Presbyterians is not nearly so much an accomplished fact as has been reported. Asked concerning union of Reformed Churches themselves, one of the Germans replied that the two bodies were never together, and that sentiment in his body is utterly lacking in strength sufficient to open negotiations. The Dutch Reformed body has a membership of 125,000, the German Reformed, 290,000.

YOU NEED IT.

The man who is trying to get along without the Church is making a very great mistake. He is missing some things that most men can ill afford to miss; things that make for the strengthening of life in all that is best. The Church is not perfect; its representatives cannot be defended in all that they do, and every last one of them can be criticised and rightfully charged with many faults. Yet the Church is doing more than any or all other institutions in the world for the happiness and the goodness of men. And no man can really afford to be without the help that it can give him.—The Christian Guardian.

CHURCH EXTENSION NOTICE.

To the Preachers of the Mississippi Conference:

In making your remittance of Church Extension money to me, please have money orders drawn in my favor on the postmaster at Jackson, Miss. This is convenient, as I deposit with the Capital National Bank, of Jackson, Miss.

THOS. A. HOLLOMAN, Treasurer.

A RELIABLE HOUSE.

We desire to call attention to the announcement of a special piano sale by Mr. Philip Werlein, which appears on page 12 of this issue. This firm is thoroughly reliable, and persons contemplating the purchase of an instrument would do well to consider the offers made by this excellent house. We do not believe that more advantageous terms can be procured anywhere. With a long and honorable history behind it, this establishment justly enjoys the confidence of the public to an unusual extent.

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NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist.
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Miss ANNA S. PIPKIN passed to her reward, Sunday, April 23, 1911. With the passing of this good woman, the community loses one of its most splendid characters and the Darlington Church its stanchest supporter. She was a woman of such remarkable energy and intelligence that she became a leader in her neighborhood in all that was uplifting and righteous. She ministered to the sick, encouraged the faint-hearted and despondent, and was always cheerful and hopeful. She was the daughter of Rev. Barnabas Pipkin, for 60 years an active member of the Mississippi Conference, and one of its pioneers. She joined the Methodist Church, South, when quite young, and until the day of her death was a consistent member. Her home was always wide open for the Methodist Itinerant. She was the eldest of seven children, two of whom survive her, Mr. B. H. Pipkin, of Chipola, La., and Judge L. M. Pipkin, of San Antonio, Tex. For some two years before her death she was a great sufferer from rheumatism, not able to walk. A tower of strength to her brothers and friends, she will be sadly missed. Faithful has been her service, and God, who is faithful, will reward her abundantly.

J. B. FULTON, her Pastor.

LULA BYRON JARVIS was born 33 years ago in Warren County, Miss. She departed this life on July 16, 1911, at her home near Pace, Miss. She has been a consistent member of the Baptist Church since a child and a true, devoted Christian lady in the fullest meaning. She leaves a mother, husband, one brother and five sisters to mourn her loss. Mrs. Jarvis was sick but a few days, and bore her suffering with Christian fortitude. She was ever ready to do her part in any Christian work. She had recently spoken of uniting with the Methodist Church at this place in order that she might be more useful in Christian work, as there isn't a Baptist Church nearby. We know that Mrs. Jarvis was loved and admired by all who were so fortunate as to know her by the large crowd which followed her remains to the last resting place. It is so sweet to say, "I know my Heavenly Father knows the storms that would my way oppose, but he can drive the clouds away and turn my darkness into day." Some day the curtain will be lifted and we will be able to see not dimly, but clearly, why God comes at an unexpected hour and blights our flock by plucking from it the purest roses and seemingly leaves the ugly scars so plain for us to behold with tear-stained eyes and burdened hearts. But let us say "Thy will be done," for we know he doeth all things well.

J. A. COLEMAN.

GEORGE W. GANN, son of Rev. James M. Gann, late of the Mississippi Conference, was born in Alabama, Pickens County, July 24, 1845, and died at his home in Scott County, Miss., January 16, 1911, aged 65 years, 6 months and 22 days. He was first married to Miss Dollie Bell, of Alabama, August 8, 1865. Their union was blessed with eight children—six of them survive him, and are all members of the M. E. Church, South. He was married again September 5, 1893, to Miss Josie Smith, of Scott County, Miss., who survives him. He joined the M. E. Church, South, when a boy. He was a steward in the Church for a number of years, and was one of the best this writer ever knew. It was my good fortune to enjoy a year in his home when pastor of the Harperville Circuit. He was true to his duty and faithful to the responsibilities enjoined upon him. In his home he was social and true. His devotion for his family challenged admiration. He was a true husband, a loving father, and a good neighbor. He had a host of friends. Being of a friendly and social nature, many were attracted to him. His wife says, "he died as he lived, a true Christian." In the presence of a large company of friends, neighbors, and loved ones his body was put away in the Contrell Cemetery to await the resurrection morn. May the Holy Spirit sustain and keep the hearts of the loved ones.

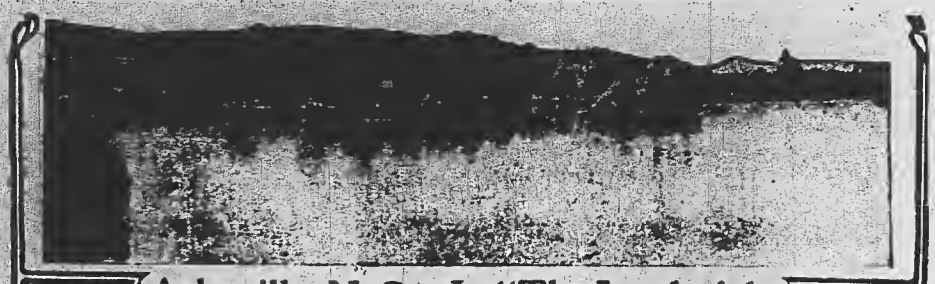
A former pastor,

JAS. V. BENNETT.

The Forest (Scott County) papers please copy.

Little EUPAL, infant daughter of R. L. and R. A. Waters, was born Feb. 10, 1911, and died June 6, 1911. A bright and affectionate little blue-eyed babe has left us. A beautiful little bud has been plucked from the garden of this world to bloom in the Paradise of God. Her stay on earth was short; alas, how soon are the fond hopes of father and mother blighted by the chilly hand of death! She left the impress of her sweet little life on the hearts of her parents. They will never forget the sweet, innocent look. It is hard indeed to give her up, but God's will, not ours, be done. Our sympathies are with the parents. May her going away draw them nearer heaven day by day. We sorrow not as those who have no hope, for we believe Him who "is able to keep that which is committed unto Him against that day." She was laid to rest in Center Star Cemetery. The funeral services were conducted by the family's pastor, Rev. A. S. Brisco.

A. FRIEND.



Asheville, N. C.—In "The Land of the Sky" Is the Ideal Spot to Spend Your Vacation.

The Climate is superb, being 2,250 feet above the sea level, is high above humid, sultry and less favored sections—it is healthful, invigorating and strengthening. Asheville has the purest water and most beautiful scenery in the world. Hotel and boarding house accommodations are unsurpassed. Beautiful roads for motoring and driving, golf, tennis, bowling and every imaginable attraction for recreation and amusement. Biltmore House, the magnificent home of Mr. Geo. W. Vanderbilt, and the finest country estate in existence, is situated here and open to visitors three days each week. Asheville people are hospitable and you'll enjoy every minute you stay here. Make your arrangements to come to Asheville this summer—cheap rates from all points.

For Handsome Illustrated Booklet Describing Asheville, Write

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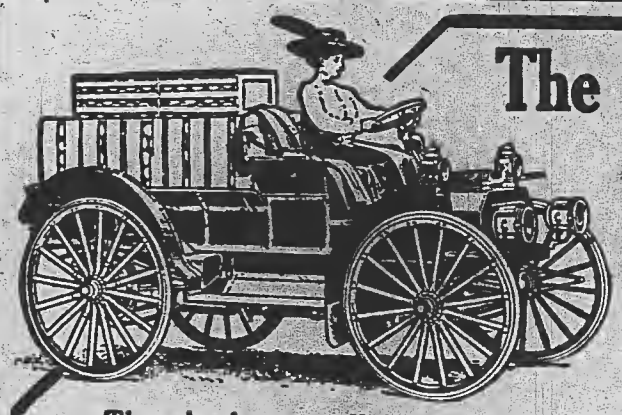
a highly refined and delightfully refreshing snow-white liquid complexion cream, that is used by countless thousands of attractive women. It contains no grease, bleach or other harmful ingredients and is positively guaranteed not to grow hair.—It keeps the skin naturally soft and smooth, thereby retarding any tendency to small wrinkles. It makes the skin as clear and fresh as a child's.

There is only one genuine, original Hinds Honey and Almond Cream;—on the market 35 years and selling throughout the world. Do not accept substitutes, for you will be disappointed.—Price, 50c in bottles. Sold by all dealers.

For Free Trial Bottle write A. S. HINDS, 72 West St., Portland, Me.



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It never tires—it is ready to travel every day in the year—regardless of weather—over all kinds of roads—no matter whether they are hilly, muddy, or sandy.

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Tidings From the Field

Iuka, Miss.:

A most successful meeting has recently been held in our church at Iuka, Miss. There were about thirty conversions, several members have been received, and the membership of the church greatly blessed. Rev. J. A. Bowen, Rev. E. B. Ramsey, and Rev. W. M. McIntosh did most of the preaching. Sincereiy,

W. L. GRAVES.

Iuka, Miss.

Buford, Miss.:

Dear Dr. Meek: We have had two revivais on the Buford charge at Knops. Rev. Dan C. Keliy did some work, the results of which eternity oniy can teii. We had the presence of God with us to such an extent that some of the men we least expected to do so turned their faces toward God. Not only did they confess Christ as having power to save, but took hold and went to work. Keily's preaching was wonderful. We had at least twenty conversions. Brother John Keiiy was with us with his cornet, and, of course, he had a hand in the work. We learned to iove both Brothers Dan and John Keiiy very much, for they are congenial and worthy. At Summer Chapel we had Brother H. K. McKee from the Oakvaie charge with us. He labored faithfuiiy. We couldn't see it so well during the meeting, but the pastor has iearned since that Brother McKee got very close to tlfe people. Greater good than we thought has been done. W. B. WALDROP, P. C.

Brandon, Miss.:

I feel greatly encouraged over the present situation in my charge and the prospects for the future. Our membership and that of other churches in the town were wonderfuily revived in a meeting heid in our Church the latter part of June. Rev. J. T. Lewis, of Clarksdaie, did the preaching. Notwithstanding we had rain every day and a disastrous fire destroyed nearly haif the business part of town during the meeting, the attendance was large and the interest intense. A special service for men was held in the afternoon of the fourth Sunday in June, which was one of the best services I have ever attended. The men came in a body at the ciose of the service in response to the proposition to live purer, better lives. We have a splendid Senior Epworth League and a Junior League that are hard to surpass anywhere. The Sunday School is in good shape and doing good work. The two Woman's Missionary Societies have been united and hoid a meeting every week instead of every other week as before. This noble band of women is a great blessing to the Church and community. The people are not forgetful of the needs of the parsonage. We are soon to be in connection with the city water works. Lumber and bricks are on hand for buiiding a bath room with aii modern equipment. The improvements to be made on the parsonage will cost $300.

Our hearts are in the work and our intention is to iive closer to God, and be a greater blessing to the people.

Yours in the Cause,

OSMOND LEWIS.

Homochitto Chapel:

As I haven't seen anything in the Advocate from Homochitto Chapel for some time, I will try to write a few iines. We are stiii trying to build up the Master's cause here. One Sunday school is still going. The only thing we regret is that there are so many of our young people that do not take an active part, and so many of the fathers and mothers that do not come at aii. I was at the Sunday School Institute at Meadville on Juiy 11. Wish more of our peopie couid have been there, and have heard the good advice, especiaiiy that of Brother Fred Long. Our Epworth Leagues at Homochitto are doing very weii at present, but not as well as they could expect. We pray and trust that they will grow in strength and numbers. We heid a sociai meeting in July that was very much enjoyed both by the members and others that were not. The great troubie is we have so many peopie that profess to have the love of God in their hearts, but do not take any part in any church work, except when the preacher of their choice is sent. We can only say that our opinion is that a true Christian wiil help to carry on aii the different kinds of work in the Church. Rev. G. W. Huff gave us a good sermon this morning. It was my intention to drive five miles and reach a school house this evening, but the rain would not permit. As we have started, I wiii teii you a iittie about our work as a iocal preacher. At the District Conference my presiding elder, Rev. H. W. Featherstun, asked me to supply two churches in Wilkinson County, to which I went the fourth Sunday in March. At one we found a nice little congregation, at the other there was no one. The distance to each is more than forty miies, but we have been there each month, except in one instance and that was on, account of rain. We try to preach the gospel and look to the Lord for results. We said at one place there was no one; the first time in April there were three; in May, ten, in June, seven. I went to a schoolhouse eight miles from home this month and preached to a house full of people that hardiy ever heard preaching. They started a Sunday school there. We have aiready found many pleasant, as well as many hard places in the ministry.

A. H. STEELE, L. P.

IN MEMORY OF REV. D. L. MITCHEL.

To the Missionary Society of the M. E. Church, South, Main Street, Biloxi, Miss., June 27, 1911:

Rev. D. L. Mitchel (our departed brother) was an honorary member of our society, one that we loved and reverenced; the cause of missions was dear to his heart. While our dear brother has passed from mortal vision, we feel and realize his power and influence for good is still with us to help and to bless.

He was a faithful man, jealous for his Master's work. He loved the Sunday school and church services.

Brother Mitchel's Bible Class was the delight of his heart; he was always present if it was possible to come. In a last prayer in Sunday school Brother Mitchel uttered these words: "Oh, my Father, may we so teach, as we wish we had, when we get to heaven!" He is missed by his Church and family at every point; but we sorrow not as those who have no hope. We know where to find him, and we expect by the grace of our God to meet him in that world where there is no more sorrow or tears or death.

"But thanks be to God, which giveth us the victory through our Lord, Jesus Christ."

Signed—

MRS. F. G. HOCUTT,
MRS. M. S. BAYLY,
MRS. M. C. HUNT,
Committee.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Franklin Sunday School, besides using the auditorium of the church and the six regular class rooms, uses the parsonage parlor for its adult class. The teacher of this class (whose name I do not recall) is said by the pastor to be the best in the State. Mr. Brumby, the superintendent, is a young lawyer "of parts," and uses blackboard and chart to effect. The school's motto, drilled into the pupils from the blackboard, is: "Every member a Christian; every Christian a worker; every worker a skilled worker." Something like 110 were present on Sunday, the 9th.

* * *

Mr. C. H. Mayo, a worthy son of a noble Sunday School sire, is the leader of the Boy Scouts of Lake Charles. He put the work before the Lafayette District Epworth League Conference in the best light that we have heard. Although some of us "are from Missouri" and will wait for the other man to do the foundation work, we are going to awake to find something worth while in solving the vexatious "boy problem" in this new organization, classified as "secular." The boy from twelve to eighteen is a "secular" creature in some of his peculiarities, but when understood his heart is warm and subject to spiritual influences. After a while we will all fall in with this movement, and cry: "See what we have done."

* * *

The Adult Bible classes of Lake Charles have formed a federation for closer fellowship and a greater possibility of reaching every young man in town. This is exactly what our Methodist Adult classes should do. The Adult Bible Class movement has such tremendous possibilities for uniting adult Christians in fraternity and good works, that active organizations should be made in towns of more than one Sunday school of our denomination, in circuits, districts, conferences. The step to interdenominational federation will then be easy and the greatest Protestant organization of men on earth can be formed. We suggest that in our denominational meetings in the coming fall interdenominational institutes, this as well as the district Sunday school organizations be looked into. Of the Lake Charles organization, Mr. Herbert E. Hoven, Baptist, is president; Mr. J. M. Wall, M. E. Church, South, is vice-president; Mr. C. H. Mayo, M. E. Church, South, is secretary and treasurer. Each class in the federation (Baptist, Congregational, Christian and M. E., South) elects one vice-president for an executive committee.

MISSISSIPPI CONFERENCE NOTES.

By Miss Daisy Magee.

In a little schoolhouse in the interior of Kemper County, there is a graded Sunday school—graded according to the International standard. In addition to the grading, plans are being made to introduce a cradle roll and home department at an early date. The superintendents of these departments have already been selected. The superintendent, who is a young lady, is using modern Sunday school methods in her school. What this young lady is doing, other superintendents in rural districts can do. The principles of the modern Sunday school can be adapted to the country schools. We only need the faithful, consecrated men and women who will make an honest effort to do the work.

* * *

The need of the Sunday school today is trained teachers. So often we find in both the towns and the country, teachers who know nothing of modern methods of teaching. Yet they are trying to teach boys and girls who sit for five days during the week under trained teachers in the public schools—teachers who present the lessons of the public school curriculum according to the most approved methods of pedagogy. These Sunday school pupils expect the same intellectual teaching from the Sunday school teachers. The time is fast coming when the untrained teacher cannot hold the boys and girls in the Sunday school. What will be the result? Simply this: The promising boys and girls, young men and young women of our country will be lost to the Sunday school and the Church. Teachers, let me appeal to you to put as much energy, time and thought in the Sunday school work as is put into our efforts for the public schools. Every Sunday school teacher should take a teachers' training course—should read and master books and other literature in their special line of work. God has given the Sunday school teacher the responsibility of winning the souls of his or her class for Christ. This being true, it is the duty of every teacher to prepare intellectually and spiritually to meet this responsibility. Pastors, urge your superintendents to require every teacher in their schools to take a teachers' training course.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Brother Gladney, treasurer of the Conference Sunday School Board, is most anxious that all Children's Day collections be sent him as soon as possible, and that every charge shall observe this day. Brother Gladney is a busy pastor, who is often found assisting the brethren of the Conference, and the sending of these amounts now, will prevent much extra work and a rush at Conference, and thus be of great assistance to him. We believe this request will be granted at once, and are very grateful for all such hearty co-operation as we continuously receive from this best Conference in all of Methodism.

* * *

Sir Edwin Arnold was once asked what he owed to the Bible? His reply was, "Everything," to be brief. "To be serious and comprehensive, I would use reams of paper. As a man of letters, I will say I owe my education as a writer more to the Bible than any hundred books that can be named."

There is no more fruitful source of power than the Bible, and great will be the day when every Sunday school scholar and teacher will have the Book of all books in his hand at the lesson hour, as well as during many study and meditation hours before that strategic thirty minutes of the week. "Persons who do not think for themselves wonder whence ideas are born." A clergyman author, known for his many brilliant aphorisms, was asked by a friend, "Where do you get all those proverbs of yours?" "Most of them," was the prompt answer, "I get from the Bible; I find that more thoughts are suggested by the Bible than by all other books and circumstances combined." This was but one more statement of the old truth that the greatest source of human ideas is Holy Writ. In a thousand ways, a countless company of thinkers are mining its pages. Consider for an instant the diversity of thoughts that the few verses of each week's Sunday school lesson suggest. Then think of the number of sermons that are preached each Sunday, all being drawn, in whole or in part, from the pages of Scripture. And the Bible never gives out. It has fresh truth for every new seeker who approaches it. It gives answer, in better kind, to his profoundest questions. Verily, this is the book that begets wisdom."

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(E4) **BEER BROS.** — Standard size, upright, mahogany case, same as new; worth $550; price $410, terms, $5 cash, $5 a month.

(E5) **HAINES BROS.**—Medium size, oak case, beautifully carved panel, used only a few months; worth new $425; guaranteed condition; price $325; terms, $5 cash, $5 a month.

(E6) **MATHUSHEK** — Standard size, upright, walnut case; worth new $425, price $230; terms, $5 cash, $5 a month.

(E7) **HAINES BROS.** — Medium size, upright, mahogany case, 3 pedals and muffler; worth new $425, price $225; terms, $5 cash and $5 a month.

(E8) **WEGMAN**—Medium size, upright, mahogany case; worth new $400, price $210; terms, $5 cash, $5 a month.

(E9) **WERLEIN**—Large size, upright, price new $292, price $235; terms, $5 cash, $5 a month.

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Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

TOPIC FOR JULY 30.

"A CALL TO SERVICE AND ITS RESPONSE."

Lessons: Isaiah 6:6-8. Gal. 1:5.

Our lesson to-day directs us to a contemplation of one of the sublimest passages in God's Word. It is Isaiah's call and his response. Let us notice first that his vision came to him through the ordinary channels of worship. He was in the temple doubtless at prayer. He reminds us of St. John on Patmos, who was "in the Spirit on the Lord's day to whom came a voice, and a vision, and a message. It teaches us that our visions depend rather on our frame of mind and attitude of heart than on anything else. If our spiritual joys have been poor, may it not have been because our faces were turned the other way? There wasn't anything in the barren rocks of lonely Patmos to give St. John his vision. It was that he was "in the Spirit."

Notice again that our vision will follow the trend of our own anxieties. Who can doubt Isaiah's heart was already tronbled over Judah? What should be done for her? Disaster seemed imminent. God doesn't give his sublime visions to a careless soul. To the already anxious young man he gave a vision that enabled him to see the real danger and disease of his people.

Notice again that Isaiah's was a vision upward that he might look downward—a vision of God that he might see men as they are and their needs as God sees them. Don't you think our looking upward to God is all too infrequent, dear Leaguer? Don't you think our passion for helping men would be increased if more often we looked up toward God? The motto of our Sister League of the Methodist Episcopal Church, "Look up, lift up!" gives the matter in a nut shell, for the passion for lifting comes from looking. Let our hearts be more devoted! Be sure that not one of us has left our "first love" or has drifted away from a love that puts Jesus first. Notice, too, that the first result of Isaiah's vision was the realization of his own needs. "Woe is me," he said, "for I am a man of unclean lips!" Do you think a religion that hasn't helped me is really worth giving to others? Therefore, isn't it true that our first need is to see our own need? If Christ had done more for us, wouldn't our missionary zeal be greater? Isn't WHAT HE HAS DONE FOR ME, practically what we measure religion's value by? From the Sunday School Times we take the following:

Are we fit to have an interest in missions? At the last Student Volunteer Convention the chairman, Dr. John R. Mott, said quickly, in a few opening words, that the object of the convention was the making of Jesus Christ known to the world. Then he introduced Mr. George Sherwood Eddy, of India, who, he said, would speak on the theme, "Is Our Christianity Worth Propagating?" Not, "is Christianity worth propagating?" but our Christianity; Christianity is not on trial, nor is it under discussion. Our Christianity is; the kind of Christianity that we have in our North American colleges to-day. Has that any message to a lost world? Have I a salvation that is worth passing on? Have I a power—power for victory over sin—in my own life? And from those opening questions the speaker went on to search out, and probe, and cut deep down into the lives of his listeners. He confronted them with a series of personal questions that were hard to answer, tests that were hard to measure up to, yet without the meeting of which no one has any right to presume to offer help to those who need Christ.

The enthusiastic delegates had forgotten a little of their eagerness to be told how the heathen world needed them, and were thinking seriously, soberly, as the speaker concluded.

After a period of silent prayer, in absolute stillness broken only by searching questions that Mr. Eddy directed to the hearts of those who were praying, the chairman introduced Mr. Robert E. Speer, to speak on the theme, "The Abounding Sufficiency of Jesus Christ to Meet the Needs of All Men." Mr. Speer's familiarity with the foreign fields was well known, and now the audience settled back to hear what they believed would be a masterly presentation of the inadequacy of the ethnic religions, the unmet needs of those who were living in them, and Christ's unique power to meet the soul-hunger of those peoples. But listen: "It does not matter what the needs are with which we have come to this convention; our Lord Jesus Christ is able to satisfy them." There it was again; the speaker was cutting directly into the personal life of his hearers. He assumed that they had needs which were unmet, and which were quite as vital as those of the heathen world. And his listeners knew that he was right.—Sunday School Times.

Notice again that God only makes us conscious of a need, that he may meet that need. When Isaiah's conviction for himself and his people was deep enough God by his angel cured his need. (Have some one read the sixth verse.) So what ever need we have God has made us conscious of it only that he might cure it. He has shown us our impurity that he might make us pure, our poverty that he might make us rich, our abasement that he might exalt us.

Notice again that God's blessing to Isaiah was given that he might bless. His vision wasn't for Isaiah's selfish enjoyment; it was for Judah's good. (Have some one read the eighth verse.) To us whom God has blessed comes no voice to sooth us into further idleness, but a voice exclaiming, "Who will go for us and whom shall we send?" That voice is full of earnestness and urgency because the world is so full of need, and despair, and darkness, and sin. Listen to it as it calls again and again: "Who will go for us? Whom shall we send?"

Notice lastly that the heart really blessed is not disobedient? Hear him: "Here am I, send me!" Indeed, his first impulse was to go bless some one else.

Have you and I responded to that call?

"There's surely somewhere a lowly place,
In earth's harvest fields so wide,
Where I may labor thro' life's short day
For Jesus the crucified;
So trusting my all to thy tender care,
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Monument Erected in Honor of the "Women of the Confederacy"

Rome, Ga. Takes Initial Step.

The first monument to the memory of the "women of the Confederacy" has recently heen erected at Rome, Georgia, hy the "Sons of Veterans" of that city, photograph of which we here reproduce. This is the right step, in the right direction, and this move should he a stimulous to other chapters of "Sons of Veterans" to go and do likewise. It is true that the men did the fighting, and they fought like men, but withal, they endured no greater hardships, or rendered no greater service to this grand old Southland than did the nohle women during that great struggle back in the sixties. "In memory of the Women of the Confederacy," this is a noble deed. Sons of Veterans of Rome, Georgia, worthy of the highest praise from every lip, not only for the nohleness of the deed, but also for the appropriate selection in the material and design for this monument.

The group of figures on the right represents a young Southern woman on the battlefield, administering to the suffering, wounded soldiers, with the inscription, "An Angel of Mercy." The group on the left represents the women who remained at home to care for the Old Homestead and the little ones. In her lap is an open letter just received from the front, giving news of her loved ones. The child is kneeling with hands clasped in prayer, praying God to spare papa, and the inscription reads, "News from the front."

The monument is finished entirely of "Silver Grey" Cherokee, Georgia Marhle, from the quarries of the Georgia Marble Company, Tate, Ga., another patriotic feature of this monument—it was erected by Southern men, to perpetuate the sacred memory of Southern women and is of Southern material. This, however, is not the true reason for using Georgia Marble. It was selected because of its superh beauty and unsurpassed lasting qualities. It has been established that Georgia Marhle is entirely free from absorption (the first step towards decomposition) and as for beauty, well, it's just the prettiest thing in existence. If you are interested in a monument of any kind, ask your dealer to show you samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marhle, and if he can't supply you, write to the Georgia Marhle Company, Tate, Ga., and they will put you in touch with a nearhy dealer who can.

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DALLAS - - - - - TEXAS

DIED AT HIS POST.

Dr. Braxton Wise, the youngest son of Dr. J. S. Wise and Louisa Stewart, of Yazoo City, Miss., was born at Greenwood, Caddo Parish, La., July 29, 1855, his parents having moved to this parish in 1840.

The subject of this notice, after taking two courses in the College of Physicians and Surgeons at Baltimore, graduated at the Medical College of New Orleans in 1878. In June, 1884, he located at Benton, La., where he continued the practice of his profession till he was prostrated by paralysis on Dec. 25, 1910. In 1888 he and Miss Belle Hamilton were united in marriage in the Methodist Church at Benton by Rev. W. S. Penick, of Shreveport, La. No children being born to them, their love was bestowed upon their neice, Miss Grace Larkin, who was reared by them and shared the love and sympathy of his large circle of friends. From his boyhood he had been a consistent member of the Methodist Episcopal Church, South.

At the time the summons came he was conducting the exercises of the Sunday school, as he had been doing for a number of years. He had just spoken to the school of the joyous day—the anniversary of our Lord's birth—and called on the school for a manifestation from each of a purpose to live for Christ. There were many responses—all in the house—which seemed to deeply effect this man of God, so loved by all the Church. Calling on a brother (Larkin) to lead in prayer, his last words were hardly audible. His wife and neice, seeing his condition, rushed to him as he was trying to kneel at the altar. He fell on the chancel and they found him helpless and seemingly unconscious. A physician was quickly summoned and in a short time the church was full of sorrowing friends. Unexpectedly attacked, it was a severe shock to the awe-stricken people of not only Benton, but of all wherever he was known, and expressions of sincere sorrow were heard on every hand.

From his post of duty, he was placed on a cot and borne by friendly hands to his home, where the best available aid was secured, but no relief obtained. He lingered between life and death forty-eight hours after he was stricken, when death ended his active and useful life and his pure soul was wafted home.

The following extract from "The Bossier Banner" gives a correct idea of his life and character: "The hand inexorable has been laid upon the mortal part of Dr. Braxton Wise, who has completed a life of eminent usefulness, of stainless public and private virtue—a life devoted to the service of his Master, to his country and his friends.

"The ever-busy harvester of time has garnered to eternity and its reward no nobler spirit, no purer example of Christian living, no fairer soul. The admiration, the love, the esteem, felt for him by all who knew the integrity, honor and deep piety which marked Dr. Wise's character, compel the universal sorrow which follows his death. His private life was beautiful. To his wife he was loving, kind, patient, indulgent and in every respect a model husband. To his friends, he stood true under all conditions. To the poor and needy, who came to his notice as worthy, he was charitable, kind and helpful. He passed none without an attempt to make life more easy and happy. He did not throw them a crumb but gave bountifully. He never sounded his alms before men—attempting to carry out strictly Christ's instructions to his disciples, never letting his left hand know what his right hand was doing. What he was unable to do himself for the distressed he influenced others to do. He had a pleasant smile for every one. He was whole-souled and big-hearted and he leaves behind him many a sad and bleeding heart. These acts were the elements of his creed, much of his daily life and his religion.

"In making others happy he found his happy moments. The record of his life is pure and spotless, and such without doubt that when his soul shall appear naked and alone before the great white throne as will entitle him to hear from Him who sitteth Judge Supreme the welcome words, "Well done, good and faithful servant; enter thou into the joys of thy Lord." The deceased is survived by his wife; a brother, Dr. George A. Wise, of Vanceville, La.; two sisters, Mrs. E. B. Herndon, of Shreveport, and Mrs. Augusta Wolff, of Dallas, Tex., and other relatives. The funeral services were conducted in the Benton Methodist Church, which he loved so much and served so well, and which overflowed with friends and sympathizers. An appreciative eulogy was delivered by his new pastor, Rev. J. A. Baker.

"His remains were buried with Masonic honors by Cypress Lodge in Cottage Grove Cemetery the day after his demise."

Having served as pastor of this devoted man for two years I could do no less than endorse the above quotations from the Banner. As steward, trustee and superintendent of the Sunday school, his work was never neglected, and as far as possible he conducted his professional duties so as to interfere as little as possible with his Church work.

In a pastorate covering a period of more than half a century, I have not labored with a more consistent or exemplary brother than Dr. Braxton Wise.

Would that all officials of our great Church were such as he!

J. A. PARKER.

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LOUISIANA INSTITUTES.

The Louisiana Sunday School Association has announced a series of institutes to be placed within reach of all the Sunday school workers of the State as follows:

Monroe and Shreveport, Oct. 15-18; Alexandria and Lake Charles, October 19-22; Baton Rouge and New Orleans, October 23-26. It will be noticed that the plan is similar to that followed in our Joint Institute two years ago, having two running at once, with the two sets of workers exchanging the third day and thus making the six institutes in two weeks. Mr. Bulla and Miss Mamie Lee Frazier, of our Methodist connectional force, are to be teachers and lecturers of the faculty, and we urge our people to get ready for this rare opportunity for the best instruction in up-to-date Sunday school facts and methods. The denominational rallies will give the Methodists ample opportunity for organizing their own forces and making such plans of their own as a conference of workers may afford.

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Mr. Parmelia Crow, Aberdeen, Texas, writes: Send me four boxes of Gray's Ointment. My father and grandfather used it, and we can't do without."

TOPISAW CAMP MEETING.

Dear Brother Meek: Please announce that the Topisaw Camp Meeting will begin on Aug. 11, and that the preachers of the Brookhaven District are invited to attend. Conveyance may be had from McComb to the camp ground.

M. L. Burton, W. T. Griffin, H. A. Gatlin, and J. Loyd Decell will conduct the services.

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H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.

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Como	July 30, 31
Tyro, at Mt. Vernon	Aug. 5, 6
Olive Branch, Oak Grove	Aug. 12, 13
Wall Hill, at Grubb Hill	Aug. 15
Long Town, McGee's Chap.	Aug. 17
Oakland, at Bethel	Aug. 19, 20
Courtland, at Shiloh	Aug. 22
Senatobia	Aug. 23
Cockrum, at Independence	Aug. 26, 27
Eureka, at Pisgah	Sept. 2, 3
Arkabutla	Sept. 9, 10
Crenshaw	Sept. 12

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Schlater	July 29, 30
North Carrollton, at McCarley	Aug. 5, 6
Indianola, at Faisonia	Aug. 12, 13
Moorhead, at Blaine	Aug. 13, 14
Lambert, at Glendora	Aug. 19, 20
Minter City..8 p. m.	Aug. 20
Eupora, at Eupora	Aug. 24
Bellefontaine, at Walthall	Aug. 24
Kilmichael, at Lodi	Aug. 26, 27
Tutwiler, at Marks	Sept. 2, 3
Slate Springs, at Bethlehem	Sept. 9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Rienzi Ct., at Bethel	July 29, 30
Tishomingo Ct., at Paradise	Aug. 4
Bellmont Ct., at Patterson Church	Aug. 5, 6
Booneville Ct., at Shady G.	Aug. 12, 13
Dry Run Ct., at Mt. Carmel	Aug. 19, 20
Hatchie Mission, at Mt. Pisgah	Aug. 21
Ripley Mis., at Black Jack	Aug. 22
Dumas ct., Jacobs Chp	Aug. 23
Sherman Ct., ———	Aug. 25
Myrtle Ct., at Ebenezer	Aug. 26, 27
Kossuth Circuit, at Pleasant Hill	Sept. 2
Guntown and B., at Baldwyn	Sept. 3, 4
Baldwyn Mission, at Palestine	Sept. 9, 10

BEN P. JACO, P. E.

Greenville District—Third Round.

Kuhn	July 29, 30
Hollondale	Aug. 5, 6
Shaw	Aug. 13, 14
Sherard	Aug. 20, 21

Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

Columbus Dist.—Third Round.

Starkville Ct., at Kilgore	July 29, 30
Sturgis, at Pughs	Aug. 5, 6
Mayhew	Aug. 11
Cedar Bluff, at Pearson	Aug. 12, 13
Cochrane	Aug. 19, 20
Columbus Circuit	Aug. 26, 27

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

High Point, at Mt. Pleasant	July 28
Rural Hill, at Plattsburg	July 29, 30
Chester, at South Union	July 31
Ackerman, at Mt. Airy	Aug. 4
Ebenezer, at Bethany	Aug. 5, 6
Black Hawk, at B. H.	Aug. 12, 13
Sallis, at Salem	Aug. 15
Kossuth Ct., at Salem	Aug. 17
Poplar Creek, at Huntsville	Aug. 19, 20

N. G. AUGUSTUS, P. E.

Oxford Dist.—Third Round.

Pine Valley, at Salem	July 29, 30
Randolph, at Sprg. Hill	July 29, 30
Grenada Circuit, at Holcomb	July 29, 30
Lafayette, at Liberty	July 29, 30
Waterford, at Harris Chp.	July 29, 30
Duck Hill, at Bethel	July 29, 30
Ashland	Sept. 2, 3
Charleston, at Oak G.	Sept. 9, 10
Grenada	Sept. 10, 11

J. E. CUNNINGHAM, P. E.

Aberdeen Dist.—Third Round.

Shannon, at Center G.	July 29, 30
Verona, at Plantersville	July 30, 31
Greenwood Springs, at Friendship	Aug. 2
Prairie, at Prairie	Aug. 3
Wren, at Thompson Memorial	Aug. 5, 6
Okolona Ct., at Egypt	Aug. 6, 7
Okolona	Aug. 7
Nettleton Ct., at New Chp.	Aug. 8
Montpelier, at Palestine	Aug. 9
Derma, at Atlanta	Aug. 10
Pittsboro, at Tabernacle	Aug. 11
Fulton, at Fulton	Aug. 12, 13
Tremont, at Tremont	Aug. 13, 14

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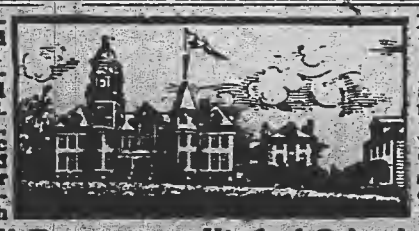

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ROBERT A. MEEK, Editor.
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THE DECLINE OF FAMILY RELIGION.

These are ominous words. If they be widely applicable, and it is to be feared they are, they indicate a condition in modern life that is fraught with menace. For it cannot be doubted that in the homes of the nation play the most influential forces that determine the form and direction of life. Compared with the school and the church, the home is first and foremost as the teacher of principles, the custodian of traditions, the furnisher of ideals, the shaper of ends. What is lacking there, is likely to account for the defects in the character of its inmates; what is habitually present there, as the essence of its thought and talk and spirit, is the basis of what they possess in moral values. True, there are many exceptions, but these prove the rule.

These moral acquisitions are liable to waste. Through neglect they suffer slow deterioration; and the finer and more delicate they are the more pronounced is their susceptibility to decay. Now this is just the process that seems to be going on in the religious life of multitudes to-day. Their spiritual inheritance is wasting away. The memory of many goes back to home scenes clothed in an atmosphere of simple piety, strong, quiet trust, devout worship, where God was known as friend, counsellor, and guide. Every morning was greeted with prayer, every meal received with thanksgiving, God's Word was an open book. But the stress and strain of modern life have invaded their homes, and driven out the simpler homely habits of devotion. The impetus felt from the old influences and memories which have proven a spur to the best activities, a solace to the bitterest disappointments, and a defense in the severest temptations, is almost spent. Of the best derived from their fathers there is little left in many homes to-day to be passed on to their children. Prayer is never made, the Bible is a disused and unknown book, even the blessing on the daily bread unsought.

This is one of the fundamental defects of modern life. It is a loss that offsets tremendously the gains that have been made in other less essential things. To it are to be attributed many of the negative features of present day existence: the prevalent restlessness; want of serenity in the face of trials; irreverence and trifling with the most sacred things; absence of conviction, and frequent sacrifice of principle for the sake of advantage; dimness of vision; the widespread scorn for things unseen and the questioning of their reality and worth; the strong infatuation for wealth and pleasure, and the means of show and pride and place; the homelessness of the wandering souls that are content to board, now here, now there, in the lodging houses of all the theories and isms that may be fashionable; the unpopularity and neglect of the house of God; the drift toward seclusion, materialism, heathenism, externalism. Such things feature the personal life of the many to-day, and their marks are familiar upon the body politic. They exist in prevalence and power largely because in so vastly many instances family life is untouched by the spirit of worship. Home is the shelter place of storm-beaten life, and so often it is unalmed by an atmosphere of faith. It is the vision place where the man sees himself naked but not in his relation to the unseen because the religious light burns dim. The house is built without foundations that go down to the rock of the great realities and the soul loses its sense of security. In too many of these modern Edens God does not walk in the cool of the day, and his voice is not heard. And the children of men go out to their toil and their strivings without the old, familiar Friend. The result is visible in the lack of mental poise and moral power. The vaporngs and vices of the world have little power over lives cradled and cultured in homes where the altar fires are kept burning bright.

The church, too, feels the effect of the decline in family religion. It is seen in the passing of the "family pew." The item of the "Number of Families" in the church census has well nigh lost its signlficance in many quarters. It is scarcely possible any longer to conceive of the church as a group of households worshiping. Households do not worship as such. The delightful and dignified sight is seldom possible, now, of an entire family led to church by the head of the house, and seated, father, mother, and children, together in the place of worship, participating together in the service of the sanctuary. The group is broken up, the members are scattered in several parts of the church, perhaps in several churches. This is indicative of the lack of cohesiveness in modern family life. May it not be possible that this lack of cohesiveness is itself the fruit of a weak religious life? At any rate, the modern church is not to be regarded so much as a group of families as an aggregation of individulas.

To some there seems to be a distinct loss in this. It operates to weaken the hold of the church on the devotion of the children of Christian homes. The appeal of the fathers' interests loses its force. One tie that has served to bind the members of the household to the church is broken, or at least weakened. There is a diminution of loyalty on the part of the new generation which the church is apt to suffer from. Without being a sectarian one can see that at the present stage in the development of the religious life the person who has not learned to identify himself with a specific part of the great Church of God loses, and does not gain, in Christian efficiency and definite service. Furthermore, there arises out of this condition in the church life of to-day a weakening of the sense of parental responsibility for the religious life of the youth. The father who has neglected to give expression to the religious element in his family life will be tempted to belittle the effect of his example in regard to church attendance and activity. The church thereby loses the moral support of the home in its work which it is so earnestly trying to do. Its power as an organization is perceptibly affected by the changed attitude toward family religion.

At the same time that it is losing in this way, the decline of family religion is adding to the burden of its work. There is a marked tendency to throw the responsibility for the religous training of the young upon the church—an impossible task without the co-operation of the home, for an institution that has the child one hour out of one hundred and sixty-eight hours in a week. And the church finds its work of Bible instruction nullified in the home where the Bible is seldom opened.

Much is said to-day about the failure of the church to attract and hold men, and about the crudeness of the teaching in the Sunday school. It is more than probable that most of the blame charged against the church is more justly to be laid at the door of the home, where family religion has been allowed to decline.—The Christian Intelligencer.

THE CHILDREN OF KING GEORGE V.

Among the most studious and best brought up boys and girls in all England are the six children of the royal family. Even in the summer, when the family goes to the royal castle at Bienheim, in Scotland, there is a corner of one of the gardens set aside for nature study. Each child has a piece of land with hotbeds and garden tools of his own, where he digs and plants and sows. They are earnest, hard-working little farmers.

When the royal family is at home in London, at Buckingham Palace, the king often goes with the children to a large lake in the park, where they have a fleet of little ships which they learn to manage. King George also frequently accompanies the children on long walks and takes them to see football games. The king loves his family devotedly and they are all very affectionate and happy.

Prince John, the baby of the family, is a sturdy little fellow now almost six years old. Next comes Prince George, nine years, and Prince Henry eleven. The only daughter is Princess Mary, who is fourteen and is said to rule her brothers with a rod of iron. She is described as a fearless little lady, with a strong will of her own, and she is very fond of study. Prince Albert is fifteen and Prince Edward will be seventeen on June 23.

As heir-apparent, Prince Edward is studying very hard to prepare himself for his future duties. For two years he has been one of the best pupils at the naval school at Dartmouth. He fares as do the rest of the students, eating, playing, working just as they do. He is fond of all sports, swims like a fish, boxes and plays football. The prince is a manly young fellow and is said to have "a heart of gold." His kindness toward animals was shown one day when he said, "When I am king nobody shall cut puppies' tails." Edward, who was a great favorite with his grandfather, Edward VII, is altogether a charming young prince, handsome, full of high spirits and good humor. He is extremely popular, for "his kindness, his perfect courtesy and his unaffected way make him loved by everybody."—New York Christian Advocate.

James Whitcomb Riley, the Hoosier poet, has donated to the city lots in one of the most beautiful situations in Indianapolis, and valued at $75,000, for the purpose of the new library building soon to be erected.

Christian Advocate.

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DIRECTIONS:

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MY MISSISSIPPI HOME.

By Clara Trotter Shaw.

When oft, in sad imaginings, my thoughts swift backward turn,
And from the buried treasures of memory's funeral urn
There comes before my vision as though on canvas paint
The picture of a homestead in my Mississippi State.
It is no stately mansion with rich and tap'stried walls,
With lofty columned porches and shady spacious halls,
But just a low-roofed cottage, where through the summer's day
The flowers in the meadows with the shadows seem to play.

And I long, with childish longings, once again the woods to roam
That circled round the hillsides of my Mississippi home;
Once again to paddle barefoot in the creek or in the rills,
Or to gather hawthorn blossoms from their homes upon the hills;
Once again to scamper swiftly up the old and gnarled trees
In the ancient apple orchard just below the house's eaves;
Or to listen to the red-bird as he lilts his merry lay,
Telling us the snowy winter to the north had passed away.

Was there e'er a place so pretty as the bank down on the creek,
Where among the beech-nut branches the squirrel his playmates seek,
Where drooping may-apple blossoms hang their white and waxen heads,
Vieing in beauty with the violets in their green and leafy beds?
Can any joy e'er equal that when with our lines and hooks
We sought to coax the finny tribes from their cool and shady nooks?
Or when we tramped the hillside all covered o'er with snow
To trap our first "molly cotton-tail" and take her home "to show?"

Oh, I am homesick for the handshake of the friends of long ago,
For the welcome smile and greeting, for the lack of pomp and show,
For the old Mississippi homestead, for the river flowing near,
Where in spring or dreary winter there's ne'er a place so dear.
I have found in all my wanderings from my home so far away,
That no friends can fill the places of the ones of childhood's day;
No laugh half so hearty, no welcome half so sweet,
No hearts half so true in the people now I meet.

I know there are loving faces, that hearts beat quick and warm,
That some one feeds the robins and keeps the lambs from harm;
But who meets the homesick stranger with friendly, outstretched hand,
And bids him take new courage though in an alien land?
So, I hope that when the summons comes to take my soul to God
They'll carry me back to Mississippi to sleep beneath her sod;
That in the Resurrection morning from my quiet home below
They'll be the first to greet me, those friends of long ago.

THE METHOD OF THE HIGHER CRITICS.

By T. H. Lipscomb, B.D.

Several times of late we have noted utterances, supposed to be conservative, to the effect that the methods of the higher critics are correct and may be approved, though their conclusions are generally erroneous and untrustworthy. Our friend of the Western Methodist, we are informed, retires behind this statement as a refuge in time of trouble. Certainly it is a convenient shelter from utterances rash and indefensible, and it may appear a satisfactory middle ground between the extremes of conservatism and radicalism on either hand. But this is true only so long as the statement is allowed to rest in its learned obscurity; and when the question is further asked, as it was whispered to me recently in such a connection, "What is the method of the higher critics?" what does the statement mean? it will appear that letting the blessed sunlight of analysis in makes even this comfortable nentral ground untenable.

In fact, we are inclined to think that some of those who have accepted this position fail to distinguish between the snbjects with which the higher criticism deals—questions of authorship, date, historical setting, purpose of writing—and the method by which they proceed to a study of these subjects. It will readily be admitted, has been admitted, indeed, on all sides since the days of Archbishop Usher, that the subjects with which higher criticism deals are legitimate and proper subjects of investigation; and that information as to when a book was written, by whom, and the circumstances under which it was written, with what purpose, is an aid and a great aid to a correct interpretation of it.

Bnt to admit that the subjects are worthy and that it is well to consider them is one thing, and to approve of the method of the higher critics is quite another, if we are to be at all exact in our use of speech.

The real question, then, as to method as distinct from the snbject considered, is, How do they go about determining the authorship, date, etc., and, in points of doctrine, the meaning of the writer? Do they appeal to historical documents, archeological discoveries and inscriptions to disprove positions long held by the Church? No, for the testimony of these is against them. While the higher critics would reduce a large portion of Israelitish history up to a short time prior to the Exile to a mass of legends and uncertain traditions, modern archeological research shows that this cannot have been the case, considering the highly developed civilizations round about them and with which they were in continual contact. If the appeal of the higher critics were to newly discovered documents or writings in support of their claims they would deserve a more respectful hearing, but such is not the case.

The method by which they would upturn the accepted results of the Biblical scholarship of centuries is a purely subjective asd speculative treatment of the Holy Scriptures, in which hypothetical documents and writers are conceived, and in which each critic forms his own standard of the characteristic style of, say the First Elohist, Jehovist, and Deuteronomist authors of the Pentatench, Moses being allowed also a small share by some, and then with his self-made standards proceeds to oracularly declare just what D. J. E. or Moses could have written and did write. And so with the remainder of the Old Testament. One great critic affirms that the first part of the Book of Isaiah is a mosaic so badly put together that it has first to be broken in pieces in order that its pieces may be readjusted according to his fancy; another, commenting on the great prophecy of Daniel ix, 24-27, proposes alterations in every clause of the text but one (for none of which any external authority can be adduced); another asserts that "no Davidic Psalm is to be found in the Psalter." So, in the New Testament, a hypothetical document Q, and other documents are conceived—documents never heard of in history or seen by mortal eye—as the "sources," and then the reliability of the various portions of Matthew, Mark, Luke, and John are judged accordingly; or, on the basis of purely subjective standards of what Jesus, John, Mark, Luke would say and should say, they decide what each did say.

So the method of the higher critics is purely speculative and snbjective—it is individualism gone to seed. The method is, as we believe Bishop Candler said at the Seashore Divinity School, even worse than the widely divergent outcome; but the outcome is what we might expect from such a method, in which every man's subjective impressions becomes the standard by which he judges all things. As Bishop Mouzon showed, in regard to a critical study of Shakespeare's Henry VII., if you listen to the various critics, eliminating this and that as not Shakespeare's, you will soon conclude that Shakespeare wrote none of it, and leave the critics forever debating what he did and did not write.

The folly of the whole process can be easily illustrated by snpposing that a number of men should agree that the yardstick in common use, accepted by the common sense of men as a good and serviceable standard of measure, is antiquated and rigid, destructive to man's freedom and individuality, and that henceforth every man should make his own yardstick, and measnre all things accordingly. What a medley of discordant estimates would at once appear; and how appropriate would be the enlargement at once of hospitals for the insane! So snrely would the methods of the higher critics, applied in all departments of life, unsettle the foundations of everything and leave us in a blank chaos of donbt and wild disorder. The correctness of the Scripture narrative and its historical accuracy have been by the common sense of most accepted as deserving as much credence and even more than any other records which have come down to us. At this late date to attempt to overhaul and reconstruct them on speculative evidence is irreverence and folly.

But nowhere does the method of the higher critics show up in more arrogant and egotistical form than when it approaches the subject of Christian doctrine, and begins the task of giving ns a new theology. What is the method by which they come to such new and snper-ethical conclusions as to God and his truth? The working principle of it we remember well as stated by Dr. Newman Smyth in his so-called "Christian Ethics." He therein affirms that the first duty of man to God is to believe nothing of God which is contrary to your own inner consciousness of what God ought to be and do; even though, as he adds, you have to tear holes in your creed to behold his loveliness, and even though the devil, as of old, quotes Scripture to the contrary. In other words, your first duty toward God is not to love him, or worship him, or obey him, but to judge him, and the revelation he has given of himself in his Holy Word, by your own standards, in utter forgetfulness that he is the Creator, the Infinite in wisdom, goodness, justice, truth, and that you are the creature, finite, whose reasonable attitude is that of a learner, seeking to understand the revelation of God.

So the new theology is the speculative product of extreme individualism, where a new super-God concludes first, out of the depths of his so-called Christian consciousness, what God ought to be, do, and teach; and then proceeds to wrest the Scriptures (by eliminating much and denying the common sense meaning of more) into harmony with his opinions. Oh, a modest task indeed is this: to reform the theology of heaven concerning redeeming blood, and teach ethics toward the very throne of God, incidentally making benighted fools of all our fathers!

We oppose, then, the method of the higher critics as ardently as we oppose their conclusions, as

being, in relation to questions of authorships and dates, a speculative attempt to settle questions which are by such methods insolvable, and in dispute of the accepted evidences upon which all history rests; and as being, concerning questions of theology, a blasphemous attempt to reconstruct God and his truth concerning sin and redemption in harmony with unsanctified human ideas, and then force his Revelation into conformity thereto. As Bishop Candler finely said in a recent address: "I have no respect for your little new gods and your new theologies. They have no power. I can run them out of town any day with a pocketful of rotten apples. But the God who is the Eternal, the same yesterday, to-day, and forever, his name I revere, and his truth I would in humility seek to understand and to defend both now and ever."

And, granting that there is a God, and that he has revealed his truth to man, is it not man's plainest duty and highest wisdom to go to it humbly and seek to comprehend, not judge hy pre-conceived standards, that which is therein contained?

"O Truth is easy, and the light shines clear,
In hearts kept open, honest and sincere."

But the method of the higher critics, and the spirit in which they approach the sacred Word, is, we are convinced, "an abomination unto the Lord." From such, good Lord, deliver us.

Lexington, Miss.

THE COMMANDING POSTS OF METHODISM.

"The ministry is for the Church, not the Church for the ministry." The philosophy of that position is impregnable; and it means that we have not one syllable of ground as conferences to accept or retain a man in the ministry for his own sake—for the sake of giving him a job. The strictly business principle is, can he do the work, and is he the very best material available? When we are loyal to this point we are loyal to the higher interest of the Church; when an appeal to sympathy or policy or personal feeling would cause us to swerve from this point, it is an ad populum argument which we should trample beneath our feet, out of pure love for the interests of Zion. "But, sometimes the second best available man is good, and worthy, and called of God to preach." That may be true, but we are not called of God to offer to the church any less than the best we can find. Our contention, of course, must not be taken too literally; we do not mean that we should expect every applicant for admission to be a model, hut he must not be a doubtful case in point of intellect, piety, morals, gifts, calling, and worldly relationships. He may have many temporary or non-essential defects, for very few preachers come out of the homes of wealth and culture. It is a fact, the cause of which should be sought by our best well-to-do Methodists, that homes of luxury seldom furnish the Church any preachers. The business world and civil service get many men who are polished shafts from the beginning. The Church has many polished shafts in her service, men who are the peers of statesmen and rulers; but the record usually is that she has to make polished shafts out of them after she gets them. Our contention is that the Church ought to be sure as to the kind of stuff a man is made of before she commits herself to the task of shaping him to take a commanding position. Every position in the Methodist itinerancy is a commanding position. It is the most remarkable federation in the world. He is sure of a high position of authority and influence in some community. The appointing powers are compelled by law to see that he always has a job. It is an absurdity to suppose that such a federation as this should take on a man who is not eligible to a goodly fraction of the posts at its command or who would probably leave any of these posts in a worse condition than he found them.

There has been a cry of dearth of men for the ministry; but this should not frighten us into recklessly opening the door. We should forget all these things, and weigh carefully and with charity (toward the Church) the claims of every applicant. To deny a man a place in the itinerancy is not to dispute his call to preach, neither is it to deny him the privilege of going into the harvest field and doing his best. He may he licensed to exhort or preach as a local preacher; and it were far better to be an honored exhorter or local preacher than to be a discredited itinerant. This reminds us that if we would preach annually sermons on the call to preach, backing them with thorough preparation and much prayer, and watching among our choice young men for suitable candidates, we would largely solve this problem of a dearth of preachers without nervously raking in every applicant, regardless of intellectual fitness. The pastor is in a better position than any other man to guard the Church against this affliction; the presiding elder's position is second best, and the District Conference third.

We said regardless of intellectual fitness. This is the point most liable to be neglected. We usually are far from taking a man of doubtful piety, and we are becoming more averse to taking men of doubtful habits. Indeed, we ask a good deal, though not too much, about their basic education; but it seldom occurs to us that simpletons may know grammar, and even carry college diplomas. Probably more men with loose screws in their heads turn toward the ministry than in any other direction, proportionately, and we should for this reason watch this point. Fitness for the task is the standard by which railroad engineers and steamboat pilots are licensed. It is not a question of whose school were they educated in, but are they thoroughly balanced, and can they do the work? Do they know their business? Usually, when one applies for a position where many precious lives are to be in his hands, he is examined by alienists and tested as to his sanity. The United States Army and Navy have their standards, corresponding with the demands that will be made upon the men in service. Had they no drastic standards, they would encounter failure in every conflict, and our nation would long ago have been a hissing and a by-word among the nations. The analogy is true in all branches of the business world. We complain of a lack of success in the Church, and our lack of success and imperfect hold upon society in some quarters is indeed apparent. We can only make the best of the men of to-day, dropping, now and then, one who is clearly inefficient; but let us look out for the men of to-morrow, and they, under God, will look out for the Church of to-morrow.

J. H. P.

ST. LOUIS METHODISM.

By Rev. J. W. Worsnop.

St. Louis Methodism is vitally aggressive. A tent meeting, which ran for two weeks, including three Sundays, closed on the 16th. The average attendance was about eight hundred, except Sunday nights, when it was about fifteen hundred. The preaching, by various local pastors, was of a high order. One hundred signed cards expressing their desire to live Christian lives. Fifty of these were converted. A large number of Christians from the different churches were spiritually benefited by these meetings.

Rev. S. H. Wainright, D.D., is just finishing his quadrennium as presiding elder of the St. Louis District. Before the close of the last District Conference he and his wife were remembered hy a handsome present from the preachers as an expression of their appreciation of them.

Rev. J. W. Lee, D.D., is pastor of St. John's Church. This is the third time he has had charge of this congregation. He is an excellent writer, and according to competent critics, his book on "The Making of a Man," proves that Doctor Lee has a great mind. He is at present in England where he is visiting his son, who is a prominent banker in London.

Rev. L. E. Todd has been two years at Centenary, which is quite an historic church. Mr. Murray Carlton, a prominent business man in this city is one of his official members. It would not surprise me if in the near future Mr. Carlton does not become the Governor of the State of Missouri.

Rev. Paul Linn, D.D., came from Kansas City last October to Scrugg's Memorial. This has nearly become like Centenary, a down-town church. According to reports from his laymen, the congregations and membership have largely increased under his ministry. Dr. J. W. Vaughan, a skilful surgeon and physician and a member of the last General Conference, is the chairman of his Board of Stewards.

Rev. C. M. Hawkins, D.D., who, after a successful four year's pastorate at Cabanne, was appointed to Lafayette Park nearly two years ago. During that time he has accomplished a marvelous work. Besides being an effective evangelical preacher and a good pastor, he is an excellent writer and a very popular lecturer.

Rev. C. C. Selecman took charge of Kingdom House last October, and he and his deaconesses are doing institutional work on a scale second to none. He has held several successful evangelistic meetings for a number of churches in and out of the city.

Rev. Theo. Copeland, D.D., came from one of your New Orleans' churches four years ago last fall to St. Paul's church, where he had a successful quadrennium. Since last October he has been the preacher in charge of Cahanne, one of the best and most important churches in St. Louis. The attendance at all the means of grace has greatly increased under his ministry. Every organization is in good working order. These reports have come to me from some of his own members. I preached for him a few Sundays ago. Notwithstanding the very hot weather there was a large congregation, and I was informed that it was not as large as usual. Dr. Copeland is a fine preacher, an excellent pastor, a prolific writer, and is regarded as an all-round man of affairs. Mr. Lon V. Stephens, ex-governor of Missouri and a millionaire, is an official member of the church.

Rev. Marven T. Haw followed Dr. Copeland at St. Paul's. Brother Haw has gained the reputation of being a church builder. St. Paul's was built during his former pastorate. He was sent to Charleston where he left a beautiful new church. He was appointed to Jackson, where I myself spent four happy years, and at the end of his quadrennium he had erected another beautiful edifice.

I am closing my four years at Grand Avenue. During that time the little frame building, one of the relics of the World's Fair, has been removed, and we have now a beautiful brick church, trimmed with stone, which is admired by all who pass by it on the cars. Mr. Samuel Cupples, a wealthy and influential layman of St. John's church, has been a great friend to this new organization.

Rev. Josephus Stephen is doing well at Mount Auburn. This is his second time at this charge. He and his official members are planning an extension to the building to give them the room they greatly need.

Rev. C. C. Berry removed Oak Hill church to a more desirahle place and had the name changed to Christy Memorial. The growth of his Sunday school and congregation demonstrate the wisdom of the removal to the new location.

Rev. J. T. Martin, at Marvin Memorial Church, is the singing preacher of the district. He has had charge of the singing in a number of revival services. He is in his second year.

Dr. Barnes, ex-presiding elder of the Marshall district in the South West Missouri Conference, was transferred to Wagoner Place last fall. According to reports from his own members he is a scholar and a strong man in the pulpit. He held a protracted meeting and did his own preaching. The chairman of my board and I attended the service one rainy night, and we were surprised at the large number present.

Rev. John McCarthy, who came to us from the Congregational Church, is making a good Methodist. He followed Bro. Stephen at Shaw Avenue. On June 11th, at three o'clock in the afternoon, Bishop E. R. Hendrix dedicated this church. The Bishop preached a great sermon. It will long be remembered.

Rev. I. L. Holt, D.D., who is now traveling in Europe, is preacher in charge at University City, where we have a splendid lot for the erection in the near future of a magnificent edifice.

Rev. T. M. Finley is pastor at Carondelet. This church was organized by the late Rev. D. R. McAnally, D.D., who was well known all over the connection. He was for years before his death the editor of the St. Louis Christian Advocate.

St. Louis, Mo.

One need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to him, he enters in. He delays not.—John Tauler.

Secular News and Comment

Ponchatoula, La., has voted in favor of a tax to construct a $25,000 high school building.

* * *

The candy bill of the United States is said to have reached last year the enormous sum of $78,000,000.

* * *

The City Council of Shreveport has recently let the contract for fifteen miles of additional paving, which is to cost over half a million dollars.

* * *

Edward M. Shepard, famed as a lawyer and Democratic politician, died at his summer home at Lake George, N. Y., on July 28. He was once a candidate for the office of mayor of New York City, and was frequently considered by his party in connection with the highest honors of the State and Nation. He was regarded as a man of exceptionally brilliant intellect and worthy character.

* * *

A publishing company, capitalized at $20,000, has been organized in New Orleans for the purpose of issuing a monthly magazine in Spanish. The periodical will be named "Mercurio," and the first number, containing 44 pages, is expected to appear on August 15. The object of this enterprise is to promote the export trade of the Crescent City with Central and South American countries.

* * *

The United States now has thirty-six battleships in commission, and it is estimated that by 1915 the number will have increased to forty-six. It has been suggested that the Oregon be accorded the honor of leading the great naval parade which is expected to take place in connection with the Panama Exposition at San Francisco, and thus be made the first war vessel to pass from the Atlantic to the Pacific through the canal.

* * *

The papers report that Judge Lurton of the United States Supreme Court is going to England to study the rules of equity practiced in that country. He, Chief Justice White, and Associate Justice Vandeventer, constitute a committee appointed by our national Supreme Court to revise the rules of equity practiced in the federal courts of the United States. The writings of Charles Dickens are said to have brought about a wholesome revision of judicial procedure in Great Britain many years ago.

* * *

The value of the automobiles manufactured in the United States in the year 1909 was $165,000,000. That of the ships built during the same year was $75,000,000; of locomotives about $27,000,000; of carriages and wagons $121,000,000; of bicycles $31,000,000; of typewriters $7,000,000. In the decade from 1899 to 1909, the automobile business increased in this country over 4,000 per cent. From the way such machines are finding their way into popular favor, the "horseless age" may be much nearer at hand than many are disposed to think.

* * *

A slot machine for selling newspapers has been devised in New York. A penny is dropped into a receptacle, a crank is turned, and out comes a paper nicely folded. Three of these contrivances are now in operation, and they are reported to be working nicely. If they stand the test well, it is likely that they will be set up in all the cities and that the newsboys will find their jobs in jeopardy. Many tasks formerly laboriously performed by hand are now quickly discharged by means of mechanical devices. More and more the forces of nature are being harnessed and made to lighten the burdens of mankind.

* * *

Tennessee is to have a juvenile prison reformatory. It is stated that architects have been selected and that the construction of the buildings will be begun at an early date. Governor Hooper is expected to visit institutions of this kind in other States with a view to profiting by their experience in carrying forward this work. It is to be hoped that every commonwealth in the Union will provide similar facilities for trying to reclaim youthful criminals. To confine them in company with those who are confirmed in vicious habits is a course of administration that is justly censurable. Indeed, it is well nigh unpardonable.

* * *

The high cost of living is no myth. An investigation by the Bureau of Labor of the prices of 247 commodities during 1910 shows that wholesale prices in that year were 4 per cent higher than in 1909 and 1.6 per cent above the average of 1907, which was the year of highest prices since 1890. In view of the Canadian reciprocity discussion, an interesting item in the bureau reports shows that the wholesale price of farm products was 7.5 per cent higher in 1910 than in 1909. Prices of lumber and building materials increased 10.7 per cent, farm products 7.5 per cent, drugs 4.1 per cent, foodstuffs 3.2 per cent, clothing 7 per cent, and the miscellaneous group of commodities 5.7 per cent. House furnishing decreased 1.6 per cent. Some extraordinary variations were recorded during 1910. Potatoes increased 300 per cent, eggs 90 per cent, coffee 60 per cent, and mess beef 35 per cent.

* * *

New Orleans is claimed to be the largest manufacturing center of tropical clothing in the United States. Those engaged in this business here are declared to be unequaled in making linen and pongee suits and other kinds of light apparel. The city's trade in such goods is affirmed to be rapidly expanding. The imports of New Orleans for the fiscal year ending June 30 reached the sum of $66,722,395, a gain over the preceding year of more than $13,000,000. Within the past six years the trade with foreign countries has doubled. The commodities chiefly imported are coffee, sugar, molasses, fruits and nuts, creosote, jute bagging, and sisal grass which comes from Yucatan.

* * *

The New York Christian Advocate observes that Mayor Gaynor of that city is a great letter writer. His correspondence is conducted with good taste and a felicity of expression that is remarkable. He is also a brilliant converser, who is seemingly always able to lay hold of an apt and telling phrase. We are considerably inclined to favor Mr. Gaynor for the presidential nomination on the Democratic ticket. At one time, we preferred Governor Woodrow Wilson, but we think he is showing an undue desire to be nominated and that he is exhibiting rather too much demagogism. His sudden conversion to the initiative and referendum is by no means reassuring. Moreover, his public addresses have appeared to us to be commonplace and lacking in originality and force. We think that the president of the United States ought to be a really great man.

* * *

The points at issue in the Moroccan question, which for some days has been attracting world-wide attention and which yet lacks much of being settled, are briefly stated by the New York Independent as follows: "The series of conversations intended to settle the status and future of Morocco was begun in Berlin on July 9 between the French Ambassador, M. Jules Cambon, and the German Secretary of State for Foreign Affairs, Herr von Kiderlen-Waechter. Nothing concerning their tenor is officially given out to the public, so the accounts of the progress of the negotiations published in the newspapers are largely speculative. It is said that Germany has made a demand for compensation on an astonishingly liberal scale for relinquishing its claim upon Agadir and other Moroccan territory—nothing less than the cession of the coast of French Kongo as far back as the Sanga River, with the contingent reversion of France over the Kongo State. This would cut off the French possessions from the sea and open the way for an extension of German Kamerun over a large part of central Africa. This demand is regarded as preposterous in England as well as in France, and has revived English sympathy for France, which hitherto has been noticeably less cordial than it was in 1906, when the two countries were prepared to stand together against Germany, even in the event of war."

HOLDS A DIFFERENT VIEW.

Dear Brother Meek: I noticed an editorial in your valuable paper of June 15, on "The Effect of Sin," in which Mr. Nabors is quoted as saying that "even in heaven there will be the vengeance of regret in the midst of our happiness." This seems to me to be a contradiction of terms, and is so foreign to my idea of heaven, that I feel like saying something on the subject, if you will please pardon me, for I am not a scholar and my remarks may be somewhat scattering.

I think if we are saved at all, our salvation will be a perfect salvation. God's work is perfect, but if we carry our regrets to heaven with us, it seems to me our salvation would be far from being perfect. To doubt our unalloyed happiness in heaven would be to doubt God's power to obliterate our regrets, as well as our sins. The precious blood of Christ cleanseth us from all sin. (I. John i, 7). There is no remembrance of former things (Eccle. i, 11.) Read Col. iii, 9; "Seeing ye have put off the old man with his deeds," etc. In putting off the old man, with his deeds, we become new creatures in Christ Jesus, and I do not think the new creature will be responsible for the deeds of the old man. It does not yet appear what we shall be, but we know that we shall be like him when he appears, that is Christ (I John iii, 2). Now, if we shall be like Christ, we will have no regrets to worry over in heaven. Christ is satisfied—he has done the will of his Father and redeemed the world. I shall be satisfied when I awake in thy likeness. (Ps. xvii, 15). If we are satisfied in heaven, I do not think we will have any regrets. The dead shall be raised incorruptible and we shall be changed (I. Cor. xv, 52-53.) Changed from mortality to immortality. If we shall be immortal, we surely will have no regrets in heaven.

Our regrets affect our peace and happiness very seriously in this life, and if it is true that we will carry them to heaven with us, I suppose that they will not disturb any less there. In fact, I think heaven will so far exceed the present world that the saints there will never refer to earth any more. If it were possible for those in heaven to worry over their sins while on earth their happiness would not be complete and then they might remember that some of their loved ones and friends were lost, which would interfere very seriously with their happiness. I do not think that David will ever remember that he had Uriah killed, or that the thief that Christ saved on the cross will ever remember that he was a thief, or that Paul will remember that he persecuted the Christians, or that Peter will ever remember that he denied his Lord. I do not suppose there ever was (or ever will be) a human being that inhabited this earth, Christ excepted, who has arrived at the age of accountability, without something to regret either in word, thought or action, and if they all carry their regrets to heaven, how can they have the fullest peace? I do not believe that God would suffer anything to enter heaven that would have the least tendency to mar the happiness of his saints.

Of course, infants and children that die before they arrive at the age of accountability will have no regrets to worry over in the Father's house. Then there would be a difference between the saints in heaven. Some would have regrets and some would not have any. It seems improbable to me that the saints there will be different except in their capacities for enjoyment. Some, I think, will be able to enjoy more than others, but the cups of joy of all will all be full. There may be some small, some medium, and some large size cups, but they will all be full to the brim.

I am not seeking an argument, but information, and hope the writer will say something more on the subject.

E. STUART.

IN MEMORIAM.

Martha Susan Ellis, wife of Rev. R. A. Ellis, and daughter of Rev. J. E. and Mrs. Jane Hudgins, was born Jan. 10, 1844, ant left us for the good world on the morning of July 12, 1911, at 7:30 o'clock. She professed religion and joined the Church at the age of nine. Nearly thirty-eight years ago she married Rev. R. A. Ellis, and in North Mississippi and North Texas, she toiled and practiced self-denial as a loyal, faithful Methodist preacher's wife. Before the days of her great physical affliction, she was a successful Sunday school teacher and a faithful worker in the Ladies' Aid and Woman's Missionary Societies of the Church. No itinerant preacher ever had a more devoted or loyal helpmeet than she was. No hardship ever extracted a complaint from her lips, and no dark shadow ever drove out the brightness of her heart.

She was an altruist of a pronounced type—a self-forgetful mother who gave her time to the God-given task of training her children. The place where she lived was home to her husband, her children and her friends. Always bright and cheery, always ready to say a kind word of everybody, she never cherished ill-will or hatred or pride, or selfishness. She was my neighbor twenty years ago, and I shall never forget her. For several years she has been a constant sufferer, but no complaint or murmur of resentment passed her lips. Twenty years ago, her only daughter "passed to the other side," and when she drew near the end she was asked if she felt that she would soon be with Alice. She replied, "Yes, yes, and it will be a happy, happy meeting." She knew she was going, and she has gone to live with God. To her husband and two noble sons, who now live at Yazoo City, Miss., I offer my deepest sympathies.

T. W. LEWIS.

Memphis, Tenn.

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Church News

Dr. Wilbur Chapman has been engaged to do evangelistic work in Ireland next October.

* * *

Along with Bishops Vincent, Thoburn, and Berry, Bishop Hoss was complimented with a great reception at Chautauqua, New York, a few days ago.

* * *

Bishop E. H. Hughes of the Methodist Episcopal Church has been invited to conduct the chapel exercises of Harvard University, April 22-27, and to preach on April 28, 1912.

* * *

The law against promiscuous drinking cups in St. Louis has been construed as applying also to the cups used in administering the communion in the churches, and individual cups in celebrating the Sacrament will hereafter be a necessity.

* * *

Rev. George McLuckie, of Yarmouth, England, was recently chosen to become Dr. Jowett's successor at the Carr's Lane Church, Birmingham, but declined in a letter remarkable for the humility which it evinced. Those having the task in charge do not seem to find it easy to procure a pastor for this historic congregation.

* * *

Bishop Luther B. Wilson and Bishop Hartzell, who have been looking after the missionary work of the Methodist Episcopal Church in Africa, arrived in England a few days since. Bishop Wilson will tarry for a time with Mrs. Wilson and his daughter who are on a visit to England, but Bishop Hartzell sailed for the United States on July 22 and was expected to reach New York on the 30th ult.

* * *

According to the New York Christian Advocate, only one Methodist—Mr. George Toulmin, of Preston, a journalist and a member of Parliament, since 1902—was remembered by King George when upon the occasion of his coronation he showered honors upon "celebrities and less." It is to be hoped that the followers of Wesley will fare better when the King of the universe shall come in his glory to reward the faithful on the last great day.

* * *

The Rev. F. B. Meyer has expressed a desire that, in spite of the Doctorate of Divinity conferred upon him by MacMaster University, that he shall be known as "Mr." Meyer. Ten years ago Temple University, Philadelphia, made Mr. Meyer a Doctor of Divinity, but he has never used the title, nor does he wish to do so with the MacMaster degree. "It is a very great honor," he says, "but I very much dislike any title that would remove me from my ordinary fellows. Let me be a man among men. I do not pretend to be a great scholar, and I want to retain my simplicity. Still, I greatly appreciate the honor MacMaster has conferred upon me."—Western Christian Advocate.

* * *

The Alumni Association of Emory College, has published a register of the occupations of all of the graduates of this institution, and gives the following statistics: "Educators, 191; ministers, 168; lawyers, 165; mercantile business, 157; physicians, 89; farmers, 53; banking business, 37; insurance 28; United States government service, 22; journalists, 16; railroad business, 11; real estate, 11; county officers, 9; publishers, 9; dentists, 9; civil engineers, 4; architects, 4; unclassified, 96. Total number living, 1,079." The total number of graduates since the establishment of the school is 1,601.—Florida Christian Advocate.

* * *

Doctor Dixon, recently of Chicago, but now of the Metropolitan Temple, London, is attracting considerable attention over there by his unique methods which some one describes as "foot-lights ministry." The British critic was not particularly pleased, evidently, with the sermon he happened to hear. He says: "The argument was less memorable than the illustrations. They were in overflowing abundance, one or two of them powerful, but many quite trifling and banal. The freshest passage in the sermon was the preacher's naive confession that if he were not a preacher of the gospel he would like to be a money-maker. This was typically American and very refreshing in its honesty—especially as Doctor Dixon told the story of John Wesley's advice in a sermon—to 'make all you can.'"—Western Christian Advocate.

G. CAMPBELL MORGAN'S NEW VENTURE.

The Rev. G. Campbell Morgan, of London, well known in this country, who will come to America this autumn for a series of evangelistic and Bible conferences in a dozen principal cities, has founded in England a Summer Conference on Northfield lines, and has established a Bible Study Movement of national scope. Quitting America seven years ago, Mr. Morgan took up work at Westminster Chapel, which is located in the West End, but which was, at the time Mr. Morgan went there, an almost hopeless proposition. Little remained but a great building.

Mr. Morgan has transformed conditions, until now Westminster Chapel is the centre of a great congregational life. So vast is it that the need of larger facilities is apparent, and steps are under consideration to secure them. The new national work is that of sending into other cities of the kingdom Bible teachers of the first rank, Mr. Morgan going himself as much as his London work permits. In summer the new conference, held at Mundesley in Norfolk, and coming to be known as the Mundesley Conference, is the centre of the Bible work. Mundesley is Mr. Morgan's summer home, and like Dwight L. Moody, he turned his acres into a summer headquarters for Bible and missionary instruction.

Now it is proposed, so reports from Mundesley and London just to hand indicate, to perfect what will be, in effect, a college whose faculty has headquarters at Westminster and Mundesley, but whose work is the training of leaders in Bible and evangelistic work in many cities of England. It is said to be Mr. Morgan's ambition to leave, as his life's benefaction, this Bible college in permanent form, having a home in the historic Westminster section of London. Mr. Morgan's tour in the United States will begin in October.

A VISIT TO ENTERPRISE, MISS.

By Rev. H. P. Lewis, Sr.

Well, I am in Enterprise. Haven't been here since October, 1863. When I was here last, paroled soldiers were camped near here, just one mile below town, waiting to be exchanged. Most, if not all, of them were captured at Vicksburg and Port Hudson. Some of them had had almost war enough. Others got enough before the war ended.

What a cruel thing war is! And yet, nation will go to war with nation. The first war we read of was in heaven (Rev. xii, 7-9), when the devil lost his job and was cast out of heaven. It was not long after Adam and Eve were put in the Garden of Eden before the "Old Dragon and Satan" began to show himself the enemy of God and all good.

Sin entered into the world, and death by sin; and sin and death have reigned more or less from that day till this. But for sin, there would be no war and bloodshed.

It is not often a man loses his job by doing his duty. Yet it is sometimes the case. Brother Anding, a Baptist preacher, lost his job in a little town on the I. C. R. R., by preaching a plain, earnest sermon against Sabbath desecration. Brother Anding was right; yet he lost his job. If all our preachers would preach as they might and ought against Sabbath desecration and all other sins, quite likely many others would have to move oftener than they do.

Too many "sugar-coated" sermons are being preached in our day for the spiritual good of the Church. It is seldom one hears a sermon now calculated to make one feel as David did when Nathan stood before him, looking him squarely in the face, and, pointing at him perhaps with his right forefinger, said in unmistakable terms, "Thou art the man" (II. Sam. xii, 7). The first words David said after the sermon were, "I have sinned against the Lord." Read Ps. 51 and see what effect the sermon produced. We need more such preachers as Nathan, Elijah and John the Baptist.

A rich man was dying. He sent for his pastor, desiring him to read and pray. The bewildered preacher opened his Bible and began to read about the rich man lifting up his eyes in hell, etc. The dying man stopped him saying, "You never read that to me before." The preacher saw his blunder, turned hastily to another place and began to read, "Go to now ye rich men, weep and howl for your miseries that shall come upon you, etc." The dying man stopped him again. The unfaithful pastor was very much confused, and ought to have been.

If all men who claim to be called of God to preach were truly men of God, filled with the Holy Ghost, and would, when necessary, preach like Nathan, Elijah and John the Baptist, we would have fewer wars, less corruption in politics and more of the spirit of forgiveness among nations and individuals. War and vile, corrupt politics are two things to be dreaded.

Well, I was here, as stated above, visiting soldiers in camp. While here I heard Dr. Wm. F. Camp, then a member of our Conference and missionary in the army, preach to the soldiers in the Methodist Church. The old church is still standing, though no longer in use. Our people now have a beautiful church, well furnished, near where the old church stands. I enjoyed preaching in the new church to a good congregation morning and evening on July 9. I presume I was the only one present that heard Dr. Camp on the occasion alluded to above.

An amusing thing occurred at our expense, as we, Brothers Mounger, Jones and I rode into the camp. We were riding along leisurely, wearing high top silk hats called beavers, when some one called out, "Come down out of those camp kettles!" Another said a little louder, "Come down out of those camp kettles, I say!" Then a third said, "Come down out of those camp kettles. I know you are in there, for I see your legs sticking out." We three moved quietly on without saying a word. But I haven't owned a high top beaver hat since. Never expect to.

Enterprise is a nice town—good people live here. But Enterprise lost an "opportunity" when she failed to offer inducements to the Queen and Crescent Railroad to come this way. Lost opportunities are something to think about.

The preacher here, Rev. B. W. Lewis, my eldest preacher-boy, has his work well in hand. He has a good hold on his people. He loves them and they love him. No good reason why he should not succeed well.

I preached at Stonewall the 16th of July. It rained nearly all day, hence the congregation was small. They have a fine Sunday school and church at Stonewall. A Brother Gilmore is superintendent, and a good one. He is a nephew of our precious brother, George M. Gilmore, late of our Conference. Brother Geo. Gilmore died in 1884. He was one preacher nearly everybody loved. Stonewall is only three miles from Enterprise. It is a beautiful, well kept town; and has a lot of moving, hustling people in it. The good people gave me money enough to defray my expenses home. I met Mr. Wadell, archbishop of Mississippi. His home is in Meridian. He told me he knew most of my preacher-boys. I am soon to go to Summit to preach for Brother Guice, then later I go to Raymond to preach, while the pastor, Rev. W. A. Terry, helps in a meeting at Plain, on the Florence charge. I am ready and willing to help my young brethren when and where I can. God bless our young preachers, and make them a power for good in the land!

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"To say that I enjoyed reading 'Modes of the Heavenly Life,' is to express my appreciation but mildly. I read it the first time at one sitting and was strengthened in faith and hope. I have read it through again and some of it the third time. My estimate has grown with each reading. It cannot fail to inspire higher aspirations in any one who will read it. I hope it will have a large circulation, and I commend it most heartily to all seekers after the truth concerning the office and work of the Holy Ghost." R. W. Tucker, Presiding elder, Ruston District.

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THE HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference closed its session at Richton July 14. It will be held in memory a long time by each one that attended it. The most pleasant feature about it was the open armed hospitality with which the Conference was entertained. Richton has a great future before it; we were glad to find its citizenship so progressive. Brother R. P. Fikes, our host, was untiring in his efforts to please and make us all feel at home. The whole Conference is due him thanks.

One of the most encouraging things was that one day every preacher but one was in attendance, who was away in a revival and so could not attend. The laymen for the first time since I have been attending District Conferences took a very active part in the proceedings of the Conference. I think this is one of the best indications of the growth of the Laymen's Movement.

Every session and every service was spiritual to the core. It was evident by the reports of the preachers that the revival spirit of the district was at high tide—a large number of conversions being reported. Some of the brethren reported that they were having conversions at nearly every service.

It was a source of relief to the Conference that the Board of Arbitration had come to a settlement, and the loyalty of the brethren to the ruling of the Church was sweet to look upon.

The preaching was done by Luke E. Alford, H. L. Norton, A. F. Watkins, M. L. Burton, I. W. Cooper, Geo. H. Thompson and Geo. Galloway. It was like a camp meeting and every one thoroughly enjoyed it. I think Dr. Watkins' sermon should be especially mentioned, for it was on the Sacrament of the Lord's Supper, showing the Methodist view of it. At the close of his sermon the Sacrament was administered to a very large number of communicants. Dr. Cooper's sermon was one long to be remembered by all, a regular old time Methodist revival sermon, on Conscience. Every sermon was good and every one should be mentioned; no one could listen to the preaching of the brethren without feeling proud that they were members of the Methodist Church.

Revs. Robert Shelby, G. W. Bachman, W. J. Dawson, Geo. Galloway, visiting brethren, presented the work of education, publishing interests, church extension and missions.

Mrs. A. F. Watkins and Mrs. Geo. H. Thompson presented the work of the Woman's Foreign Missionary Society. They made quite a favorable impression upon the Conference. They secured a scholarship in Whitworth College for a girl preparing for the foreign mission work, Dr. Cooper giving half, the rest to be raised.

Rev. W. M. Williams, in his own way, presented the cause of the Orphanage. He was anxious to send a girl off to college and said he was trusting to God to open the way, and was getting her ready to go. When he finished Dr. Cooper told him to send her to him and he would take care of her.

The reports of the various committees were very fine. Their information was more definite than usual, making them much more interesting and useful.

Mr. H. T. McGehee was elected Lay Leader for the district.

Thanks were due to the emciency of our presiding elder, Rev. M. B. Sharbrough, for the harmony and thoroughness of the work. His opening talk to the Conference will be long remembered. It is needless to say that the whole Conference loves him.

JOHN C. CHAMBERS, Secretary.

RESOLUTIONS.

Whereas, our brother, M. H. Moore, has recently been called from his labors among us to his reward in the heavenly kingdom; therefore be it resolved, That in his death we have lost a brother beloved; that while we submit humbly to the providence of our Father, we realize a deep sense of bereavement. That we do hereby express our high appreciation of Brother M. H. Moore as a man of highest integrity—conscientious and faithful as a man and minister of the gospel of our Lord; that we deeply sympathize with Sister Moore and her children in their sore bereavement, and pray the blessings of our Father upon them; that our secretary be instructed to spread these resolutions upon the minutes and communicate same to Sister Moore.

Signed: H. J. Moore, M. L. White, J. C. Chambers.

We your committee on resolutions, having referred to us the subject of religious literature, beg to offer the following:

We are glad to note that many of the brethren have reported new subscriptions to the New Orleans Christian Advocate; but there are many of our people who do not read this or any religious paper. We would commend this Advocate to all our people and urge the more general circulation of the same. We are sorry that the editor, Rev. R. A. Meek, was not permitted to visit our Conference on account of sickness, as we would have greatly appreciated a visit from him.

We recognize the Missionary Voice as an important agent in disseminating information on the all-important subject of missionary work, and urge that it be put into the homes of our people.

The Christian Advocate, published at Nashville, Tenn., is the general organ of our Church and is worthy of a place in the homes of all our people. Dr. Ivy is giving us a most excellent paper.

We are glad to notice the presence of our colporter, Brother Bachman, in the interest of the Publishing House. We heartily commend him and his work to all our people.

Respectfully submitted, H. J. Moore, J. C. Chambers.

Whereas, the Bishops have called the Church to a forward movement of evangelistic work throughout the Church, and whereas the key to the situation is the preacher-in-charge, and that his efforts are greatly increased by the piety of his people, be it therefore resolved,

That we, the preachers of the Hattiesburg District Conference, pledge ourselves to a zealous, wholehearted, consecrated personal work with our people, finding out their spiritual condition and praying with and for them in their homes.

Respectfully submitted, J. C. Chambers, H. J. Moore, M. B. Sharbrough.

Resolved, That it is the sense of the Hattiesburg District Conference that we ask our Book Committee and Publishing House at Nashville, Tenn., to take some steps toward printing for free distribution tracts with reference to the fundamental doctrines of our Church, also tracts on Communion, Baptism, and all disputed points. M. L. White, J. L. Neil.

In view of the above resolution, your committee on Resolutions beg to offer the following:

Resolved, That Dr. A. F. Watkins be appointed to take up this matter with the publishing agents and report to the next District Conference. H. J. Moore, J. C. Chambers.

THE LAFAYETTE DISTRICT EPWORTH LEAGUE CONFERENCE.

In spite of the inclement weather that had prevailed in this part of the State for two weeks or more, the Leagues of the Lafayette district have just held a most successful two days' conference, July 8-10, at Franklin, La. Taking into consideration the youth of this organization, the representation was fine, there being nineteen visiting Leaguers. The program was carried out almost exactly as planned, only one or two slight changes being made necessary by the failure of the speakers to arrive.

On Saturday evening the Conference assembled and opening exercises were held as follows: Invocation, Rev. C. C. Weir; Address of Welcome, Miss Kathleen O'Niell; Response, Mr. James Wall; President's Message, Mr. J. A. Stockwell. After these exercises, a reception was given the visitors by the Franklin League, at which every one got acquainted and a pleasant evening was spent.

The sermon Sunday morning was preached by Rev. P. O. Lowrey, of Mansfield, who has been known for many years as a stanch friend of the League cause in Louisiana. In the afternoon a model Junior League meeting was conducted. In the evening a Senior Devotional Meeting was led by Miss Cora Alpha, of Franklin. Mr. Seaman Mayo's talk, Sunday night, on "The Boy Scout Movement", was indeed a splendid one. Mr. Mayo has a flourishing company of scouts in charge, and is thoroughly familiar with the object and workings of this remarkable organization; moreover, his whole heart is in it, which accounts for the instant and careful attention with which his words were received. Following Mr. Mayo's talk, Rev. H. W. Jamieson, the State League President, gave a brief but very interesting review of the history of the Louisiana State League, and told something of the work that the lately reorganized State League is doing. The program committee was fortunate in securing the presence of Mr. Jamieson at this meeting, for there is hardly a Leaguer in the State who is more familiar with the subject.

Monday was the busy day of the conference, and almost every minute of the time was occupied with round table discussions of the four departments and the League covenants, and a discussion, led by Mr. Lowrey, of some of the practical workings, or "machinery," of local chapters. All of these things were of very great interest, and no doubt each Leaguer will be better equipped for service for having heard them.

A subject near to the hearts of all south Louisianians, that of the French Mission Work, was ably handled by Bro. Martin Hebert. No one is more qualified than he to speak on this theme. Mr. Hebert told of the labors of himself and his fellow-missionaries, and some of their triumphs and some of their difficulties. This talk touched a responsive chord, and when Mr. Hebert had finished a discussion immediately arose as to what the Leagues in Lafayette District could do to help him in this great work. The result of this discussion was that enough money was pledged by different Leagues to enable Mr. Hebert to buy a tent that he has long felt the need of, as a place to hold preaching services.

The visiting Leaguers were given a most delightful launch ride Monday afternoon on the beautiful and historic river Teche. For this excursion, and for the open-hearted cordiality and hospitality of the people of Franklin, those fortunate enough to have been among the visitors will ever be grateful, and will always carry a pleasant memory of their visit to that beautiful little city.

As a final number Monday evening, Rev. C. C. Weir gave a most encouraging address on "The League from the Pastor's Point of View." Would that more of our pastors could gain Mr. Weir's point of view.

Now for a summary of the main things accomplished at this session of conference: The organization of a Junior League at Franklin; the election of a delegate to represent Lafayette District at the Seashore Assembly; ten dollars pledged toward the salary of a Junior League Secretary for the M. E. Church, South; money enough pledged to secure Mr. Hebert's tent, and the "Cuba Special" movement (which means the undertaking by the Leagues of Southern Methodism of the responsibility of financing the entire Cuba mission field), endorsed by this body and recommended to the local Leagues. The conference will be held next year at Lake Arthur.

EVELYN R. PRICE, District Secretary.

WORLD METHODIST CONFERENCE PLANS.

Committees have just concluded the program and other details of the Methodist Ecumenical Conference which is to meet in Toronto next October. Unlike the recent Baptist Alliance, world Methodists will bring together a representative body, designed to fix policies for Methodism in every country, and then to return to their homes and officially to carry such policies into effect.

The program will afford surveys of world Methodism during the past ten years, or since the late Ecumenical Conference, and will then present Methodism in the Church universal, its foreign missionary work, its theological heritage, permanent results of Bible criticism, and methods in Bible study. Live questions will be presented in the relations of the Church to modern thought, to the household, the child, young people, men and women. The temperance question, training for the ministry, Methodist literature, Christian unity and peace, will conclude the program.

The two Sundays covered, October 8 and 15, will for the first time be included in the program. Preachers will be provided for the Toronto churches, the religious aspects of commerce and industry, and observance of Sunday being two of the themes. Former Vice-President Fairbanks of Indiana and Arthur Henderson, M. P., a labor leader and Methodist layman of England, will speak on labor questions, and the Hon. Walter Runciman, a member of the British cabinet, will talk on "International Relations," bringing out, it is expected, the part and place of the churches in the ending of war.

Ecumenical Conferences have the plan of electing four secretaries, the head one to be named by the Methodists of the country in which the ecumenical session is held. Canada has waived its rights and Dr. Henry K. Carroll, the well known American Methodist layman, prominent in United States census and Methodist missionary work, has been chosen for secretary of the Toronto meeting. It is reckoned that three to four thousand Methodists will attend, including local Conference members, and these will represent almost every country and Methodists to the number of many millions.—Church News Association.

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It was the beaver that showed us the possibilities of building under water, regularity in building; the birds are the oldest masters of basket-work; they, too, have furnished every inventor who has attempted to design a flying-machine with his basic principle; the spiders have taught us the art of weaving and suspending a net.

Man learned how to construct ships from the fish; how to dig holes from the badger, and the frogs gave him his first swimming lessons.—Humane Advocate.

THERE'S ANOTHER SIDE.

"There's another side," said the minister's wife softly.

"How do you know?" asked the visitor who had told the discreditable little tale, strictly in confidence, as she had herself learned it in the bosom of the Wednesday afternoon sewing circle. The minister's wife had not been present, and it was only right that she should be put right about this family of newcomers in the parish. "Some things had come to the ears of the sewing circle that were not—well—not exactly——"

"There's another side!" repeated the minister's wife, not so softly this time. In fact, there was a noticeable little ring of indignation in her tone, which died out in a sort of wondering pity as she noticed the challenging look of her caller. "You're glad there is another side, aren't you? Why, of course you are! And, you see, I know all about it!"

"You weren't at the meeting!" said the other, stiffly. "If you had been, you——"

"No, I was there—at the house! And I saw—I saw—O, Mrs. Babbitt! if you could have seen what I saw!"

"I saw, too—with my own eyes! That daughter of their's is an opium——"

"She isn't their daughter—not any relation; not even a friend or a friend's daughter; just a poor girl who has been sick so long and so terribly that the doctors themselves had made her a victim of the opium habit. And they have undertaken to try and cure her. They have given up their home—their very lives—to it. They don't say a word about it. I just found it out—with the help of the doctor."

The visitor rose suddenly—almost unceremoniously. For a moment the hostess looked troubled and aghast. Had she spoken too sharply, discourteously, even? Her mind fled back over the interview as she faltered:

"You are not going yet! You,—O you aren't offended at anything I've said?"

"Yes, I'm going. Offended—I? I'm going round to see all our ladies, every single one of them!"

"And tell them——"

The minister's wife held her breath for the answer. One may be very bold, but it sometimes means a great deal to offend "the ladies."

"And tell them," said the caller, gathering her wraps about her, "that beautiful 'other side'!"

"O!" breathed the minister's wife, gratefully. "And tell them, won't you, that there always is another side—always—always! And it is our Christian business to try and find it."—Zion's Herald.

THE LAME BOY.

He was little. He was lame. He was only six years old. His mother was a poor washerwoman, and they lived in a tiny room on a narrow street of a great city.

All day long he sat in his high chair, looking down into the narrow street. He could see, by leaning forward, a bit of blue sky over the tall warehouse opposite. Sometimes a white cloud would drift across the blue. Sometimes it was all dull grey.

But the street was more interesting. There were people down there. In the early morning men and women were hurrying to their work. Later the children came out and played on the sidewalk, and in the gutters. Sometimes they danced and sang, but often they were quarrelsome. In the spring came the hand-organ man, and then everybody seemed happy.

The boy's sad little face looked out all day long. Only when he saw his mother coming did he smile and wave his hand.

"I wish I could help you, mother," he said one night. "You work so hard, and I can't do anything for you."

"Oh, but you do!" she cried, quickly. "It helps me to see your face smiling down at me from the window. It helps me to have you wave your hand. It makes my work lighter all day to think you will be there waving to me when I go home."

"Then I'll wave harder," said the little fellow.

And the next night a tired workman, seeing the mother look up and answer the signal, looked up, too. Such a little pinched face as he saw at the high window, but how cheery the smile was! The man laughed to himself and waved his cap, and the boy, a little shyly, returned the greeting.

So it went. The next evening the workman nudged his comrade to look up at the "poor little chap sitting, so patient, at the window," and again the gay smile shone out as two caps waved in the air below him.

Days came and passed, and the boy had more friends. Men and women went out of their way to send a greeting to him. Life didn't seem quite so hard to them when they thought how dreary it must be for him. Sometimes a flower found its way to him, or an orange or a colored picture. The children stopped quarreling when they saw him watching them, and played games to amuse him. It pleased them to see how eager he was to share in their good times.

"Tell the lad we couldn't get on without him," said one of the weary laborers to the mother one night. "'Tis a great thing to have a brave heart. It makes us all brave, too. Tell him that."

And you may be sure she did.—From "First Book of Religion," by Mrs. Charles A. Lane.

THE LAND OF A HUNDRED REVOLUTIONS.

During the last six months we have turned our attention to the Mexican Republic, where armed hostilities have been in constant operation, and it was only a day or two ago we learned that Federal and Rebel leaders had agreed to terms of peace.

We were reminded of a daughter of the American Revolution who, with pardonable pride, spoke to a lady of Mexican origin of the military glory of an ancestor.

"So you are a Daughter of the American Revolution?" "Yes."

"I, dear madam, am the daughter of a hundred revolutions," she exclaimed.

This takes us back to our story.

Very few people know Philadelphia contains the tomb of the first Empress of Mexico, crowned as a result of the first tremor of revolt felt in Mexico against Spain.

Within the busy mart of industrial life, right in the shopping district, where hurried footsteps pass daily within a few feet of her tomb, lies Anna Marie De Yturbide, wife of the "Liberator," Augustin De Yturbide, the fame of whose deeds, although now almost forgotten, once filled the world.

When you visit the "City of Brotherly Love," of course you will go to Mr. John Wanamaker's store. Opposite the Thirteenth street side, is the small churchyard of St. John the Evangelist. Only a flat stone covers the vault where the body reposes; there is no inscription to distinguish this tomb of royalty from many around it save the name carved on the slab, but few know she rests here, and yet her life and that of her husband is closely interwoven with the stormy history of Mexico.

The annals of that turbulent country shows no more striking example of chivalrous conduct than that of Augustin De Yturbide, who rose from a colonelcy in the army to Emperor of Mexico. He was crowned in the Cathedral at Mexico City, July 21st, 1822, as Augustin I. You know that little proverb, "Uneasy lies the head whereon lies the crown." The high estate of the Emperor and Empress was destined to be a short one. All historians agree the execution of this brave man is one of the darkest blots on the escutheon of Mexico. Arrested on a false charge of treachery, he was sentenced to be shot.

The Empress and her two little children saw him for the last time as he was led out to be executed. Horror stricken at the tragedy that had come into her life, the Empress fled to Philadelphia and lived there in absolute seclusion until she died, March 21st, 1861.

She lived, however, to see justice done the memory of her dear husband. On his tomb the Mexicans have inscribed "Liberator;" his birthday is observed as a national holiday. They further tried to repair the wrong done the Empress by bestowing upon her a pension of eight thousand dollars per year, but all this could not wipe from the mind of the Empress the grief and shock she suffered when she saw her husband led away from her side, to be shot down as a common traitor, and she never returned to her old home, the scene of her former glory.

We cannot make reparation to the dead; neither can we wipe away the bitter memories of wrongs inflicted in ignorance. Let us be very careful before we condemn anyone. The small voice may be a meretricious voice, and not the voice of God, unless it whispers words of love and faith and charity for those about us.

By and by, do go to the tomb of the only Empress buried in America when you are in Philadelphia.—The Weekly Witness.

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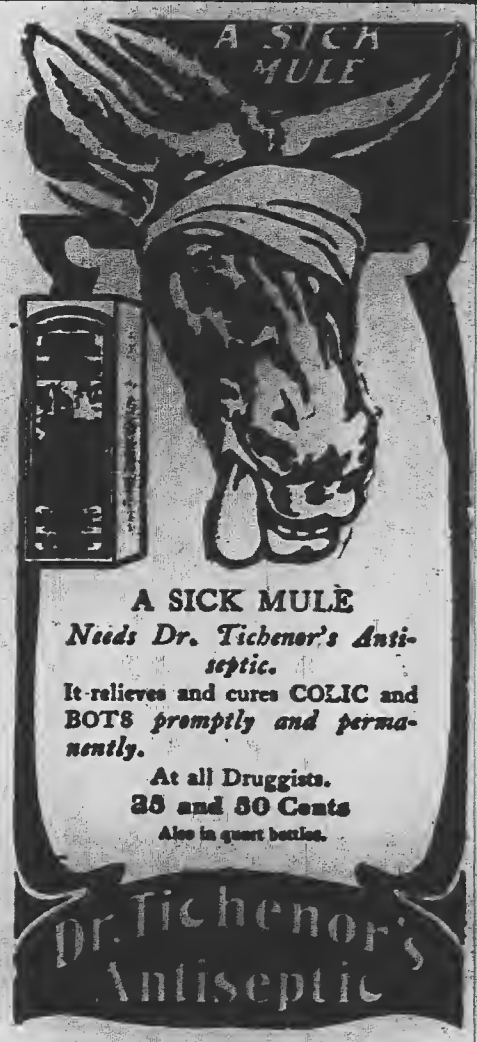

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Editorial.

THE NEED OF EARNEST WORK.

Never has there been worthy achievement without labor. Excellence in any kind of work can be acquired only at the cost of intelligent effort. Not even poets and orators are born. To be sure, they are dowered with gifts which are capable of being developed, but unless this is done, never can the highest order of greatness be reached. It has been suggested that if Byron had been a steady and painstaking student, he might have rivaled Shakespeare. Many a man with superb voice and imposing presence, by his failure to train his intellectual powers, has defeated nature's evident design to give to the world a mighty master of public speech.

This rule of "no excellence without labor" also applies with equal force to the work of the ministry. Proficiency comes only when it is earnestly and continuously sought. If a man would become a great preacher, he must, as Paul wrote Timothy to do, stir up the gift that is within him. He must learn to know the Scriptures in their full meaning and significance. He must acquire the difficult art of so speaking that he can reach and stir the human heart and incite those who listen to noble action. And never can this be done without making it the aim and passion of one's life. Mental indolence upon the part of those divinely called to the work of the ministry is inexcusable. They need to be earnest and unceasing students, with an ever increasing equipment. Let our young preachers procure the best books, and not only read but master them. They must keep abreast of current thought if they would be able to approach and impress men.

But let it not be imagined that all the knowledge a preacher needs may be found in books. He must also know human nature and the practical ways of the world. He must be taught of the Spirit and be informed as to the devices of the wicked one. He must mingle with his people and know their struggles, their sorrows, and their temptations. Herein lies the necessity for fidelity in pastoral work. It discloses the needs of those under his care and enables him to minister intelligently to them. It maintains his point of contact with his fellow-men and keeps alive his sympathies. To live aloof from others is to have one's power to reach and move them lessened. No one was ever made more fit to help uplift the race by dwelling in a cloister.

Every man prompted by conviction to enter the Christian ministry should be fired with a holy ambition to attain to the utmost possible proficiency. To this one work he should address himself with all the ardor of his being, and leave nothing undone that would enlarge the measure of his capacity. Surely he could not have higher incentives than those which should urge him on in this noblest of all callings. Let us strive to give such an account of ourselves in the world's white harvest fields, that the Master may say of each of us when he comes to reckon with his servants: He hath done what he could. Loftier commendation than this not even the divine lips can speak.

IS THE BIBLE BECOMING AN UNKNOWN BOOK?

In the issue of the New York Independent of July 27, Mr. Thomas Ernest Rankin, Assistant Professor of Rhetoric in the University of Michigan, writes a most interesting article on the "Biblical Ignorance of College Students." He thinks that there is a lamentable lack of knowledge of the Sacred Scriptures among the students in attendance upon State universities, and that there is urgent need of elementary instruction in them. He bases his contention upon a test made at the institution with which he is connected, in which a group of seventy-eight students in rhetoric were asked a number of questions relative to the teachings of the Bible and were given fifty-five minutes in which to answer them. The full list of questions propounded and the responses made to them are too long for us to qnote, and we can reproduce only a few of the more striking of them. Of course, quite a number of them answered some of the queries correctly, but it is said that only one, the son of an Episcopal clergyman, ventured to reply to them all, and he was inaccurate in some of his responses. Some of the questions and the erroneous answers made to them were as follows:

In what languages was the Bible originally written?

"Hebrew." "Greek." "Hebrew and Greek." "Hebrew-Greek." "Hebrew and Latin." "Hebrew and Hellenistic Greek." "Hebrew and Arabic." "Hebrew, Greek and Arabic." "Arabic." "Sanscrit." "Sanscript." "Originally in Hebrew, and then in Latin." "Latin, German, Greek, French and Early English; there were also originals in Hebrew."

What names are given to its two main divisions?"

"Old Testiment and New Testiment."

"In which of the two main divisions of the Bible would you look for "The General Epistle of Jude?"

"In the Old Testament." "The Epistle of Jude would probably be found in the Old Testament." "In the epistles of the Old Testament."

In what city was Solomon's Temple located?

"The Temple of Solomon was in Babylon." "In Tyre." "In Asia Minor."

To what things were the following names given? a. Nebo. b. Jordan. c. Sinai. d. Galilee. e. Nazareth. f. Nazarene. g. Nazarite.

a. "To a river." "To a river in Egypt." "To a city." "A mountain where Christ preached." "To a plain." "To a region." "The name of a man." "To a town." "The father of Joseph." "To the grave of Moses."

b. "It refers either to the river Jordan or to the man who took Moses' place as head of the Israelites."

c. "Sinai was a kingdom." "It was the place of the landing of the Ark." "The mount from which Christ spoke."

d. "Galilee was the land in which Christ loved to be." "A country in Asia."

e. "A city in Palestine on the Mediterranean." "A sea." "A province." "A town in Egypt." "A city in Asia." "The Father of Christ."

f. "A race of People." "A woman of Nazareth." "The Mother of Christ."

g. "The birthplace of Jesus." "A name for one of the race of Nazarenes." "A tribe." "The followers of Christ were called Nazarites." "A man of Nazareth." "One who was born in Nazareth." "The speech of the Nazarite was marked in Peter during Christ's trial just before his death. The people knew that Peter was a follower of Christ hv his speech." "I presume it is the name applied to an ordinary inhabitant of Nazareth as compared with the Nazarene, Christ."

a. Who said the following: "Behold the lillies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these.'

b. Who said the following: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absolom, my son, my son."

a. "John." "John the Baptist." "Solomon."

b. "Absalom's Father after he found Absalom hung by his hair." "Abraham." "Abraham quoted these words." "King Saul." "Saul." "St. Matthew." "Elijah." "Mary, on beholding her crucified son."

Of the students thus interrogated, most of them were Freshmen, though some of them belonged to the higher classes, and the latter are said to have made the most unsatisfactory showing in the examination. That such crass ignorance concerning the Scriptures should exist in this day of Sunday schools, the Student Volunteer Movement, the Gideons, the Young Men's Christian Association, and denominational young peoples' societies, is somewhat startling. It is inconceivable that, if a similar test were made in the universities existing in the South, a like result would be disclosed. But it should be remembered that our population is more distinctly Anglo-Saxon and has less foreign admixture than that of any other section of the Union. Much as the religious home life of our people has declined, it is still probably superior to that of the other parts of the country. And the teaching which counts for most in imparting a knowledge of Christian truth is that which is given around the family hearthstone. No matter how well the Sunday school teacher may be trained, she is but a poor substitute as a religious instructor for an intelligent and pious mother. Many children never come within the sphere of the teacher's influence, hut all nestle in the mother's lap and none are beyond the reach of her impress.

We do not believe that ignorance of the Bible is on the increase. It will not do to infer that such is the case from a few tests, such as this made at the University of Michigan. Hasty generalizations, based upon insufficient investigation, is one of the ways in which people most frequently fall into error. In our opinion, while it is yet much neglected, the Word of God is more widely read and studied to-day than ever before in the world's history. Certainly it is more generally circulated than in any former period, and a vastly larger number are studying it in the Sunday school than in any prior decade. Still, as was shown by Professor Rankin's experiment, there are those to whom it is an unknown book, and the task of making all mankind familiar with its blessed pages is yet far from accomplished. In the prosecution of this work all the various Christian organizations may properly seek to have a part. And we believe that in our public and State schools the Bible should at least be taught as an important branch of literature, if in no other way. Its excellence in this respect well merits such recognition. But after all, as is implied in what we have already said, it is to the Christian homes of the land that we must chiefly look to give to the rising generation such a knowledge of the Scriptures as will make them know the will of God, and fit them to perform worthily their part in the busy world. Immeasurably poor is that individual whose mind and heart and life are not enlightened and enriched hy the truths and treasures of the divine revelation.

TWO IMPORTANT CENTERS.

Hurrah for the West and Carroll County! For some time it had been predicted that the center of population of the United States, on account of a recent influx of people into the Middle and Eastern States, would be shown by the last census not to have moved westward since 1900, as it has been doing for many decades. But as is so often the case, the prognosticators missed the mark. The Census Bureau announced a few days ago that instead of remaining stationary or swinging eastward, the center of population within the last decade had gone thirty-one miles farther west, which brings the exact point four and one-quarter miles south of Unionville, Monroe County, Indiana. Thus the West continues to draw the majority of the nation's citizenship toward her lofty plains and broad prairies.

But all the honor does not heiong to the Hoosier State. Far from it. The statisticians at Washington have proclaimed that the center of the cotton producing area of the United States is situated in Carroll County, Mississippi, three miles south of the town of Vaiden. We have long known that Carroll County is the hub, and more and more this fact is being demonstrated. Duluth, Tupelo, and Rankin County are no longer in the race. The long list of distinguished men whom Carroll County has given to the State and Nation is still being added to. Earl Brewer, the next Governor of Mississippi, was born in Carroll County. And in estimating the strength of the candidates for the United States Senate the campaign committees seem to have failed to consider the fact that Major Vardaman has been much about Carroll County and lived a near neighbor to it for many years. It is not easy to beat a man who has the dust of Carroll County on his feet. "Private" John Allen, the inimitable humorist, once said that Mississippi is divided into three parts—North Mississippi, South Mississippi, and Carroll County.

THE REPLY OF THE LOYAL TRUSTEES.

We are in receipt of a copy of the reply of the loyal members of the Vanderbilt Board of Trust to the rejoinder made some time ago by the majority of that body to the bill of injunction filed by the Bishops in the Chancery Court of Davidson County, Tenn. It is a neat pamphlet of 50 pages, and is signed by R. W. Millsaps, W. J. Young, E. B. Chappell, W. D. Bradfield, John H. Dye, John R. Pepper, Joseph S. Key, and Newman Cayce. Many of the contentions of the majority are squarely rebutted, and the discussion throughout is a vigorous and able one. The argument, as two points in particular, seems to us to he quite convincing, namely: that the university is owned by the Church, and that the Trustees have from the beginning acted in a representative, and not in an individual, capacity.

An interesting bit of history is revived in which it is shown that even before the Civil War the Southern Methodists were planning to establish a great central college or university, and that the question was fully discussed at the General Conference of 1858. At that time also representatives were designated, who the year following succeeded in obtaining a charter of incorporation, and who at that early date named the institution which they had in contemplation the "Central University of the General Conference of the Methodist Episcopal Church, South." The terrible conflict between the States came on and the movement was delayed until the fall of 1871, when it was revived hy a resolution introduced in the Tennessee Conference hy Rev. Wellborn Mooney. As a side-light disclosing the mind and purpose of the Church this antecedent action may exercise, it seems to us, an important hearing on the case.

We have not heen authorized so to state, hut we presume that this interesting pampblet may be obtained by writing to the Puhlishing House at Nashville. This litigation to determine the ownership and control of Vanderhilt University is destined to become historic, and no intelligent Methodist should fail to keep informed concerning every pbase of the great contest. Not since the famous Dartsmouth College case in which the renowned Daniel Webster figured, has there been up for settlement in the courts of the country a lawsuit which more vitally concerned the interests of the educational institutions of the land and which exercised a more far-reaching influence than this one seems likely to do. The legal hattie which impending is certain to attract widespread attention.

PERSONAL AND OTHER NOTES.

A dispatch from Nashville, bearing date of July 29, reported Bishop O. P. Fitzgerald as seriously ill with an attack of heart troubie at Monteagie, Tenn.

A special meeting of husiness men and the friends of Mansfield College will be held in tbe interest of that institution at Mansfield next Saturday. Rev. N. E. Joyner, of this city, will attend.

Mr. Edmund Taylor, manager of the Goyer Company, and Mr. J. D. Barbee, both of Greenville, Miss., left tbat city in an automobile last Tuesday for Brown's Weils, where they expect to spend a few days.

In a note to the publisher received a few days since, Rev. W. G. Harbin stated that he was holding his first meeting in his new tent at Plain Dealing, La., and that up to that time 26 had joined the church.

It bas been announced that there is a possibility of Chancellor J. H. Kirkland, of Vanderbilt University, accepting the presidency of the University of Alahama. According to report, he will be tendered the place at a salary of $7,500.

President D. C. Hull is prosecuting a vigorous canvass throughout Mississippi in hehalf of Millsaps College. Our information is tbat he is making a fine impression wherever he goes, and that the outlook for the next session is unusually bright.

We are informed that Bishop Candler has transferred Rev. Felix R. Hill, Jr., to the Louisiana Conference, and that Bishop Mouzon has appointed him to the Noel Memorial Church, Shreveport. Rev. M. L. Burton has heen appointed to succeed Dr. Hill at the Twenty-fifth Avenue Church, of Gulfport.

Rev. P. O. Lowrey passed through the city en route home from the Christian Worker's Assembly at the Seashore Camp Ground Monday morning last, and looked in on us at the Advocate office. He was in fine health and spirits, and spoke encouragingly of the progress of the Sunday school work within tbe bounds of the Louisiana Conference.

Mr. Thomas Leachman Boswell and Miss Nan Pascbal Hill were united in marriage at the residence of the bride's parents, Mr. and Mrs. Robert Fletcher Hill, at 1106 Boscobel Street, Nashville, Tenn., on Wednesday evening, July 28, Dr. J. W. Boswell, the father of the groom, officiating. The Advocate extends congratulations and hest wishes.

Rev. J. G. Johnson recently had an interesting revival at Tula, Miss., in which he was assisted bv his brother, Rev. J. Johnson, and Rev. J. C. Nelson. Three services a day were conducted, and there were a numher of conversions. We have not been informed as to the final outcome of the meeting, which was still in progress when our correspondent wrote.

In a note to the editor, written on July 24, Rev. G. D. Purcell, of Harrisonburg, La., says: "The meeting held at Mt. Hermon hy Rev. H. W. Ledhetter last week was a success. The people were delighted with his strong gospel sermons. The church was revived and seven new members were received. We are making progress along all lines on this charge."

Rev. George H. Thompson, the faithful and popular pastor of Court Street Church. Hattieshurg, recently brought us under ohligation for a fine list of subscribers to the Advocate. We assure him of our hearty appreciation of his good work for the Conference organ, which we hope will prove a hlessing to every home into which he has been instrumental in sending it.

We are indehted to Dr. E. H. Mounger, of Rolling Fork, who is one of the hest equipped Methodist ministers in Mississippi, for a list of nine subscribers and a check to correspond. Other hrethren who have recently obliged us with a simllar service are Rev. T. B. Cottrell, our worthy pastor at Bay St. Louis, and Rev. B. E. Meigs, who is doing a successful work on the Scotland charge.

Rev. J. B. Randolph is having a pleasant and prosperous pastorate at Como, Miss. Brother Young, the presiding elder, was booked to he with him last Sunday and Monday. Brother Randolph assisted Rev. A. F. Moore, of the Arkabutla charge, in a meeting at Harmony Church a few days since. There were during the services 13 additions to the church, nine of them on profession of faith.

Rev. C. A. Northington reports a most satisfactory meeting at South Union on the Belle Fontaine charge. A nnmher of unsaved persons were converted, and many who had hackslidden were revived. The church generallv was quickened and strengthened. The sum of $78 to paint the church was raised. and the pastor who bad done the preaching himself was presented a purse of $15. There were also four children haptized.

We are pleased to he informed that Rev. J. W. Ramsey. of Tupelo, Miss., has sufficiently regained his health to assist the brethren in meetings. He now has engagements as follows: Smithville, the first week in August: Oak Hill, on the Moorsville charge. the third week in August, and at Cochrane, Ala., the first week in September. He is availahle for a few other dates in September and October. and would be pleased to correspond with any brother who feels that be could use him.

After what is said to have been the most successful session in the historv of the organization. the Christian Workers' Assemhlv concluded its exercises last Sunday. Dr. E. H. Rawlins is reported to bave preached an unusually strong and helpful sermon at 11 o'clock a. m., and the last service was conducted in the evening by Miss Daisy Davies. Miss Cora Godat, who has volunteered for the foreign field, made an interesting talk in the testimony meeting with which the Assembly came to a close.

Under date of July 26, Rev. T. V. Peters, of Siidell, La., forwarded the following interesting news from his work: "I have just closed a meeting at Talisbeek, one of the appointments on my charge. with great success. We had 14 conversions and 14 to nnite with our church. This makes 43 members received since the Annual Conference. The spiritual condition of the charge is better than at anv time since I have been connected witb it. The finances are up to date. The pastor is not forgotten, but is well looked after."

A note from Rev. W. L. Duren. of Tupelo, Miss., brings the sad intelligence of the death of little Ruth. the six year old daughter of Rev. and Mrs. J. W. Ramsey, which occurred at that place on July 25, as a result of congestion caused by malaria. Brotber Ramsey was assisting in a meeting at Paine Memorial Churcb on the Smithville charge, and was unable to reach home before the unexpected end came. We deeply sympatbize with the sorrowing parents, and prav tbat God may comfort and sustain them in this trying hour.

Dr. J. M. Sullivan, of Millsaps College, is at the University of Chicago, where he is doing some special work. Under date of the 28th ult., he writes as follows: "I am here pursuing some courses of study, principally field work in geology, and I hope as a result to improve this department at Millsaps. There is much in a great institution like this to interest and enthuse, but much also to emphasize the value of the smaller college. Our people do not rightly appreciate the large place which Millsaps College now occupies as an educational force in Mississippi, nor their exceptional opportunity to enlarge its usefulness."

On a postal, written on the 24th ult., Rev. W. C. Carlisle gives the following encouraging account of his work at Second Church, Columbus: "We have just had our third quarterly conference. Brother Thomas, the presiding elder, preached us an unusually good sermon. The cause here is still prospering. We have received since Conference 71 members, and are still expecting others to join. We are planning for a meeting in October, and are hoping to round out the year's work so as to be ahle to make a good showing when we meet in our annual conclave. We had a fine congregation, two additions, and a good church conference last night. Brotber A. P. Leech had a fall some time ago, but is now about in his usual health. He will preach for us next Sunday at 11 a. m."

President J. R. Countiss bas heen making an active canvass for pupils for Grenada College nearly ever since the close of the last session, and we are pleased to he informed that more girls are registered than at this time last year. This is as it should be. The fine work which Brother Countiss and his assistants are doing certainly demands recognition at the hands of the Methodists of North Mississippi! Let every pastor in the patronizing territory seek to turn the minds of parents in his charge who have daughters to educate toward this excellent institution. Our people who, with such advantages as this school affords within their reach, are sending to inferior colleges under the control of other denominations, are making a grave mistake. In the character of work done, Grenada College easily outranks any denominational scbool in the northern half of the State in which it is located.

CALLED HOME.

Miss Maria Ames, daughter of Brother and Sister Matthew Ames of precious memory, died this morning at the residence of her sister, Mrs. D. A. Saunders, after a iong and painful iiiness. For some time it was apparent to all that the time of her departure was at hand, as her bealth has heen declining for some years.

The home-going of this elect lady is a distinct loss to the Methodism of this town and to the forces of righteousness of this entire community; yet we all rejoice in the heritage she has left us of a life well spent and a nohle Christlike character formed. Hers was the passing away of one for whom heaven was prepared and who gives ample hope in her death.

W. E. M. BROGAN.

July 27, 1911.

The rural free delivery of mail was started fifteen years ago with 83 carriers who received only $200 a year each. On the first of July last, there were 41,562 carriers, with their aggregate pay amounting to $35,793,000. This service is being operated at a loss of $25,000,000 annually. Carriers on standard routes now receive $900 each, and it is the purpose of the postal authorities to increase the sum to $1,000 in the near future. The Postmaster General is strongly advocating the establishment of a parcel post system, which he thinks would soon make the rural service self-sustaining. The record of Mr. Hitchcock as a financier surpasses that of any man who has ever been at the head of the postal affairs of the nation. He has practically wiped out the long-standing deficit in this department of the Government, of which we have been hearing so much for years.

$177.00 pays Board, Tnition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking dnties. Apply now to Port Gibson Female College, Port Gibson, Miss.

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Detroit 18.00

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Cincinnati 14.00
Washington, Richmond, Norfolk, Hot Springs, Va. $18.00

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Just as the beautiful month of May was waning, a sad and sudden death occurred in Eupora, on Saturday evening, the 27th., when the spirit of ROBERT E. COBURN, the 21-year-old son of Brother E. P. Coburn, was ushered quickly into the presence of his Saviour and King, as a result of heart failure. The funeral services were conducted by Rev. W. D. McCollough, pastor of the Methodist Church, on Sunday evening at 3:30, and the interment took place in the local cemetery, where a large number of friends had gathered to witness the last sad duty to the departed loved one. The number of beautiful floral tributes attested the sympathy of the many friends for the father, sisters and brother left behind. Robert was a noble young man, a consistent member of the Methodist Church, a true and affectionate brother, an obedient son and a kind and generous friend. Weep not dear friends as those who have no hope, but rather rejoice that his life was such as to inspire hope and confidence that we shall meet and see him again in the Father's kingdom. May God in his infinite mercy comfort your hearts, and help you to say: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord!" MRS. J. T. ANENT.

Mrs. FELICITY O'NEAL PAUL, having lived four-score and ten years, and having seen the fourth generation of her posterity, was borne peacefully home Sunday, May 7, 1911, from Jonesville, La. She was born in Catahoula Parish, in 1823, and was married to John Baptist Paul in 1840. She was the mother of four children, and leaves behind her thirty-nine grandchildren, one hundred and fourteen great-grandchildren, and fifteen great-great-grandchildren. When twelve years old she was happily converted and joined the M. E. Church, South, and lived a loyal, faithful member for seventy-eight years. Her Christian experience stood the test of every day life, and grew richer with increasing years. A week before her departure, while in prayer with her friend, she was so conscious of the presence of God that she became shouting happy. When the veil of mortality was lifted, what a glorious ushering into her Father's presence there must have been. Bereaved ones, look up. She has reached the end of her earthly warfare, received her crown of life, has been reunited with her loved ones on the other shore, and is ready to greet you, if, like her, you are faithful to the end.

GEORGE D. PURCELL.

REV. W. T. J. SULLIVAN, D.D.

Whereas it has pleased our Heavenly Father to remove from his association in the visible Church to communion with the redeemed in the Church above, our revered friend, fellow-student, and father in Christ, Dr. W. T. J. Sullivan; and whereas, by his kindly and cheerful spirit, by his sincere and earnest trust, by his faithful and constant attendance upon Sunday school under difficulties which would have hindered one less devoted to the study of God's Word; by his Christlike spirit in which, though a master in Israel, he sat among the learners, he has endeared himself to all, but especially to the members of his own class, and has shown that Christian old age is a dignified and honored state; therefore, be it resolved,

First—That in the death of Dr. Sullivan the ministry of the Church of God has lost one of its most useful members.

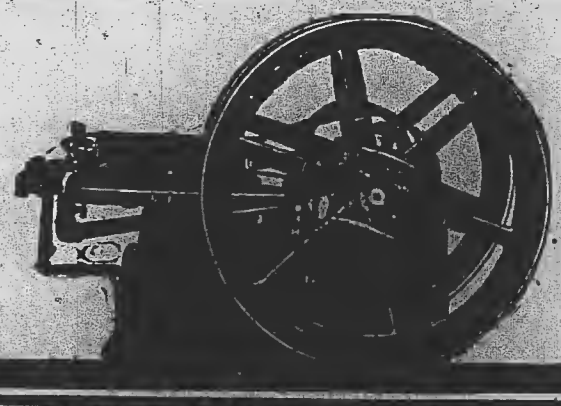
Second—That the Sunday school has lost one of its most faithful attendants, and this class especially, one who was ever an inspiration towards kindly, gentle, Christian living.

Third—That these resolutions be adopted by his class and by the entire Sunday school, and that a copy be spread on the records of this class, another be sent to his bereaved family, and a third sent to the New Orleans Christian Advocate to be printed in that paper.

Signed: Prof. R. S. Rickett, R. P. Moore, J. T. Lowther, Committee.

Mr. JESSIE M. ABNEY was born in Hinds County, Miss., Nov. 7, 1834. He was of Welsh and German parentage, the son of Robert R. and Mary Abney. In the early years of his life he gave his heart to God and kept faithful unto the end. The life of the teacher and afterward the merchant gave place to the call of his country for the soldier, and he found his place in Company F, 12th Mississippi Cavalry, and served from beginning to end of that dreadful war. In the midst of the conflict, in Jasper County, Miss., on Jan. 18, 1862, he married Miss Sarah Crosby. Into their home came ten children; three daughters—Mary C., wife of T. M. Evans, Gulfport, Miss.; Elizabeth C., wife of D. C. Wallis, Fulsome, La., and Miss M. C. Abney, of Claiborne, La., and two sons—Messrs. R. C. and S. C. Abney, of Abita Springs, La., remain to mourn their loss. He has lived in Claiborne for more than thirty years. Here he wrought out the greater part of his life in service to God and his church, as well as to the public. In official capacity and as a private citizen, he commanded the respect of all. He died in what we have every reason to believe a triumphant faith, on May 28, 1911. When the shadows were gathered in the evening, at 9:15 o'clock, the spirit returned back to the Giver. On May 30, 1911, from the Methodist Church, his body was laid to rest in the Covington Cemetery.

His pastor, A. A. BERNARD.



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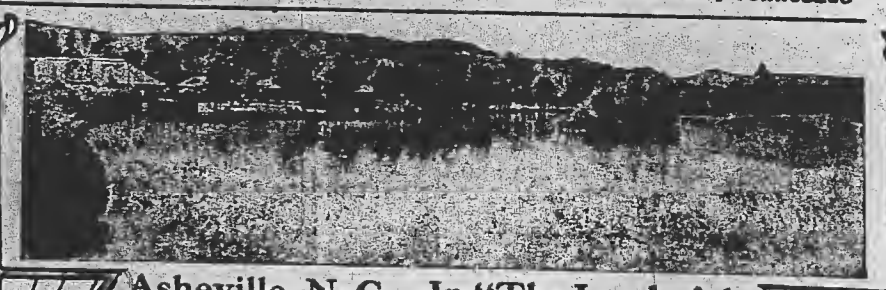

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Marriages.

July 17, 1911, at the residence of the bride's parents in Wilkinson County, Miss., by Rev. E. W. Barrington, Mr. CUBIC C. SIMMONS, of Franklinton, La., to Miss MAY OLIVE STUART.

July 16, 1911, at the residence of the bride's father, Brother W. C. Westerfield, at State Line, Miss., by Rev. I. L. Peebles, Brother JOSEPH ANDREW PACE, postmaster at Petal, Miss., to Miss RUBYE LUCILLE WESTERFIELD.

July 19, 1911, at the home of the bride's mother, Mrs. M. E. Gray, in Montrose, Miss., by Rev. L. H. McInnis, Rev. CYRIL E. CAIN, of Dead Lake, Miss., to Miss ANNIE R. GRAY.

July 12, 1911, at the residence of the bride's mother, Brookhaven, Miss., by Rev. Jas. G. Galloway. DR. ROBERT LEE FRASER, of De View, Ark., to Miss META SMITH, of Brookhaven, Miss.

Jnly 12, 1911, in the Methodist Church, by Rev. D. W. Babb, Mr. BYRON L. BURFORD, of Independence, Miss., to Miss FLOY EVELYN SMITH, of Coldwater.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Clara, at Goldwood	Aug.	5, 6
Meridian, 5th Street	Aug.	9
Lauderdale, at Marion	Aug.	12, 13
Meridian, Central	Aug.	16
Binnsville and Wahalak, Binnsville	Aug.	20, 21
Meridian, East End	Aug.	23
Porterville, at Porterville	Aug.	26, 27
Daleville, at Andrew's Chp	Aug.	30
Waynesboro Circuit, at Fedora	Sept.	2, 3
DeSoto, at Hopewell	Sept.	9, 10
Meridian, 7th Ave	Sept.	13
Meridian, Poplar Spgs	Sept.	14
Waynesboro	Sept.	17, 18
Bucatunna, at ——.—.	Sept.	19
Meridian, South Side	Sept.	20

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Ocean Springs	Aug.	5, 6
Mississippi City	Aug.	9
Vancleave, at Shiloh 11 a. m.	Aug.	10
Mentorum, at Antioch	Aug.	12, 13
Lumberton	Aug.	16
Poplarville	Aug.	17
Derby, at Mill Creek	Aug.	18
Carriere and McNeil, at Picayune	Aug.	19, 20
Gulfport, 25th Avenue	Aug.	23
Wolf River Mission, at Durham's Chapel	Aug.	26, 27
Long Beach	Ang.	30
Biloxi	Sept.	2, 3
Bay St. Louis	Sept.	6
Logtown	Sept.	7
Coalville, at Poplar Head	Sept.	9, 10
McHenry and Wiggins, at McHenry	Sept.	13

W. B. JONES, P. E.

Newton Dist.—Third Round.

Trenton, at Pulaski	Aug.	5, 6
Carthage, at Singleton Friday	Aug.	13
Walunt G., at Freeny	Aug.	19, 20
Homewood, at High Hill Tuesday	Aug.	22
Morton, at Zion Grove, Friday	Aug.	25
Hickory, at Garlandville	Aug.	26, 27
Philadelphia ... Fri.	Sept.	1
Neshoba, at Sand Town	Sept.	2, 3
Hillsboro, at Prairie Hill, Friday	Sept.	8,
Forest, at Lena	Sept.	9, 10
Indian Mission, at Neshoba	Sept.	16
Stallo, at Neshoba	Sept.	16, 17
Newton ....Wed	Sept.	20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Gloster	Aug.	5, 6
Hamburg, at Knoxville	Aug.	11
Sunflower, at Straight Bayou	Aug.	12, 13
Rolling Fork, at Cary	Aug.	15
Mayersville, at M	Aug.	19, 20
Harriston, at Martin	Aug.	25
Washington, at Pine G.	Aug.	26
Natchez, Jefferson St.	Aug.	27, 28
Nebo, at Oak Grove	Sept.	2, 3
Wilkinson, at Mars Hill	Sept.	9
Woodville	Sept.	10
Hermanville, at Sarepta	Sept.	16
Natchez, Pearl St.	Sept.	17
Rocky Springs, at Willows	Sept.	23, 24
Oak Ridge, at Bovina	Sept.	30
Vicksburg, South Washington Street	Oct.	1
Centreville	Oct.	4
Homochitto, at Mt. Vernon	Oct.	6

Will the preachers in charge kindly have a carefully written answer to Ques. 19, as well as to Ques. 18 and Ques. 23? Please have all the items ready to fully answer Questions 8 and 9. We have had some vexations, delays and uncertainties here.

Let all of us bend all energy and faith to the matter of revival.

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

Osyka, at Liberty	Aug.	5, 6
North Wesson, at Providence	Aug.	12, 13
Topisaw, at Topisaw	Aug.	16,
Buford, at Hopewell	Aug.	19, 20
Magnolia	Aug.	26, 27
McComb and Fernwood, at South McComb	Aug.	27,
Wesson	Aug.	30,
Adams, at Ebenezer	Sept.	1,
Meadville, at Ediceton	Sept.	2,
Pearlhaven, at Bethel	Sept.	3,
Brookhaven	Sept.	3, 4
Summit, at East McComb	Sept.	10,
McComb, Centenary	Sept.	10, 11
Monticello, at Georgetown	Sept.	16, 17
Scotland at Bethesda	Sept.	23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Collins, at Ora	Aug.	6, 7
Magee, at Sharon	Aug.	9,
Silver Creek, at Bethel	Aug.	12, 13
Sumrall, at Sumrall	Aug.	16
Oloh, at Advance	Aug.	17
Prentiss, at Bassfield	Aug.	19, 20
Lucedale, at Shipman	Aug.	27, 28
McLain, at Cross Roads	Sept.	2, 3
Eastabuchie, at McLaurin	Sept.	7
Eucutta, at Broyls	Sept.	9, 10
Sanford, at Sanford	Sept.	16, 17
Seminary, at Bethel	Sept.	20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Canton	Aug.	6, 7
Mendenhall, at Holly G.	Aug.	8
Harrisville, at Poplar Springs	Aug.	9
Jackson, Capitol St.	Aug.	13, 14
Jackson, Rankin Street, 7:30 p. m.	Aug.	13, 16
Florence, at Richland	Aug.	19, 20
Eden, at Philips	Aug.	21
Lintonia, at Lake City	Aug.	22
Edwards	Aug.	24
Yazoo City	Aug.	27
Benton, at Tranquill	Aug.	28
Deasonville, at Fletcher	Aug.	29
Flora, at Livingston	Aug.	30
Fannin, at Holly Bush	Sept.	6
Jackson, Galloway Chp	Sept.	10
Yazoo City ..7:30 p. m.	Sept.	13
Bolton, at Brownsville	Sept.	16, 17
Satartia	Sept.	23, 24

J. R. JONES, P. E.

Here it is (By Mahaffey) NEW LIGHT ON BAPTISM — Facts found in the Original Authority under which John first baptized prove that Sprinkling was the Original Mode. No more doubt about it. 68 page book for THE BIBLE MODE CO., Box O, Clinton, S. C. — Only 10c

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The Sunday School.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Miss Daisy Magee.

The Sunday school at Wahalah, Miss., is making ever effort possible to place itself on the list of modern Snnday schools. It is as well graded as it can be at the present. Home department and cradle roll superintendents have already been appointed. As soon as the literature can be secured these officers will begin work. The school hopes at an early date to organize senior and adult classes.

* * *

The Baptist and Methodist Sunday schools of Oak Vale, Miss., have appointed home department superintendents. These officers have sent their visitors in twos—a Methodist and Baptist together—over the town for a house-to-house visitation in the interest of this phase of the Sunday school work. This is an example that might well be followed by other schools, thus reaching those who cannot and will not go to Snnday school.

* * *

The people of Forest, Miss., are building a new Methodist Church which will have seven Sunday school rooms. We should be glad to know of other churches doing the same. The separate class room is very important. No class can do its best work in a room where there are a number of classes reciting at the same time. In the first place, the attention of the pupils is attracted by the noise and other things that create confusion. It is impossible to prevent this confusion in a room where more than one class meets. In the second place, the teacher cannot do his best work because his time and thought are divided between trying to hold the attention of the pupils and teach the lesson. In a separate room there would be little or nothing to attract the attention of the pupil; therefore, the teacher can give his undivided effort to the teaching of the lesson. The result is, of course, a better taught lesson. In the third place, there are exercises that should be conducted in the class or department rooms that cannot be conducted elsewhere. Every elementary room should have a program consisting of greeting, and song service. These offering, and song service. These services play a very important part in the training of these young minds. How can we have them without class or department rooms? How can the organized classes conduct the devotional exercises and other parts of the organized class work without class rooms?

NORTH MISSISSIPPI CONFERENCE NOTES.

By Miss Elizabeth Kilpatrick.

Mr. W. O. Harris, of Chancey, Miss., and the few families about him, have quite broken the record for Children's Day Services. They have four regular members in the Sunday school and two babies on the cradle roll. Some children chanced to be visiting near by, and with a fine eye for the main chance, they utilized them and had a good service and sent in $7 to Brother Gladney, $1.16 2-3 per capita. These friends have no church or society and no preaching unless they go for Brother Sharp, the afternoon of the first Sunday. This is a splendid example of what a rural school can do, without eqnipment or church, but with an enthusiasm for the right and a keen desire to serve God and help support the institutions of the Church. In this day, when the rural schools claim that the lack of development is due to a lack of equipment and of city and town advantages, this example comes as a vivid answer to the fallacy. We can succeed almost anywhere, if we have the vision and are willing to pay the price, and this is done in many instances.

The Sunday school work in the North Mississippi Conference has been making fine progress. Children's Day has been much more generally observed than heretofore, institutes and conventions are being held, and better equipment and more efficient service are found everywhere.

* * *

One of the finest educational exhibits ever shown was that of our own publishing house at San Francisco. It was attractive, helpful in every line of work and arranged so systematically that what any special teacher wanted could be found at a moment's notice. Messrs. French and Smith were there in person, as well as Mr. Everett, of Dallas, and their presence alone signified the success of their undertaking. Every Methodist would have been proud of this up-to-date and splendid exhibit in the interest of progressive Sunday School work.

This great thirteenth International Sunday School Convention was a success in every detail, as well as in its larger and world-wide conceptions.

"The open Bible and uplifted cross," were the sign and symbol, and both were emphasized on every program.

This brief half column can only recount some of our Southern Methodist leaders who were present, and did splendid work. Dr. and Mrs. Hamill, and Dr. Bulla rendered fine service. Dr. Hamill was specially effective in his address entitled, "The Bible and the Common People." The absence of Dr. Chappell was much regretted. Bishop Hendrix made an address on tne "Unification of Protestant Denominations Through the Sunday school." Dr. Downey and Dr. McFarland of the Northern Methodist Church were eloquent along several special lines of church activity. Dr. J. Wilbur Chapman emphasized the open Bible, personal work and spirituality, and his presence, influence, wonderful magnetism and consecration had a great effect npon the waiting throng from all over North America and the islands of the sea. Fifteen thousand men marched with Bibles in their hands in the great Adult Bible Class parade, and these Bibles were placed in the hotels of San Francisco afterward. No finer or more inspiring sight could be imagined than these men of every nation walking under the standard of the "Man of Galilee" to the martial measures of "Onward, Christian Soldiers." The children had many fine hours with Mrs. Byrne, Mrs. Lamoroix, Mrs. Barnes, Mrs. Hamill and Miss Slattery. The teen age or "secondary division" as it is now called, received special attention, and a strong effort will be made to hold in the Sunday school this 75 per cent of our Sunday school pupils we are now so systematically, or rather carelessly, losing The Adult Bible Classes for men have twice the number found in women's classes, and an attempt will be made to remedy this. Women have as many classes, but the memberships are much smaller. A large and attractive campaign has been planned for this department, with Mr. W. C. Pearce's new Standard of Service as its text, and this, with the program of the "Men and Religious Movement," should result in a great harvest of strong men.

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To Reduce Stock Before Building Our Annex

DETAILS CONCERNING THIS SALE.

A few of this week's bargains are herewith specially listed, and in order that everyone shall have an equal opportunity to participate in the unequaled advantages this sale affords, conditions governing the sale are herewith put down in detail.

Terms will be arranged to suit the convenience of the purchaser. While specific terms are herein set down in a great many instances, yet these will be changed if necessary to meet the demands of the buyer.

All prices are quoted boxed and delivered free on board cars at depot here in New Orleans.

Positively no reservations will be made unless the amount covering first payment is remitted at time of writing. It will be understood, however, that money will be refunded if, upon a complete, detailed description of the instrument, it is learned that the instrument will not meet your requirements.

For the fullest protection of every purchaser, we will exchange any instrument purchased at this sale for any new piano of like or greater value in our house up to January 1st, allowing full amount paid to apply upon the purchase price of any new piano or player piano, thus giving the purchaser a four or five months' free use of the instrument now purchased.

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(E2) **WERLEIN**—Mahogany finish; regular $400 piano sold under Club Plan $292, used less than one month for school commencement, in every way new and up to date, **$280**; **$5** cash, **$5** monthly.

(E3) **WERLEIN**— Mahogany finish; another of the regular $400 pianos selected for college commencement and used less than a month, practically new; perfect condition, guaranteed, **$274**; **$5** cash, **$5** monthly.

(E4) **BEHR BROS.** — Standard size, upright, mahogany case, same as new; worth $550; price **$410**; terms, **$5** cash, **$5** a month.

(E5) **HAINES BROS.**—Medium size, oak case, beautifully carved panel, used only a few months; worth new $425; guaranteed condition; price **$235**; terms, **$5** cash, **$5** a month.

(E6) **MATHUSHEK** — Standard size, upright, walnut case; worth new $425, price **$230**; terms, **$5** cash, **$5** a month.

(E7) **HAINES BROS.** — Medium size, upright, mahogany case, 3 pedals and muffler; worth new $425, price **$225**; terms, **$5** cash and **$5** a month.

(E8) **WEGMAN**—Medium size, upright, mahogany case; worth new $400, price **$210**; terms, **$5** cash, **$5** a month.

(E9) **WERLEIN**—Large size, upright, price new $292, price **$235**; terms, **$5** cash, **$5** a month.

(E10) **WERLEIN**—Large size, upright, mahogany case, case checked; price new $292, price **$210**; terms, **$5** cash, **$5** a month.

(E11) **WEBER GRAND**—Ebonized case, used only slightly for concert purposes; worth new $750; price **$560**; terms, **$10** cash and **$10** a month.

Unequaled Bargains in New Pianos

(A) **MATHUSHEK**—Discontinued style, walnut case, plain panel, dull satin finished, $425; now **$340**; **$10** cash, **$10** monthly.

(B) **WEGMAN** — Discontinued style, mahogany, $450; now **$295**; **$10** cash, **$7** monthly.

(C) **PEASE**—Discontinued style, mahogany, always $375; now **$300**; **$10** cash, **$8** monthly.

(D) **STORY & CLARK**—Discontinued style, mahogany, $425; now **$339**; **$10** cash, **$8** monthly.

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR AUGUST 6.

THE DIVINE PURPOSE.

(Eph. ii, 10; Titus ii, 14; Heb. vi, 10-12.)

Every man's advancement depends in large measure upon his being successfully discovered by those who are able to place higher and higher valuations upon his essential worth. Human nature yields a rewarding response to high expectations of its development. The doctrine of predestination contains a truth that cannot be denied. "Inherit the kingdom prepared for you from the foundation of the world" speaks of the destiny which it is possible for all men to enjoy. In its appreciation of man's intrinsic worth Christianity distinguishes itself from all other religions. The secret of its power to lift up the race lies in its spirit of unhesitating hopefulness. Christ knew what was in man; not only the weaknesses he possessed, but the elements of power and of goodness as well. The declaration of the divine purpose implies the high dignity and value of the human life.

Man's essential worth lies in the high and holy thing he is expected to do in the world. His value is indicated in the function he is expected to perform. Concerning this function Jesus made a two-fold statement. He said, "Ye are the light of the world," and he said, "Ye are the salt of the earth." Let us examine these words concerning their deeper significance.

A Light to Lighten the Gentiles.

Think of the things light does. It illuminates, it reveals, it explains, it interprets, it organizes, it analyzes, it reduces to system, it transmutes baser into glorified material. When a man becomes a light to the world, he means to the world all those things and more. His presence brings revealings of truth. His labor establishes relations of enduring reality. His influence transforms low values into values of exalted importance.

There lies Africa. Its fringes have been touched by civilization. But its interior is thought to be a burning desert. Impenetrable jungles cover the huge beast and the serpent. Naked and cruel savages occupy the land. It is indeed the Dark Continent. Enter Livingstone. They that sit in darkness see a great light. The open sore of the world is uncovered. The process of healing sets in. Livingstone obeyed the divine purpose.

The world is puzzled and afraid because a strange, elusive force has been encountered. It brings quick death, flashing and snapping lurid signs of its hidden presence. Faraday appears. His intellect flashes response after response to the challenge of the force. He explores the paths along which the force travels; he observes its behavior; he tests it by repeated experiment; he gains measurable control of its conduct. Light, power, convenient device, wonderful machinery fill the earth. And men play with the force which has been tamed by the mind of man. Faraday functioned properly.

Oppression of disease and fear of death haunted men. The right way to deliverance from dreaded ills did not appear. The darkness was tragic with moans and groans and misshapen forms. Virchow lived and wrought. He was consumed with a passion for learning causes and discovering remedies. In the light of his beacon, later generations have experimented and dissected and achieved. Much darkness fled before the face of Virchow. Mulberry Bend in New York City was a death trap. The stench of filth, the dank of darkness, the scourge of sickness, the pain of poverty, the violence of crime made the quarter hideous. Jacob Riis walked in the street, threaded the alleys, climbed through the gloom of rickety buildings, and strode in the police court crowded with the wreck of human lives. People saw the things his presence revealed. The ax was laid to the foundation of many a building. Parks appeared with trees and sunlight and birds and happy children. Disease retreated, crime abated, poverty diminished; knowledge and health and safety and happiness came. Great illumination came to the worst section of New York through the rightly adjusted life of Jacob A. Riis.

Concerning each of these men the verdict is clear.

"He took the suffering human race;
He read each wound, each defect clear,
And struck his finger on the place
And said: 'Thou ailest here and here.'"

—Epworth Era.

REVIVAL AT MAYERSVILLE.

Dear Editor: On Sunday morning, July 9th, with the eleven o'clock service, there closed, doubtless, the greatest revival ever held in Mayersville. Prof. Chas. H. Lane, of Georgia, that inimitable humorist and preacher, did the preaching, and the results show how faithful was his ministry. Reaching here July 1, he held the first service Sunday morning, July 2d, and preached twice each day until the close. His sermons were powerful presentations of subjects such as "prayer," "faith," "witnessing," etc., and were illuminated by the most pointed illustrations it has ever been the pleasure of the writer to hear. Through all his sermons there runs a vein of humor which is irresistible, but which is so adroitly handled as never to take the attention away from the point illustrated. Of results, I will mention these: Nine accessions to the church on profession of faith, and a decision on the part of the members to have three Sundays here instead of two as was the custom heretofore. Already arrangements have been made to furnish these services until Conference, after which some permanent arrangement will be effected.

That this great man has left with us impressions that will go with us many days, is the belief of all who heard him. He has made our burdens lighter and has brightened the pathway of life for many of us. Glad indeed, are we that he came—more glad that when he went away he left with us a firmer grasp on truth, a greater knowledge of responsibility, and a broader view of life.

ERNEST C. GUICE.

Mayersville, Miss.

How to Succeed.

During the last few years, conditions in all lines of business, even professional life, have changed so completely that every man is waking up to the fact that in order to win success he must specialize and learn to do some one thing and do it well.

So it is with any article that is sold to the people. It must have genuine merit or no amount of advertising will maintain the demand for the article.

For many years we have watched with much interest the remarkable record maintained by Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy. From the very beginning the proprietors had so much confidence in it that they invited every one to test it, free of cost, before purchasing.

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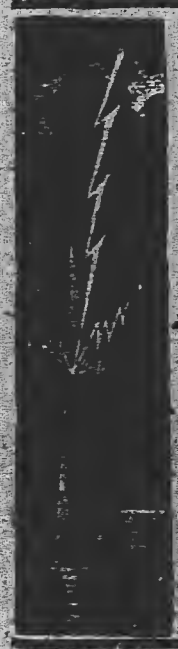

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Brookville, Miss.

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INDIAN BAYOU, LA.

Our meeting here has come and gone under unfavorable conditions, but with good results. It rained every day and night during the meeting. We began the night of July 1st, and Rev. W. H. Benton, of Crowley, came the evening of the 2d, taking charge of the meeting until the evening of the 9th. We closed out, having had a great number of conversions and more than 50 accessions to the church; also about 20 babies baptized. Upon the whole, our work is doing nicely. The Sunday school has outgrown itself this year and we are planning to start a cradle roll, which we think will mean something here. We are already making inroads on the Catholics here by christening the children, and now and then they are coming in with us. And while our parish (Vermilion) went wet a few months ago to our regret, we are still getting some good out of the earnest campaign that these good people waged. This is our third year here, and all along the way there has been a slow, but steady progress. At the last session of the Annual Conference this was made a station, with a little fear that it might not do perfect justice to its pastor. But because of the pressing need of all a man's time here, the presiding elder thought best to make the venture and appeal to the people to sustain him, it looks as though they are making a good pull and will be victorious. We have been trying to press the claim of the dear old paper, and hope soon to send in some subscribers from every home here.—J. S. Rutledge, P. C.

Good News for the Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be treated successfully in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and we will assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

FROM REV. J. H. BASS.

Dear Dr. Meek: Will you kindly allow me space to call the attention of your readers to my piano and organ advertisement found in your columns? Our people in various churches are selling their old organs and buying larger and better ones, and in making these changes, they should be careful and be sure that the new organ is what they want. No mistake can be made in buying the Estey Organ. The tone is sweet, the action is perfect, and all the larger sizes are supplied with blow lever attachment, so that a small boy can operate the instrument and thus save the organist all the hard work of pedaling. I can make terms to suit any church—can sell them at a cash price, and give one, two and three years to pay without interest.

The Kohler & Campbell Piano is one of the highest grade pianos on the market. It is made by one of the largest and best equipped factories in the world and is fully warranted. It is supplied with copper strings and brass hardware throughout. Terms, part cash, balance on time to suit the customer. I shall be glad to correspond with any church or home in need of an organ or piano. In buying your instrument through me, you will not only get the best thing made, but you will help a Methodist preacher to educate a large family of boys and girls. Write me for catalogues, terms and prices. J. H. BASS,
Pastor M. E. Church, South, Brooksville, Miss.

LOUISIANA CONFERENCE MEMORIAL.

Mr. Editor: This seems to be the age of "specials," in more ways than I have space to indicate, and as a rule, people respond more generously to special offerings than to the regular collections "ordered by the Conference." This is not as it should be, but the fact remains all the same. "These ye ought to have done, and not to have left the other undone."

We need a representative church building at Washington, D. C., and our great Church ought to build it without much difficulty. We need a representative church edifice in Natchitoches, La., and it seems to me there ought to be available funds to erect this building. Now, in addition to these, I think we should have at Opelousas, La., a nice, neat brick church building to commemorate the organization of the Louisiana Conference, which took place in this beautiful little city over sixty-five years ago. It should be modern in all its apartments, so far as that is needed here, and should cost not less than $10,000. We have, in our membership some of the best people on earth, and while they are not of sufficient financial strength to erect a suitable building, they would give generously toward such an enterprise. Our church and parsonage lot is about 250x600 feet. Of this, more later.

Cordially, I. T. REAMES, Pastor.

LOOK BEYOND THE CLOUDS.

Look beyond the clouds? I'm looking, brother,
Out beyond encircling gloom,
Till my vision pierces through them, brother,
And the sunlight floods my room.

Far away, beyond the darkness shining,
Hope's fair star lights up my way,
For the darkest cloud has silver lining,
Longest nights lead unto day.

Tell me, did you ever notice, brother,
Where the clouds the darkest grew?
Oft along the upper edges, brother,
Shone the fairest bit of blue.

Let us look beyond the clouds together,
You in your place, I in mine,
Try to welcome any kind of weather,
Whether rain or whether shine.

Look beyond the clouds, the dark clouds, brother;
Just a little while, and then
Clouds will break in endless sunshine, brother,
When we join the "grand Amen."

—Lizzie Harding Underwood, in St. Louis Advocate.

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H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.
I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.
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QUARTERLY CONFERENCES.

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Olive Branch, Oak Grove.Aug. 12, 13
Wall Hill, at Grubb Hill....Aug. 15
Long Town, McGee's Chap.Aug. 17
Oakland, at Bethel.....Aug. 19, 20
Courtland, at Shiloh .....Aug. 22
Senatobia .. ..Aug. 23
Cockrum, at Independence.Aug. 26, 27
Eureka, at Pisgah .....Sept. 2, 3
Arkabutla .. ..Sept. 9, 10
Crenshaw ....Sept. 12

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

North Carrollton, at McCarley .....Aug. 5, 6
Indianola, at Faisonia....Aug. 12, 13
Moorhead, at Blaine.....Aug. 13, 14
Lambert, at Glendora.....Aug. 19, 20
Minter City..8 p. m.....Aug. 20
Eupora, at Eupora .....Aug. 24
Bellefontaine, at Walthall..Aug. 24
Kilmichael, at Lodi .....Aug. 26, 27
Tutwiler, at Marks.....Sept. 2, 3
Slate Springs, at Bethlehem ....Sept. 9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Bellmont Ct., at Patterson Church ....Aug. 5, 6
Booneville Ct., at Shady G.Aug. 12, 13
Dry Run Ct., at Mt. Carmel ....Aug. 19, 20
Hatchie Mission, at Mt. Pisgah ....Aug. 21
Ripley Mis., at Black Jack.Aug. 22
Dumas ct., Jacobs Chp....Aug. 23
Sherman Ct., ———.....Aug. 25
Myrtle Ct., at Ebenezer...Aug. 26, 27
Kossuth Circuit, at Pleasant Hill .....Sept. 2
Guntown and B., at Baldwyn ....Sept. 3, 4
Baldwyn Mission, at Palestine ....Sept. 9, 10

BEN P. JACO, P. E.

Greenville District—Third Round.

Hollondale .. ..Aug. 5, 6
Shaw .. ..Aug. 13, 14
Sherard .. ..Aug. 20, 21

Let the pastors take particular note of question No. 17 in the business of the quarterly conference, and make a written report in full of this question, as the Discipline requires.

W. W. WOOLLARD, P. E.

Columbus Dist.—Third Round.

Sturgis, at Pughs .....Aug. 5, 6
Mayhew ....Aug. 11
Cedar Bluff, at Pearson..Aug. 12, 13
Cochrane ....Aug. 19, 20
Columbus Circuit .....Aug. 26, 27

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

Ebenezer, at Bethany....Aug. 5, 6
Black Hawk, at B. H....Aug. 12, 13
Sallis, at Salem .....Aug. 15
Kossuth Ct., at Salem....Aug. 17
Poplar Creek, at Huntsville ....Aug. 19, 20

N. G. AUGUSTUS, P. E.

Oxford Dist.—Third Round.

Ashland ....Sept. 2, 3
Charleston, at Oak G.....Sept. 9, 10
Grenada ....Sept. 10, 11

J. E. CUNNINGHAM, P. E.

Aberdeen Dist.—Third Round.

morial ....Aug. 5, 6
Okolona Ct., at Egypt....Aug. 6, 7
Okolona ....Aug. 7
Nettleton Ct., at New Chp..Aug. 8
Montpelier, at Palestine..Aug. 9
Derma, at Atlanta .....Aug. 10
Pittsboro, at Tabernacle..Aug. 11
Fulton, at Fulton .....Aug. 12, 13
Tremont, at Tremont.....Aug. 13, 14

JAMES H. FELTS, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Waterproof, at Wesley....Aug. 5, 6
Gilbert, Holy Grove.....Aug. 8

Bonita, at Jones.....Aug. 12, 13
Lake Providence .....Aug. 16
Delhi ....Aug. 20, 21
Brooklyn ....Aug. 23
Floyd ....Aug. 26, 27
Downsville ....Aug. 29, 30
Mangham, at Boueff River.Sept. 2, 3
Eros, at Indian Village...Sept. 6
Winnsboro, at Boueff Prairie ....Sept. 9, 10
Rayville ....Sept. 13
Florence ....Sept. 17, 18
Merrouge ....Sept. 20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

Ponchatoula, at Sp'gfield.Aug. 5, 6
Amite City .....Aug. 6, 7
E. Feliciana, at Camp G..Aug. 12
Franklinton, at F.....Aug. 16
Mt. Hermon, at Augie....Aug. 19, 20
Bogalusa ....Aug. 20, 21
Wilson, at Manassas .....Aug. 26, 27
St. Helena, at Pine R....Sept. 2, 3
Kentwood ....Sept. 3, 4
P. Grove, at Pipkin's ....Sept. 6
Port Vincent, at Mauripas.Sept. 9, 10
St. Francisville, at Tunica.Sept. 16, 17
N. Roads, at Morganza...Sept. 23, 24

C. C. MILLER, P. E.

Ruston District—Third Round.

Jonesboro, at Jonesboro....Aug. 5, 6
Ringgold, Grand Bayou....Aug. 12, 13
Simsboro, at Antioch.....Aug. 16
Belmville, at Bear Creek...Aug. 19, 20
Boyd Mission, at Chestnut..Aug. 21
Arcadia ....Aug. 26, 27
Ruston ....Aug. 27, 28
Lanesville, at Brushwood.Sept. 2, 3
Lisbon, at New Hope.....Sept. 9,10
Houghton, at Dolline.....Sept. 16, 17
Cotton Valley, Pleas. Val.Sept. 23, 24
Minden .. ..Sept. 24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Longville and Merryville, at Fields ....August 5, 6
Harrisonburg, at Mt. Hermon ....August 12, 13
Jena, at Jena .....August 15, 16
Trout .....August 17
Columbia, at Stanard..August 20, 21
Marksville, at Bay Hill.August 23, 24
Tioga, at Liberty Chapel..Aug. 27, 28
Alexandria .....Sept. 1
Selma .....Sept. 3, 4
Opelousas .....Sept. 10, 11
Glenmora ..... Sept. 13
Colfax, at Atlanta..... Sept. 17, 18
Melville, at Simmesport..Sept. 24, 25
Bunkie, at Cheneyville....Sept. 26

Special attention will be given to questions 18, 21, and 23.

PAUL M. BROWN, P. E.

CHILDREN'S DAY AT CENTER POINT.

Children's Day was observed at Center Point Church, Bayou Pierre charge, the first Sunday in July. A nice program had been arranged by the ladies of the Sunday school, and the children acquitted themselves admirably. The church, which had been beautifully decorated by the young folks, was filled to overflowing, and every one seemed to enjoy the exercises to the fullest. The singing by the choir also comes in for special mention. Dr. Caldwell, of Hazlehurst, was with us in the afternoon and made a fine talk, taking for his subject "Seek Ye First the Kingdom of God and His Righteousness and All These Things Shall Be Added Unto You." We were indeed glad to have this good man with us, but very sorry, indeed, that our beloved pastor could not be with us. Our little Sunday school is progressing nicely. The pupils and teachers are all faithful.

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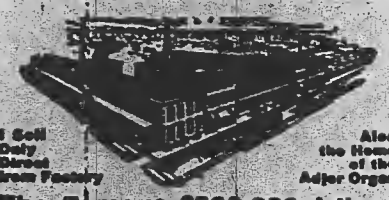

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NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 32. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2895.

ROBERT A. MEEK, Editor.
H. T. CARLEY, Ass't Editor.

NEW ORLEANS, LA., THURSDAY, AUGUST 10, 1911

CHAS. O. CHALMERS, Publisher.
Office, No. 512 Camp St.

Editorial

It is stated that at Bonhur, Texas, an ordinance has been passed to grant license to sell peanuts on the streets only to persons who have lost both legs. It strikes us that this is a wise regulation. The best charity is that which helps a person to help himself. Much of our giving is of a kind which tends to develop mendicancy.

* * *

Does prohibition prohibit? Yes, if the whisky men will let it. For them to do what they can to defeat the enforcement of the law against the sale of intoxicants and then to inveigh against it because of violations of it for which they are responsible, is the very quintessence of inconsistency. But the brazen effrontery of the average saloon advocate knows no limit.

* * *

The noted Chinaman, Wu Ting Fang, is said to have inaugurated a campaign against cigarette smoking in China. We wish him well in the undertaking. The Courier Journal states that there is a story to the effect that tobacco was introduced into China in the sixteenth century from the Philippines, but that the Emperor abolished the traffic by decreeing that whoever sold or used it should be beheaded. But the throne cannot in this day do things in the great empire after the manner of bygone years, and argument must now be resorted to instead of force. It is a pity, however, that the old Chinese method cannot be adopted in our own country in the case of the man who bites off a quid of tobacco and expectorates through the window of a moving street-car and allows the horrible saliva to be blown back into the faces of the people sitting immediately behind him. Anything less than capital punishment is inadequate for such conduct.

* * *

Salt is efficacious to save only when applied. This is equally true of Christianity. Those who have "Christ formed within the hope of glory," must come into contact with others and become the means of conveying his purifying power if they are to be transformed and uplifted. One of the most essential parts of the Master's great commission is the word, "Go!" Amongst the people is the place for the disciple who would extend the kingdom of his Lord. Bishop Galloway used to tell in one of his sermons of an attempt to rescue persons who were drowning in a wreck at sea by means of a speaking trumpet. Much of our so-called Christian work in this day is like that—we are talking and doing little else. We must first secure a grip upon the hearts of men before we can hope to raise them up above the base and low. Such service may be unpleasant; indeed, it may be little less than a living martyrdom, but it is the only method by which the masses of mankind may be reached and elevated. In a sense, every preacher should be a commoner. He should feel that every human being has a claim upon him and that his commission is to minister to each and all. Wherever there is a soul to save, or suffering or need exists, there to him is the Macedonian call.

AN INTERESTING DISCOVERY.

The following statement was sent out from Boston to the leading secular dailies of the United States on August 3:

A new uncanonical gospel of Christ, containing many utterances of Jesus which are unknown to the world, is believed to have been discovered through the work of the Egyptian exploration fund, according to an official announcement issued from the Boston headquarters of this fund.

Enough ancient writings have been dug up to furnish material for twenty large printed volumes.

Prof. Bernard P. Grenfell and Prof. Arthur S. Hunt are engaged in the work of translating the marks of recovered papyrus. Prof. Whittemore went to Egypt several months ago on the strength of subscriptions made by wealthy Bostonians. He succeeded in completing the work of opening and recovering the long hidden treasures from one of the mounds through special permission of the Khedive.

The bulk of the fragment is concerned with a conversation between Jesus and a chief priest, which takes place in the temple at Jerusalem. The translation says:

"But give heed, lest ye also suffer the same things as they; for the evil-doers among men receive their reward, not among the living only, but also await punishment and much torment.

"And a certain Pharisee, a chief priest, met them and said to the Savior: 'Who gave Thee leave to walk in this place of purification and to see these holy vessels when Thou hast not washed nor yet have Thy disciples bathed their feet? But defiled Thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and changed his garments, neither does he venture to see these holy vessels."

"And the Savior straightway stood still with his disciples and answered him, 'Art thou, then, being here in this temple, clean?'

"He said unto him, 'I am clean; for I washed in the pool of David, and having descended by one staircase, I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels.'

"The Savior answered and said unto him, 'Woe, ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness. But I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life which come from above. But woe unto thee.'"

Here ends the translation.

We reproduce this statement as a matter of news, and not because we think the discoveries therein referred to are likely to prove of any great value, so far as adding anything to the divine revelation is concerned. It is true that some of the manuscripts brought to light by archeological explorers, like that of the finding of the Sinaitic Manuscript in the Convent of St. Catherine, at the foot of Mt. Sinai, by Dr. Tischendorf, have been of great service in the way of furnishing evidence of the canonicity of the books of the Bible which are accounted genuine by the Christian world, and in making certain the exact text of the Holy Scriptures. But it is a striking and significant fact that up to the present time these researches, which have been conducted so energetically, have not added to the Word of God a single passage of consequence, adjudged to be an omitted fragment of the Heavenly Father's original message to mankind. It is, of course, true that there are in the Bible some intimations of other writings by men who are commonly accounted to have been inspired; as for instance, St. Paul's reference to the epistle from Laodicea, and it is within the range of possibilities that some of these may be found in the years to come; but if they are, we dare say that it will be seen that they contain no new truth of essential importance. We do not think that it demands an unreasonable amount of credulity to accept the view that he who thought it necessary to give humanity a revelation, has also thought it worth while providentially to preserve it. At any rate, such is our faith.

Those announcing the discovery in Egypt of a new gospel of Christ scarcely needed to affirm that it is "uncanonical." The brief quotation given is ample proof of that. Never man spake or acted as did Jesus. Napoleon was right: "None else is like him." The attempts of men to duplicate his parables have been positively pitiful. The man-made miracles of the Apocrypha are grotesque and absurd. There are those who tell us that the gospel of John is spurious. If so, who was it that talked with the woman at the well and with Nicodemus? Who spoke the words contained in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of this little book? If they came from human lips, why in the nineteen hundred years that have elapsed since have none like them emanated from the same source? Mighty has been the march of human progress; man stands to-day upon an intellectual eminence far above the past generations. If a mere man wrote the remarkable utterances contained in the Gospel of John in the long ago, why cannot men in the glory of the twentieth century produce something to equal or surpass them?

No, no; the only explanation of the simple grandeur of the New Testament is that Jesus was divine and that the authors of it truthfully recorded his marvelous history. He talked and lived and died like a God, and nothing like his speech and deeds can be found in the annals of the race. The sayings that men have invented and sought to put into his mouth do not fit him—the fictitious performances in which they have tried to make him an actor have invariably failed to harmonize with his lofty spirit and character. Their thoughts are not as his thoughts, nor their ways as his ways.

The editor of the Western Methodist is giving his readers a series of editorials on "The Theological Unrest." We do not think they are much calculated to assist in allaying it.

One of the finest things that the Master said about John the Baptist was that he was no reed shaken by the wind. Pliableness may lead to popularity, but it is incompatible with majestic manhood. He is a weakling who has no convictions, or who, if he has them, lacks the courage to maintain them. There is large merit in standing firmly for what one conceives to be the truth and right.

One has only to love a single creature with all one's heart, and the whole world at once looks lovely.—Goethe.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 112 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

RECOGNITION IN HEAVEN.

Rev. A. H. Bevill.

A mother's smile as heaven's gate
Shall lead me up the way;
A smile like mother used to give
To me, her boy, at play.
A mother's kiss in heaven's gate
Will just as precious be,
As was the parting one she gave
When death tore her from me.

And mother's welcome at the gate
I'll strive to reach and win;
And I shall see her glory there,
All free from pain and sin;
For mother's tears while here on earth,
Shed for her wayward boy,
As stars shine in her diadem,
In that bright world of joy.

THE SOCIAL MESSAGE OF FREDERIC W. ROBERTSON.

By Chas. W. Barnes, D.D., in the Northwestern Christian Advocate.

A discriminating writer says of Frederic W. Robertson: "He was indeed the embodiment of the religious spirit of the end of the century. He exhibited its most striking characteristics; its dependence upon conduct rather than emotion; its glorification of morality; its humanism; its hunger for God, hidden under a pantheistic composure; its adoration for Jesus as the one wholly comforting figure in the bleak perspectives of human history; finally, he held its conception of Christianity as a life, not a creed. The man who wrote, 'The religion of Christ is not a law but a spirit, not a creed but a life,' had felt within him the forces of a new realization of religion as yet unperceived by his generation."

His short life of thirty-seven years (1816-53) made an important contribution in message and leadership to this important and transitional period in England's spiritual development. In Christ's message there are two vitally related elements: The salvation of the individual and the redemption of society. These must receive equal emphasis and move on side by side in the establishment of the Kingdom. Individualism had been preached, but the social message had been neglected. This was emphasized by Robertson, Kingsley and Maurice, and the result was the birth of the social conscience. In considering the social message of Robertson the first element to be mentioned is his attractive personality. His father was a captain in the Royal Artillery and his early ambitions were of a military character. He spent two years in preparation for a military career, and just as he had received his commission there came his decision to enter the ministry. It was a severe test, but he became a militant minister rather than a soldier. His battlefield was in the higher realms of the spirit, where he did yeoman service. The breadth of his interest shows the true democracy of Christian service. He was trained in two great universities, Edinburgh and Oxford, and yet met and moved the workingmen of his age as no other man has done. He ministered with equal success in the abjectly poor parish of St. Mary Kalendar in Winchester, and to the wealthy aristocratic Brighton. He was equally at home in Cheltenham and in the University Church at Heidelberg, and at St. Ebbe he united in one congregation the poor and rich, the uncultured and the flower of Oxford University. He organized workingmen's institutes and lectured to them on Wordsworth. In keeping with his point of view, that Christianity is a life rather than a law, his own sensitive, sympathetic heart was a most efficient factor in the work he accomplished. The first element of Robertson's message was the sincerity and warmth of his social affections.

The second element was his view of the nature and work of Christ. With Kingsley and Maurice, he made religion the spring, the inspiring motive of social action. He describes his message and mission in these words: "The principles on which I taught are, first, the establishment of positive truth, instead of the negative destruction of error; secondly, that truth is made up of two opposite propositions, and not found in a via media between the two; thirdly, that spiritual truth is discerned by the spirit, instead of intellectually in propositions, and therefore truth should be taught suggestively, not dogmatically; fourthly, that belief in the human character of Christ's humanity must be antecedent to belief in his divine origin; fifthly, that Christianity, as its teachers should, works from the inward to the outward and not vice versa; sixthly, the soul of goodness in things evil." It will be seen that in his view humanity and divinity are one in Christ and that true worship of the divine means the practice of all the humanities. It is a noticeable fact that these English preachers, the clerical pioneers of the social movement, never went far afield from the religious center—a worthy example for the leadership of to-day. The channel of world reform is human, but the source of redemption is divine. In St. John's vision the stream which made glad the City of Man proceeded from beneath the throne of God. From that high source the Throne Fountain, flow all the healing streams by whose sweet waters grow the trees of life.

With Robertson the fraternity which is to solve all problems is that of a religious tie—a spiritual union. He says, "Christianity binds up men in a holy brotherhood. It is not sent into this world to establish monarchy or secure the franchise, to establish socialism or to frown it into annihilation; but to establish a charity and a moderation, and a sense of duty and a love of right which will modify human life according to any circumstances that can possibly arise." He thus insists that social redemption is not mechanical, but a vital process. It is not primarily a matter of plan and program, but a matter of life.

It will be seen, however, that Robertson was not a mere doctrinaire. He was ready to take the first practical step in social reform. This with him was the organization of the Workingmen's Institute in Brighton. It was supported by a penny a week from each member. More than one thousand men put down their names. They prepared the house in which they met with their own hands. They bought a library. They did not ask assistance, but were independent. This was accomplished within the first year of the six he spent at Brighton. Robertson gave the opening address. It was a notable deliverance, guarding against radical socialism on the one hand and ultraconservatism upon the other. The Chartist movement at home and the revolutionary agitations on the Continent made the situation very sensitive, and even the careful position sustained by Robertson brought him sharp criticism and bitter feeling from both clerical and political circles. Robertson did not distinctly take his place with Kingsley and Maurice as a Christian Socialist, but this caution was of no avail, for he was classed with them and shared the obloquy they received. This famous address, and those that followed, had the characteristics of mediation. His opposition to socialism was by his emphasis of principles it possessed in common with Christianity. His reproof of aristocracy was by his emphasis of universal brotherhood. He said, "It is just in proportion as men recognize this real original identity of all human nature that it is possible on this earth to attain the realization of human brotherhood."

The message of Robertson may be summed up by the memorials of his life. The flowers upon his grave are kept fresh by a fund furnished by the Mechanics' Institute of Brighton. His tomb, which stands in the Extra-mural cemetary of Brighton, was erected by popular subscription and bears two medallions—one represents him as the minister, Christ's ambassador preaching to the people; the other presents him as the teacher addressing a company of workmen as "Brother Men and Fellow Workmen." In Trinity Chapel, where he preached, there is a series of memorial panels, the inscriptions of which are selected from his words. Under the figure of John the Baptist the inscription is, "Men felt that he was real;" beneath the Apostle Thomas, "When such men do believe, it is with all their heart and soul;" under St. Paul, "Paul's sole weapon was truth;" under the figure of Christ in the temple, "They are thinking about theology, he about religion;" and under the central figure of Christ suffering upon the cross is inscribed, "The sacrifice of Christ is but a mirror of the love of God." This great preacher was real: he believed with all his heart, and his religion was practical and found its central motive in the cross. Such was Robertson—in penetration and suggestiveness the Emerson of the English clergy, and, according to Dean Stanley, the greatest English preacher of his age.

THE NEW EPWORTH LEAGUE.

By Rev. John M. Moore, D.D.

The Epworth League still holds the first place among the agencies of the Church for the winning, training and developing of young people for the higher expression of their religious lives. It has been neglected, discredited, and in some places disbanded because it demanded direction, nurturing, and sympathetic support. The young people who gave the organization enthusiasm, movement and power twenty years ago are now in middle life, and compelled to meet the responsibilities of mature men and women, work in the societies that were organized for their class, and consume their energies in those activities that occupy men and women of their years and experience. Those churches that failed to enlist the on-coming young people while the outgoing mature people went into the larger work have found their Leagues decaying and themselves without the loyal support of the young people in the devotional services of the Church.

The Epworth League by its training produced many of the most efficient men and women at present in the lay and clerical work of the Church. They show intelligence, zeal and ability to bear responsibility. They can lead a prayer meeting, teach a class in Sunday school, give an entertaining and instructive missionary address, organize for a picnic, direct a social, and perform almost any other function connected with a church. The ministry has a large contingent that will give credit to the Epworth League for their practical training, their interest in soul winning, and even their call to preach. No little of the missionary intelligence in the Church is due to the mission classes of the Epworth League. No little of the home mission activity, and especially in the cities, had its beginning with a company of enthusiastic Epworth Leagues. Two of the leading churches in St. Louis were founded as missions by the Epworth League Union fifteen years ago. If one would know the credentials of the Epworth League, let him look around.

The young people need the Epworth League. Neither Sunday school, nor any other organization can take its place. The Sunday school is primarily a place of learning and is not constructed or directed so as to make it an organization for developing the devotional life and religious activity of the young people. The medical colleges teach much by the clinics. The law schools use the "case" system. Normal schools make teaching an art to be practiced as well as a science to be learned. Men learn to do by doing, is a commonplace truism. Public religious speech is a matter of development. The young man needs to give public expression to his religious thought and conviction in order to clearness and forcefulness. Nothing can take the place of the public devotional service of the Epworth League in the establishment of young people in their faith and religious experience. The effort to prepare for the service and the effort to make the meeting interesting, instructive and religiously influential can not fail to produce lasting beneficent results.

The social feature of the League is scarcely less valuable than the devotional meeting. Many young people in the town, as well as in the city, no longer look to the Church as a social and intellectual center. Sunday afternoons and Sunday evenings are given over entirely to social calls. The Sunday night service is neglected. The body of young people that once made up the nucleus of the evening congregation has gradually disappeared. The Church must win back its young people to the night service, if two services a day are to be continued. Young people should not be compelled to seek all their social privileges and pleasures entirely outside the church. The Epworth League is especially constructed to provide such social opportunities in a religious and congenially intellectual atmosphere.

The Epworth League in some places was made a pack-horse and ridden to death. It was not established to be a financial agency. It is a training school in religion, social development, and Christian activities. Its members should give through the church, serve through the church, and connect their social activities with the church. Leaguers should have no financial obligations other than those which come upon them as church members. Church loyalty and efficiency as church members should be for them ideals, and the Epworth League as a society working independently of the church should not be in any sense desired by them. The Church suffers much in this day from the lack of co-operation of its own children. It is sometimes charged with small activities in comparison with those of the societies, leagues and associations, when in fact these organizations depend upon the church for their very breath and the members that make them strong. Jesus Christ established the Church, and said it shall forever prevail, but societies are established of men and change with the generations. The Epworth League should be regarded as the institution for preparing the young people for the largest responsibilities in the life of the church. Bible intelligence, Christian experience, social graces, systematic giving, soul winning, an effective church membership should be kept before them as the real objects to be obtained through the Epworth League.

The Epworth League requires, even demands, much attention from a pastor. Pastoral neglect, indifference or incompetency means decay, and frequently death to the League. Many pastors have said: "I do not know what to do with my League." That is the truth, and the Leaguers know it. Much is the pity. The pastor who has the intelligence, the genius, the skill for developing young people in

their religious life, is the need of the hour in our church work. The Epworth League has large possibilities for the church of to-morrow through its equipment for training the youth of to-day, and if pastors do not know how to use it they would serve the church largely by learning the art. Before undertaking to direct the League let a careful study be made of the genius, the purpose, and the plan of the organization. Be thoroughly imbued with its spirit. Then study the young people, get their point of view, their temper of mind, their method of approach to thought and life, their social instincts, their religious aptitudes. Knowledge of these things and a consuming desire to help, direct and develop religiously, socially and intellectually the young people will result necessarily very graciously. The work is worth all it costs. Jesus spent his ministerial life in training twelve men. The training of twelve persons seems small work to many a preacher, and that is why the Epworth League has been allowed to go with meager support. The young people must be reached—the Sunday school and the Epworth League offers the means for reaching them.

The conditions are such in some instances that an Epworth League is almost impossible. The community may be small, the young people few, or the social divisions may interfere. These are great hindrances. Usually the greatest hindrance is the lack of a capable leader. In this case the pastor is compelled to produce a leader, or a set of leaders, before any attempt to organize a League is made. Producing leaders is difficult and tedious work, but it is the work that pays, for once the leaders are made the Epworth League will succeed in reaching all the young people. The leader should know how, what, and where to lead. Every leader should be taught to prepare a successor to himself, for nothing will hurt young people's work more than the continued leadership of old heads. The Epworth League is a training school, and should have a graduating day. Young, buoyant, hopeful, enthusiastic, intelligent, spiritual, capable leadership always produces a strong, vigorous and valuable Epworth League.

Yes, it is worth while. The preacher needs the League for his personal benefit; he needs it for his night services; he needs it for a score of activities. The church needs it to keep it young, joyous, hopeful, optimistic, triumphant. The Sunday school needs it to make its young teachers devout, conscious of soul responsibility, evangelistic, capable of religiously directing young life. The young people need it to strengthen their church ties, to make them conscious of their responsibility to the world and the unsaved, to give them a valuable part in the genulnely Christian activities of the Church, to develop their social gifts upon an altruistic rather than a selfish basis, to direct their intellectual pursuits upon a high plane, to kindle their interest in the great missionary movements of the world. Yes, the League is worth all that it will cost. May its place and service grow with the years!

Nashville, Tenn.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference of the Louisiana Annual Conference convened in annual session in the Methodist Church at Rayville, La., July 26th, 1911, at 10:30 o'clock, a. m., Rev. S. S. Keener, D.D., presiding elder, presiding. Devotional exercises were conducted by the presiding elder.

A. S. J. Neill was elected secretary. The roll was called and showed the following present, viz: Geo. Fox, W. E. Aiken, W. B. Inabnet, L. E. Crooks, A. S. J. Neili, J. T. Petty, R W. Killingsworth, W. L. Hunter, T. S. Randle, R. H. Wynn, R. O. Randle, C. B. Carter, J. W. Spier, J. B. Reily, W. F. Henderson, S. H. Whatley, C. F. Staples, F. A. Miles, P. H. Fontaine, Wm. Schuhle, S. W. B. Colvin.

The hours fixed for meetings were as follows: Business session from 9 to 10:45 in the morning, and from 2:30 to 5 in the evening; preaching services at 11 in the morning, and 8:15 p.m.

First Day—Afternoon Session.

The Conference convened according to rule at 2:30, Rev. S. S. Keener, presiding. Devotional services conducted by Rev. T. S. Randle. Minutes read and approved. On motion of R. H. Wynn, further calling of the roll was dispensed with. The following arrived since the morning session: S. S. Bogan, J. J. Kelly and E. E. Stodghill. The presiding elder read disciplinary requirements on holding the District Conference, and then began calling the charges for reports from the pastors.

Waterproof—P. H. Fontaine reported as follows: Some fine people; has one regular appointment, where he had only tentative appointment. Had one meeting, and received 17 members; has good Sunday school; work generally improving.

Bastrop—Geo. Fox reported as follows: Work fluctuates. Have worked up some interest in the Sunday school. Seven accession this year; ladies doing good work.

Winnsboro—Reported by J. J. Kelly as follows: Congregations good; three Sunday schools; had three or four accessions.

Bonita—Reported by W. E. Aiken: Have seven appointments; preaches ten times each month; does all the singing, praying and preaching; plan of circuit covers all the territory.

Tallulah—Reported as follows by C. F. Staples: Best charge for opportunity he has ever had; organized Boy Scouts, and had fine Sunday school until advent of infantile paralysis; building up some at present. Have Bible class, which holds spiritual meetings. Sunday school built up at Delhi; one woman converted; received 8 or 10 from other churches at Tallulah; have Ladies' Aid; congregations good.

Downsville—Reported by L. E. Crooks: Charge taking on new life; Sunday school work progressing; four schools; have six appointments; preach at seven places; had two revival meetings; good meeting at Walnut Lane, 15 accessions; meeting at Douglas also good.

Brooklyn—Reported by W. B. Inabnet: Has three schools, doing good work. A written report was read by the Secretary from H. M. Banks.

Eros—Reported by A. S. J. Neill: Most improvement was in Sunday school work; has three schools, and all have made improvement. Spiritual conditions not much improved; held one meeting which helped church.

Florence—Reported by S. S. Bogan: Made some improvements; had two good meetings; have two prayer-meetings; Sunday schools good at Ferriday and Vidalia; three schools run all year. Have a Junior League at Ferriday doing good work; received 23 members this year.

Gilbert—Reported by T. S. Randle: Doing very well; had two meetings; had about 35 accessions. churches quickened; Sunday schools doing well. One school organized at Holly Grove. Work improving at Wisner; going to build church, have secured the lot. Have a Woman's Home Mission Society and a Juvenile Missionary Society. About 75 conversions altogether. Conference adjourned until to-morrow morning.

Second Day, Morning Session.

Conference opened at 9 o'clock with devotional services conducted by J. J. Kelly. Minutes of last session read and approved. Rev. H. O. White, F. E. Bowman, S. B. Shell, A. J. Coburn, W. L. P. Henry, alternate from Downsville, and Prof. A. B. Peters were introduced. The presiding elder reported a letter from L. A. Humphrey who is in Texas at the bedside of his mother. He reports having paid off debt and painting of church at Lake Providence. The call of the charges was renewed.

Floyd—Reported by W. L. Hunter: Some money collected to build two churches; two schools, one each in Floyd and Pioneer; have five congregations, two of which are afternoon appointments; congregations good; some missionary territory.

Mangham—Reported by H. O. White: Congregations good at every appointment; better prospects of doing good; have one fine Sunday school, two others not so good; one prayer-meeting.

On motion of R. H. Wynn, a telegram of sympathy was sent to J. E. Morris of West Monroe, on account of the tragic death of his wife.

Farmerville—Reported by A. J. Coburn: Have received 8 members, 4 by letter; two schools and well attended; an enrollment of 48 at Farmerville, 4 members received from Sunday school, others applied. Congregations one-third more than membership at both places. Have a good union prayer-meeting.

Prof. A. B. Peters, president of Mansfield Female College, addressed the Conference in behalf of the College, which indicated a progressive condition and bright prospects for the future. New arrivals: Wiley Roberts and D. C. Barr. Presiding elder waived the report of Brother Schuhle as he was absent. Recess was then taken until 2:30 in the afternoon.

Afternoon Session of Second Day.

Conference was called to order by the presiding elder promptly at 2:30, W. E. Aiken conducting the devotional service. Minutes of morning session read and approved. On motion of W. F. Henderson, the selection of the next place of meeting was made the special order immediately following the completion of the reports of the pastors of the work of the charges. On motion of R. H. Wynn, the election of delegates to the Annual Conference was made the special order immediately following the Laymen's meeting. Calling for reports was resumed.

Monroe—Reported by R. H. Wynn: 600 members; congregations better this year; 55 added to church roll; school getting to be big thing; doing remarkable work; attendance over 200 this summer, over 50 in one class. Board of Stewards well organized and have adopted the Duplex envelope system and increased assessment for salary. Women's societies combined. One girl for Mansfield. Children's day observed.

D. C. Barr reported as to his work: Preaches for almost everybody; has one appointment, which is missionary; fine congregations, fine prospects. Work of Reform School very important.

Mer Rouge—Reported by C. B. Carter. Doing very well, about 30 members received; school doing good work; good Epworth League and good prayer-meeting. Mer Rouge school doing fine, and good attendance. Missionary societies among ladies and children. The prayer-meeting is the most helpful, attendance growing steadily; now have 40 to 55; men conduct prayer-meeting on Sunday night in church when pastor is away; good school at Collinston.

Rayville—Reported by W. F. Henderson: Sid Williams held good meeting at Oak Ridge. Spiritual condition of Rayville work better than ever before in its history; has been an upward movement in the school. Has fine Home Mission Society; has good society at Oak Ridge also.

S. W. B. Colvin reported that he had been doing some work in his engagements for the summer. Nominations for the next meeting place being in order, Monroe, Bastrop and Caihoun were placed in nomination; Calhoun received a majority, and on motion of Bro. Calhoun, the vote was made unanimous for Caihoun.

At this juncture the presiding elder explained that S. M. Collins, the district lay leader, had gone West, and that he had appointed R. O. Randle as leader and called him to the chair to conduct the Laymen's meeting.

The first speaker was Carl McHenry, who read a paper on "The Movement Itself." Mr. O. B. Morton, a member of the Monroe Baptist Church, was introduced and spoke on "The View-point of the Layman." R. O. Randle explained the organization of the Laymen's movement in the M. E. Church, South, and what to do with it. R. H. Wynn spoke on "What we are trying to do in Monroe." T. S. Randle led in prayer. The presiding elder called for the election of a lay leader and R. O. Randle was elected. The following were elected delegates to the Annual Conference: R. O. Randle, W. L. Calhoun, J. T. Petty, Carl McHenry. J. B. Reily, S. B. Shell and W. B. Inabnet were elected alternates. On motion of W. F. Henderson, Conference adjourned until to-morrow morning at 8 o'clock.

Third Day.

Conference convened promptly at 8 o'clock, Rev. H. O. White conducting devotional services. Minutes read and approved. Reports of various committees read and adopted; after which the Conference adjourned sine die.

A. S. J. NEILL, Secretary.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference, of the Mississippi Conference, was held in the Methodist Church at Union, Miss., July 26-30, 1911. The sessions of the Conference were profitable and interesting throughout. The presiding elder had prepared beforehand a very full and complete program, so that from the opening to the closing there was never an idle or dull moment. Every one given a place on the program had made thorough preparation, and there was no disposition on the part of any one to shirk.

The attendance was large; in fact, the largest I ever saw at a District Conference. The attendance, including traveling and local preachers, lay delegates and connectional visitors, reached 105. The visitors were: Miss Daisy Magee, representing the Elementary Department in the Sunday school; Rev. G. H. Galloway, the Conference Missionary Secretary; Rev. Robt. Selby, the Conference Secretary of Education; Rev. W. M. Williams, in the interest of the Orphans' Home; Prof. M. F. Swartz, of the Millsaps College Faculty; Rev. G. W. Bachman, with the books; Mrs. Reese Price, in the interest of the W. F. M. S.; and Mrs. J. B. Hobbs, in the interest of the work of the W. H. M. S. These all brought helpful and instructive messages to us, each representing the work committed to him. Rev. H. G. Hawkins, president of Port Gibson College, was also present, in the interest of that institution.

This Conference was notable for the large number of young men licensed to preach. The following twelve young men were unanimously granted license to preach: William O. Harvey, Martin W. Porter, Alvin A. Simms, Andrew J. Boyles, William F. McCrory, Frederic S. Jones, Clarence C. Harvey, James F. Boykin, James N. Andrews, James A. McClellan, Mason I. Eubanks and Otto Porter.

William F. McCrory and James H. Moore were recommended for admission on trial into the traveling connection. C. W. Crook, J. N. Ware, T. B. Winstead and T. A. Holloman were elected delegates to the Annual Conference, and S. A. Ferguson and R. O. Boyles were elected alternates.

The Conference adopted a strong report approving the action of the General Board of Missions in opening missionary work in Africa, and in the appointment of John W. Gilbert, the first student to matriculate in Palne Institute at its beginning, as our first missionary. For this new mission a collection amounting to $26.20 was taken. The Conference adopted as its goal for missions $1.00 per member.

The following statistics are of interest: Total membership for the District 9,410, an increase of 938 over the report at the last District Conference. Since the Annual Conference we have received 354 on profession of faith, an increase of 83 over the report submitted to the last District Conference. Baptisms—adults 83, infants 154. Of the 154 infants baptized, Rev. H. P. Lewis, Jr., baptized 89.

The following resolution was adopted:

"Whereas, it appears from a recent editorial in the Nashville Christian Advocate that the commencement exercises of the late session of the Vanderbilt University included a society german as a part of the program; and whereas the dance in all its forms is contrary to the genius and spirit of Methodism and of Christianity, and detrimental to the kingdom of God; therefore, be it

"Resolved by the Newton District Conference of the Mississippi Conference of the M. E. Church,

Board, in session at Union, Miss., July 27, 1911, That we sincerely deplore and condemn the action of those in authority in authorizing or permitting such a feature in the Commencement exercises of the University of our Church.

"Resolved second, That the secretary send a copy of these resolutions to the New Orleans and Southwestern Christian Advocate, and a copy to the Board of Trustees of the Methodist University." Signed by J. A. Moore, M. M. Black and A. M. Bratton.

The Conference was greatly indebted to the good people of Union, who, irrespective of denominational lines, threw open their homes and gave bountiful and generous entertainment. Each thought that he had the best home.

The preaching was done by J. C. Long, H. F. Tolle, F. E. Ormond, J. J. Green, L. W. Cooper, T. J. O'Neil, Robt. Selby and the writer.

The presidency of Bro. O'Neil over the Conference gave perfect satisfaction. He presided with the grace and ease of a veteran in the chair.

Pearl was selected as the place for the next District Conference.

W. J. DAWSON, Secretary.

DURANT DISTRICT CONFERENCE.

Dear Dr. Mack: Brother E. C. Sullivan has already given you a brief account of the Durant District Conference which met at West, June 21-22, but there are some items of interest that be overlooked.

The attendance of laymen was good and but one preacher was absent, and he was detained because of sickness. The thoughtful presiding elder, Rev. M. G. Augustus, according to his custom, had prepared and had printed a very interesting program before the Conference met. Soon after the organization, the several topics were taken up and discussed from time to time with much enthusiasm and profit. The several pastors gave good accounts of their charges, which showed an optimistic spirit and a hopeful future. The District, as a whole, is in splendid condition.

The Conference was honored with the presence of Rev. G. W. Bachman, Conference colporter; Rev. W. M. Williams, manager of the Orphans' Home; Rev. W. L. Duren, president of the Conference Board of Missions; Rev. J. R. Countiss, president of Grenada College; Rev. J. D. Ellis, field agent of the Tri-State Hospital, and Dr. Sturtz, of the faculty of Millsaps College. These brethren gave good accounts of the several causes they represented.

The preaching was of a high order, as you may judge when you note that the following brethren occupied the pulpit: Revs. T. H. Lipscomb, T. W. Dye, W. M. Williams, J. R. Countiss, and D. M. Geddie. The delegates said, "we never heard better."

A memorial was adopted endorsing the action of the Brookhaven and Jackson District Conferences, looking to the establishment of a theological department at Millsaps College.

In the report of the Committee on Books and Periodicals, the New Orleans Christian Advocate received special notice and commendation. While the adoption of this report was pending, some of the leading laymen spoke with special emphasis upon this one item of the report. Though you were not there, you see, you were not forgotten.

A few years ago the district bought a home at Weir Station for superannuate preachers, but lacked $232 of paying the full amount. Through the efforts of Brothers F. A. Howell, Parham Williams and others, the entire amount was provided for.

Samuel W. Vowell was licensed to preach, and Rev. T. L. Oaks was recommended to the Annual Conference for local deacon's orders. The licensing committee for the ensuing year is as follows: Revs. J. D. Simpson, E. C. Sullivan, O. P. Armour and G. W. Gordon. Rev. T. L. Oaks, F. A. Howell, R. P. Johnson and Parham Williams were elected delegates to the Annual Conference, and J. B. Streater and J. L. Porter, alternates.

By unanimous vote Lexington was selected as the next place of meeting. The hospitality dispensed by the good people of West was of that hearty and abundant variety that makes you want to go again. The writer is much indebted to Brother Q. T. Ellis and his interesting family for their many courtesies while he was in their home.

At 9 o'clock p. m., June the 22d, the session, which was pronounced by many of the laymen to have been the best in the history of the Durant District, closed.

V. C. CURTIS, Secretary.

The Commissioners of the National Park at Vicksburg are asking the relatives of the officers, both Federal and Confederate, who participated in that memorable siege to contribute bronze portraits of them that they may be honored by having them exhibited at appropriate places on this battlefield. A striking statue of General Stephen D. Lee has for some time been set up, and contracts have been made for three others, which relations and friends of the distinguished dead will pay for. The Vicksburg National Park is being steadily improved and it is already a place of unusual interest.

Secular News and Comment

Kentwood, La., voted on August 1 to issue $31,000 worth of bonds for water works and sewerage.

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General Wood, who has just returned from Panama, states that in his opinion the canal will be finished before 1915. The work of fortifying the great waterway has already commenced, and will, it is said, be finished within a year.

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There is a prospect of the State capital of Georgia being removed from Atlanta to Macon. The latter city is nearer the center of the State, and it is contended that its location there would make the transaction of the public business much more convenient.

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It is said that the highest paid woman in the employment of the United States Government is Miss Margaret Kelly, who is connected with the Mint Bureau. She was recently appointed examiner and is now second in rank only to G. E. Roberts who is at the head of this department. Her salary is $3,000 per annum.

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Coming from England, Admiral Togo of Japan landed in New York on August 2, and was cordially welcomed by representatives of the United States Government. The Admiral responded to the greeting given him in surprisingly good English. His stay will be brief, as it has been announced that he will leave for Canada by way of Niagara on August 16 or 17. He will return home across the Pacific, sailing from Vancouver.

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Representative Berger, of Wisconsin, who enjoys the distinction of being the only member of Congress elected by the Socialist party, has introduced a bill to establish an old-age pension system. His proposal is to allow persons who have passed sixty years of age and who have an income of less than $6 per month, a pension of from $1 to $4 per week according to their necessities. He does not think the aged poor should be forced to subsist upon private charity or to live in almshouses. In a second measure he provides for the creation of a commission to gather data and give this question careful study. Some of the European countries have already enacted legislation of this kind.

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It is reported that the Connecticut State Grange has announced that it will take no part in the exercises welcoming President Taft when he comes to that commonwealth as a guest of the State Fair Association in September. The Grangers were opposed to reciprocity with Canada, and are out with the President because of his vigorous advocacy of that measure. The interests of the United States are so diverse that any legislation enacted is almost sure to encounter opposition from some quarter. It is generally thought that Mr. Taft's course in this matter has won for him more popularity with the country at large than anything that he has done since he has been at the head of the nation.

• • •

In the primary election held in Mississippi on August 1, Ex-Governor James K. Vardaman was nominated for United States Senator by a majority of approximately 25,000 over both his opponents. Mr. Theodore Bilbo was nominated for Lieutenant-Gov. by a vote very nearly as large as that of Major Vardaman, and Mr. Ross Collins defeated the present incumbent, Mr. S. S. Hudson, for Attorney-General by about 6,000 votes. Senator Percy, whose term of office does not expire until March 4, 1913, has announced that he will tender his resignation when the State Legislature meets next January. It is accepted as a foregone conclusion that Major Vardaman will be elected to fill the vacancy thereby created, and thus enter the Senate a year before the beginning of the full term for which he has been chosen.

• • •

According to the Washington Star, for the first time in nine years the original drafts of the Declaration of Independence and the Constitution of the United States were recently brought out of the depository in which they are kept and inspected by Secretary Knox of the Department of State. The Constitution is in a remarkably good state of preservation, the ink fortunately having been of a more durable kind than that now in ordinary use. It is said to be black and not faded, and the writing clear and quite legible. Of the Constitution proper there are only four pages, though there are others containing the resolution submitting the immortal instrument to the States for their ratification. The Declaration of Independence has not, however, fared so well. The text of it is stated not to have lost in clearness recently, but nearly all of the signatures attached are said to be illegible, which is due to the fact that many years ago the only known way of getting a fac-simile of the document was to make a press copy of it, and this absorbed the ink. The body of the instrument for some reason stood this better than the names affixed, though even it is said to be more faint by half than it originally was. The surprising statement is made that these treasures are kept in a steel box capable of offering but little resistance to heat or fire.

THE CHRISTIAN WORKERS' ASSEMBLY.

The Assembly for Christian Workers which closed its session at the Seashore Camp Grounds maintained its record for effective service in acquainting its pupils with a knowledge of comprehensive and intelligent methods in Christian work. The Board of Missions was represented by Dr. Rawlings, the educational secretary, and Miss Daisy Davies, of the Women's Council, and they both did splendid work for the cause of missions. Miss Davies also did good work in leading the vesper services on the beach. Dr. Parker taught the Old Testament and represented the Epworth League work, and it is needless to say that both were well done. Methodism has no broader nor saner teacher than he, and his life is a benediction to any young Christian who has the privilege of his association and instruction.

Dr. C. P. Atkinson, of the Southern University of Alabama, taught the New Testament class. Mrs. Moody, of Montgomery, led the morning devotional service, and the writer had three hours in Sunday school work.

Dr. F. S. Parker was chosen president; Rev. A. I. Townsley, secretary, and Rev. C. D. Atkinson, counsellor from Louisiana. We expect good things another year at the hands of this efficient corps of officials.

P. O. LOWREY.

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"To say that I enjoyed reading 'Modes of the Heavenly Life,' is to express my appreciation but mildly. I read it the first time at one sitting and was strengthened in faith and hope. I have read it through again and some of it the third time. My estimate has grown with each reading. It cannot fail to inspire higher aspirations in any one who will read it. I hope it will have a large circulation, and I commend it most heartily to all seekers after the truth concerning the office and work of the Holy Ghost." R. W. Tucker, Presiding elder, Ruston District.

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Church News

Dr. Gross Alexander, the accomplished editor of the Methodist Review, is a graduate of the Drew Theological Seminary and is vice-president of its Alumni Association.

* * *

Bishop W. F. Mallalieu of the Methodist Episcopal Church died at his home at Auburndale, Mass., after an illness lasting about a month. He was eighty-three years of age.

* * *

The Baptist Chronicle, of Alexandria, La., will celebrate its twenty-fifth anniversary on August 20. We congratulate our contemporary, and wish it an ever-enlarging measure of success.

* * *

There is a report current that Pope Pius X will make Archbishop Quigley, of Chicago, a cardinal when the Consistory of the Sacred College meets, which it is expected to do next autumn.

* * *

Dr. J. L. Weber, pastor of the First Methodist Church of Jackson, Tenn., has been elected president of Western College, at Artesia, New Mexico. Whether he will accept, we are not informed.

* * *

Mr. Hamilton McSpadden of Tennessee, aged 85 years, has sold a fine farm which he owned in Monroe County in that State, and donated the proceeds amounting to $12,000 to Carson and Newman College, a Baptist institution located at Jefferson City.

* * *

The churches of North Carolina have quite a problem, social as well as religious, in seeking to reach and help the operatives in the factory towns of the State. Of such employes there are said to be 125,000, the largest number of any commonwealth in the Union.

* * *

Gipsy Smith will do evangelistic work in the United States again this fall. He will open at Spokane, Wash., on September 30, and afterwards will fill engagements at Seattle, Portland, Tacoma, San Francisco, Los Angeles, and Dallas. The New Zealand Methodist Conference has invited him to hold a series of meetings in that country next year.

* * *

The Northern Presbyterian Church now numbers 1,354,543. The net gain last year was 15,500, and their total contributions for 1910 amounted to $25,909,000 the largest of any religious denomination except the Northern Methodists. They gave slightly more than $19 per member, the highest per capita of any Church in the country except the Episcopal Church, in which it averages $20.

* * *

The Book Concern of the Methodist Episcopal Church is offering for sale a volume entitled "Patriotic Oration," which is composed of addresses delivered by the late Bishop Fowler. As an orator this distinguished churchman ranked with the best. Indeed, it is doubtful whether our sister denomination has had any public speaker superior to him since the day of Bishop Simpson.

* * *

The British Wesleyan Conference met at Cardiff, Wales, on July 12. Rev, Henry Haigh was chosen president. He was born fifty-eight years ago, near Leeds, England, being the son of a local preacher. He was for thirty years a missionary in India, where he rendered important service as an evangelist, editor, and translator. He has been engaged in ministerial work in England for the past eight years, and is regarded as one of the most gifted Wesleyan ministers in Great Britain. At the recent session of this Conference women sat for the first time as members.

* * *

The New York Evening Post observes that the difficulty of fighting gambling in China arises from the fact that the practice is so much a part of Chinese nature, so common in every rank and condition of life, that it is unreasonable to expect whole-hearted action against it. Lotteries are legal everywhere; certain provincial yamens depend upon gambling for a part of their revenue; and the officials lack police capable of confronting the well-organized and utterly reckless gambling fraternity. There is, moreover, a deeper reason for it in the blankness of Chinese social life, the want of interesting books, games, and other distractions, the uncomfortable homes, and the consequent necessity for escape from the terrible monotony. "In this cause," says the Post, "lies an indication of the way to abolition. New ideas are being popularized, new standards of amusement are being set up, and, with the increase of these, the evil should more and more rapidly be relegated to the limbo of lawlessness which it occupies in more enlightened countries."—Northwestern Christian Advocate.

SHREVEPORT NOTES.

The people of the Noel Memorial Church are delighted with the appointment of Rev. Felix R. Hill, Jr., to the pastorate of that aggressive young church. The official board met a few evenings ago and reported all financial obligations paid up to date, and increased the assessment for the pastor three hundred dollars, and provided for house rent and moving expenses. Shreveport Methodism never had a more popular pastor than Dr. F. R. Hill, and his son will be warmly welcomed by our entire city Methodism.

* * *

The building committee of the First Church, which was appointed at the recent quarterly conference, and which has in hand the building of a new and modern church building on the old site, is busily engaged in planning the great work. Some of them recently took a trip through Texas, looking at various new churches there for points. An imposing building on the most commanding situation in the city will make this church one of the greatest in the Southwest. Brother Cameron is a man of energy and ability, and is bringing things to pass in historic old First Church.

* * *

Rev. R. J. Harp, one of the old veterans, has lost none of his faith and sunshine since his recent trials. Some weeks ago he stumbled and fell, hurting himself rather severely, and a week or so later, lost everything he possessed in the burning of his home. All his furniture, much of it very valuable for its antiquity, and all his manuscripts, as well as many valuable books, were lost. Some of these were borrowed from friends, and can never be replaced. It is greatly to be regretted that Louisiana Methodism is to lose the history which Brother Harp was writing, and which probably can never be produced, since the destruction of some of the most important papers.

* * *

The foundations of the new Noel Memorial Church are being laid by the contractor, of St. Louis. The building will cost $43,000 exclusive of furnishing, and will be one of the best equipped buildings in the South. It is being erected by Mr. and Mrs. J. S. Noel, in memory of their son, James S. Noel, Jr., a splendid young Christian man, who died a few years ago. The membership of this church is composed of active and aggressive people, and it is located in the choicest residence section of the city, and will be one of the best appointments in the Conference.

* * *

Queensboro is one of the most desirable additions to the city of Shreveport, and is being rapidly built up with comfortable homes. Here we have two lots and a temporary tabernacle, of which Rev. Hugh Jamieson is pastor. There are a good Sunday school and Epworth League, and good congregations at the Sunday services. It is the intention of the presiding elder to organize a City Board of Church Extension and begin to work for new churches for all the suburbs of the city.

* * *

Texas Avenue has prospered under the pastorate of Rev. J. C. Rousseau this year. Good congregations attend the services, and every department of the church is progressing smoothly. This church is not as well located as it might be, and it may be that before long they will be equipped with a better building in a better location.

* * *

The City Epworth League Union has in hand the building of a church in Bossier City, across the river. We have there an organization, with Rev. J. L. Cady in charge. A meeting there was recently held, with Brother Rousseau doing the preaching, which greatly strengthened the church.

* * *

There are twenty-six Southern Methodist preachers living in Shreveport—almost enough for an Annual Conference, in number. A Methodist Preachers' Meeting will be formed as soon as Centenary College opens.

S.

Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—F. W. Farrar.

A CONDITION AND HOW TO MEET IT.

By Rev. T. B. Holloman, D.D.

In a recent communication to the Advocate, we suggested the need of a chair in our schools and colleges for instruction in the Bible and kindred literature. In the notes on the Sunday school lessons for July 30th, "The finding of the book of the law," some startling and suggestive statements are made by H. H. S. One is the story of Benjamin Franklin's recital of the book of Ruth before one of the literary societies in Paris, and their utter ignorance of the same; and their innocent request for the manuscript for publication. I dare say that America is not far ahead of Paris in its knowledge of the sacred Book.

Professor Phelps, of Yale University, says, as quoted by the same author: "The ignorance of college students of biblical literature is universal, profound and complete. He further says that "If all the undergraduates in America could be placed in one room, and tested by a common examination on the supposedly familiar stories of the Old Testament, the result would be a magnificent contribution to American humor." After reciting several amusing cases, he says, "Instances like these are of constant and almost daily occurrence in the work of American college teachers." Again, he says, "When we remember that many of the students referred to are from Christian homes of the better class, we realize that the Bible is, indeed, a lost book in many homes."

In her Chit-Chat column in the Times-Democrat of July 26th, Ruth Cameron has some very timely suggestions in reference to the use of the Bible among the people in this day. Among other things, she says, "Not all the homes that lack a Bible are of the poorer class," and she suggests that the Gideons would do a good work to start a crusade for placing Bibles in the homes of the country. In the Saturday Evening Post of July 29th, under the head of "Valuable Reading," the editor has some interesting things to say concerning the Bible.

As a pastor, attending the Sunday school, and serving as supply teacher for more than thirty years, my experience fully corroborates the testimony of Professor Phelps, that the ignorance of the average young man and woman of Biblical literature is at least almost "universal, profound and complete." Further, my experience leads me to conclude that the majority of our Sunday school teachers are sadly lacking in anything like a general knowledge of the literature and the historical value of the Bible. To one who mingles with people on the streets, in the family and in the Sunday school, the condition cannot be otherwise than alarming, and yet we are told by no less authority than Chief Justice David J. Brewer, that "If the teachings and precepts of the Bible could be brought home to the people, the results would be greater than all the victories won in all the years since the beginning of time."

Long since was the statement made that the parents of our country had turned the religious training of their children over to the Church, and the Church in turn had turned them over to the Sunday school. This being evidently true, we contend that it is the duty of the Church to prepare the teachers for the Sunday schools for the work committed to them, and that our church schools can do no better work for the people than to give systematic instruction in Bible literature and kindred subjects. If necessary, give us less of old and classical English, German and French, yea, and even mathematics, to make room for this Book of books, the foundation stone of our national, social and home life. Knowing the parental heart, we are convinced that with this matter properly presented, that it would not be difficult to secure the endowment of a chair in Millsaps College to this end.

One hundred dollars from every pastoral charge or thirty dollars from every Sunday school, or fifty cents from every Sunday school pupil, within the two patronizing Conferences, would easily establish such a chair. Is it not possible, that as pastors and superintendents, we can get together on this proposition; and in the very near future make such an addition to the teaching force at our already famous institution?

The Board of Trustees would gladly co-operate in such a movement and the faculty would welcome such an addition to their number.

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Mansfield Female College

The friends of this institution will be pleased to know that the Methodists of Louisiana are rallying to its support, and that the outlook for its future is much brighter than it was a few weeks ago. Many of our people do not realize what a fine property we have at Mansfield and what an opportunity we have there to build up a really great school. There are six buildings—two of them three-story brick structures—and all are in excellent condition, with sanitary plumbing throughout. The campus embraces nine acres in the same square with the Methodist Church, and presents a most beautiful and attractive appearance. The accommodations are ample for 125 girls. Plans are being made to float the debt, and relieve the institution of financial embarrassment. Assurance of a fine local patronage has been given, and the indications point to the best attendance from a distance in many years. Let the pastors in Louisiana lend a helping hand in filling the dormitories to overflowing and in placing this worthy school upon a solid foundation. It can be done, if all will assist. Write President A. B. Peters, Mansfield, La., for a catalogue and any desired information.

MR. W. L. YOUNG.

"He saw a hand we could not see
That beckoned him away,
He heard a voice we could not hear
That said he must not stay,"
And so he left us!

As the gold and vermilion of the sunset mingled in the western sky, this crushing bereavement came, which removed from the earth-home the idolized and tenderly devoted brother, father and uncle.

As he closed his eyes upon the natural world they were opened upon the beauties of heaven; the ear, hushed to the agonies of weeping loved ones, was catching the mingled melody of angels' harps, his own voice gaining the acme of his oft-repeated desire as he joined the choir of the saints as they swelled the tender anthems of redeeming love.

William Lafayette Young was the only son of George E. Young, of Orange County, Va., and Julia Hopkins, of Georgia. The family are of Scotch-Irish extraction and have flourished in America since colonial times. The subject of this sketch was born in Holmes County, Oct. 6, 1839, and died in Lexington, Miss., July 10, 1911. He grew to manhood in the pure environment of a country home, and completed a carefully rounded education at the University of Mississippi; from here he promptly enlisted for the Confederate service as a private soldier in the "University Grays." His regiment took part in the first battle of Manassas. In 1862 at the battle of Seven Pines he was wounded and received a furlough for sixty days. After recuperating he rejoined his command and fought in Law's Brigade at the second battle of Manassas and Sharpsburg. In the latter engagement he was again wounded, which necessitated the amputation of the left arm below the elbow and disabled him for life. Thus was his military career ended and he was honorably discharged in April, 1863.

He chose as his life work the exalted profession of imparting to youthful minds the riches of his own for which he was eminently fitted, and he learned and enjoyed the sweet responses of child nature in the fullness of their love and confidence. In 1885, within the classic walls of his own institution, he met and won in marriage Miss Florence Kennard, of Port Gibson, Miss., whose short but well rounded life shed about his unreturning youth a halo of gladness which time had never effaced. The grave as her couch of repose, he bade her a long good-night in the expectation of a glorious reunion at the waking time of immortality. So after twenty-four years of battle he has exchanged the pilgrim warfare for eternal rest, where the spent fury of the chafing waves may reach them no more. She left him the care of two children, a daughter, who died at three years of age; a son, Joseph Kennard, remaining to gather about him the worthy father's laurels and to wear his mantle with becoming grace.

Into this life of honor and usefulness as superintendent of education and cashier of banks, the great lesson of charity towards others had been learned with a proper estimate of self. Of a retiring nature, he learned to differ in opinion without differing in feeling—to oppose with good nature and to suffer opposition without offense. From our community has gone a peerless citizen, from our church an earnest, consecrated, faithful officer. His love for little children was also shown in the Sunday school where he has presided with gentle efficiency for twenty-three years—years of God's peace in the consciousness of duty done, years of simple faith in the divine goodness and a clear outlook toward the heavenly hills; years of sweet communion with Jesus and close following in his steps.

To the bereft we would say, as children of the covenant, your days of mourning are days of privilege, to be frought with blessing—to the believer they are preludes of eternal glory. Soon the long night watch will be over. Soon the windows of the soul will be no more darkened, the present losses and crosses will turn into eternal gains; the dews of the night of weeping will sparkle beauteous gems. Seek ever to regard the lives of our dear ones as a loan. God as the great Proprietor—by him bestowed; by him withdrawn; the most exalted of all consolations that which disarms death and bereavement of all bitterness that the "loved and lost" are the crowned and glorified. Soon the last ripple of sorrow will be heard murmuring on the other side of Jordan, and then every vestige of grief will die away forever, and entering the triumphant arch of heaven you will read in living characters the history of a sinless, sorrowless future.

"Father, hold thou my hands:
The way is steep and tangled;
Make thy way mine!"

MRS. S. D. GWIN.

IMPORTANT LEGISLATION

Relating to Pastors and Presiding Elders.

The last General Conference passed a law instructing every preacher in charge of a circuit, station or mission to report the names and addresses of all candidates for the ministry (i. e., those who feel called to the ministry, but who have not been licensed to preach) to the Annual Conference Board of Education (Discipline, paragraph 140), which in turn is to report them to the General Board of Education (Discipline, paragraph 413). By a similar enactment every presiding elder is required to report the names and addresses of all local preachers in his District to the Annual Conference to be incorporated in its journal (Discipline, paragraph 119).

These enactments, taken alone, seem to have no great significance, but when read in connection with paragraph 420 of the Discipline, the reason for them becomes apparent. There the Board of Education is charged with the task of developing a more efficient ministry, and one of the requirements looking to this end is that the Board shall inspire the young ministers and candidates for the ministry with a high ideal of their work and stimulate them to a thorough preparation therefor. To do this effectively it is necessary for the Board to have the names of the local preachers and ministerial candidates, and so be able to come into direct touch with them. Through the Correspondence School a great work has been accomplished during the past few years for the Conference undergraduates; if now direct personal connection can be made with all local preachers and ministerial candidates who are expecting at some time to enter the itinerancy, a much greater work can be accomplished. The time to do the most effective work in developing an efficient ministry is before the young men have joined the itinerant ranks, while they are yet engaged in their preparation.

In order to carry out the instructions of the General Conference looking to the development of a more efficient ministry, the Board of Education at its last meeting inaugurated the Department of Ministerial Supply and Training. Already the new department is pushing its work and plans are being made for assisting, as far as possible, all young men who are preparing, or ought to prepare, for the ministry of our Church. The success of these efforts for a more efficient leadership for the Church of tomorrow will depend to a considerable degree upon the extent to which the pastors and presiding elders make the reports referred to above. It is hoped that no one will fail in doing this.

J. L. CUNINGGIM, Secretary,
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The Home Circle

HOW DO YOU HOE?

Say, how do you hoe your row, young chap?
Say, how do you hoe your row?
Do you hoe it fair,
Do you hoe it square,
Do you hoe it the best you know?
Do you cut the weeds, as you ought to do,
And leave what's worth while there?
The harvest you'll garner depends on you;
Are you working on the square?

Are you killing the noxious weed, young chap?
Are you making it straight and clean?
Are you going straight,
At a hustling gait,
Are you scattering all that's mean?
Do you laugh and sing and whistle shrill,
And dance a step or two,
As the row you hoe leads up the hill?
The harvest is up to you.

—Driftwood.

A PACKAGE OF MIXED SEED.

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness, what are those?" said the seedsman.

"Why, in our Bible school we sing:

'Then scatter seeds of kindness,
For our reaping by and by.'

I have a little garden, and I want to plant some kindness seeds."

"Oh, those come in a mixed package," said the seedsman, as he took a big book from a shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see; I think I will find that package of seeds in II Peter, chapter one," said the man. "Yes, there it is; see if you can read it for me, beginning with the fifth verse."

So the boy read: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Eight kinds of seeds in this package, you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes, that is what it means," said the man, "but kindness and charity and faith are real things, and if you plant them in your heart they live and grow, just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said the seedsman, "and, better than all, it means that God, who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—Classmate.

WHAT A LITTLE GIRL FOUND.

Once there was a little girl who lived in a big city. Once, also, there was a saucy, perky little wren that lived in the country. The little girl had never seen the wren, and the wren had never seen the little girl, and the story might stop just there if the little girl had not gone to the big farm for a visit.

At first there were so many things to be seen on the farm that the little girl did not notice the wren at all. But the wren noticed the little girl, you may be sure, and flew away very unsociably whenever she came near. There were wonderful things on that farm, things which the little city child never forgot even after she grew up, for this story happened a long time ago. There were dozens of fluffy little chickens and ducks, and velvet-eyed calves and colts, and no end of puppies and kittens, but the happiest day of all to the little girl was the day she found the pretty wren and made her first friend among wild birds.

One morning the farmer's wife called her small visitor to her and gave her a tiny piece of bread. "Go up to that little tree," she said, "and take this piece of bread with you." So the little girl went up to the tree which the farmer's wife pointed out, wondering what was going to happen. It was a hollow tree, and when she looked down into the small hole in the trunk it looked so dark inside that she drew back a little afraid. Then the farmer's wife laughed. "Now," she said, "knock on the trunk of the tree, and see what will happen." "Will fairies come out?" asked the little girl, for she was forever hunting for elves and pixies down by the brook and out in the meadows. "Knock and see," said the farmer's wife.

So the little girl knocked very gently on the trunk, and out popped a saucy little feathered head. "O-h-h!" said the little girl in delight and held out the bit of bread. The pretty wren looked very eagerly at the bread, for it had a nestful of hungry birdies in that hollow tree. "Please take it," said the little girl coaxingly, and the wren must have understood, for it accepted the gift very daintily and disappeared with it. And every morning all summer long the wren appeared whenever the little girl knocked at its door, and they grew to be the best of friends, just as birds and little folks were meant to be, of course.—Picture Lesson Paper.

BACK HOME.

The Memphis Conference Female Institute, located at Jackson, Tenn., has been the property of private individuals. These parties, wishing to dispose of it, the citizens of Jackson purchased it to continue it as a female college, and offered it to the Memphis Conference on certain conditions. The Board of Education met to consider the matter, and continued in session until about half past two o'clock in the morning. There was midnight oratory in the air, and the loud crowing of the neighboring roosters was mingled with a flow of forensic eloquence that stirred the blood of the sleepy solons in "the wee sma' hour" of morn.

The devil is cunning, a pastmaster in the wiles of deceit, but he sometimes overshoots his mark. He has done it in the Vanderbilt matter. Whatever may be the upshot of that unfortunate affair, there will be no more doubtful title to Methodist schools. All of this debate was over technicalities involved in the transfer of the property. When this was satisfactorily settled, it took the Board about five minutes to finish their work by electing me president of the institution, and we went to our several roosts. Ramsey went with me, the Reverend Ed. E. B., and turned in for a few hours' rest. He rose early to catch a Memphis train, and I think he put on his clothes through mere force of habit; at any rate, that is the way it looked. When he got them all on, he put on his hat, came over to my bed and said, "Good-bye, I wish you well." "Much obliged," I said, "but Ramsey, don't you wash your face and hands when you get up in the morning?" "That's a fact," he said, "I believe I will do that!" I was afraid to see him go away, but I reckon he got home safe. Great fellow, if he does get dead asleep sometimes.

So I am now president of the Memphis Conference Female Institute. I find a spacious building, well adapted to its purpose. The Board of Education made a generous appropriation for internal improvements, new furniture, and so on. This will enable us to offer first-class accommodations to a hundred girls. Our faculty will be of the highest order, and our standard surpassed by none. Now, Mississippi has her own schools, and they are good ones. I brag on Beeson's splendid body of students everywhere I go, and so of other schools. But if when you have filled your classic halls you have any girls left over, send them to us here in lovely Jackson. For seventy years this institute has been educating the young women of this central South. It is older than the town, and its location brought the town here in the beginning. It has largely shaped its social and religious life and created an environment in the highest degree favorable to its own work. Jackson is justly noted for the high character of its citizenship and the intelligence, culture and social refinement of its people. Its church life is delightful. The college is located near the First Church, and the Methodist girls attend that church. Dr. J. L. Weber, its present pastor, is one of our ablest men. If I were looking for a school at which to place my own daughter it would mean a great deal to me that she could be under the pastoral care and ministry of such a man as Dr. Weber. The best quality of South Carolina metal rings true in his life, and his experience in educational work and sympathy with young people, make association with him a very attractive feature of my work in Jackson.

The Baptists have their Southwestern University here, and it offers superior advantages. They have built a splendid modern church. We are still in our old one, but Dr. Weber tells me the plans are ready to build a new one after the people rest a little. They are well off, but that magnificent new Baptist Church, a brand new Y. M. C. A. building, the purchase of the college and its gift to the Church, and two new railroads, has made them want to catch their breath. I don't wonder.

I am tuning up by bugle—loading up on Christian education. I put the emphasis on that word "Christian." Neither the Church, nor ministers of the gospel, have any business with education except as it may be Christian education. Forgetting this fact, or not regarding it, has caused all the trouble at Vanderbilt. Fortunately, I have plain sailing here in this course, for Dr. A. W. Jones, the retiring president, as those who preceded him, has fixed the type of this institution. When General Lee took the presidency of Washington College, he said: "My work here will be a failure if all these young men do not become Christians." My first care for the girls who come to this school while I am here is that they shall become Christians. We need nothing in America now so much as a cultured Christian womanhood.

So I am back home, on deck, in perfect health, happy in the Lord, and whether my note be low or high, it will always mean M. C. F. I.

S. A. STEEL.

Jackson, Tenn.

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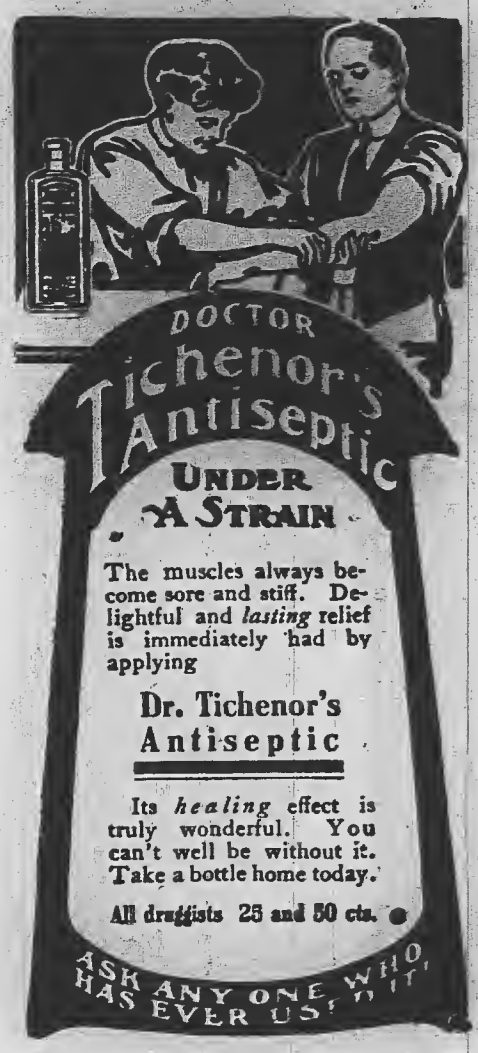
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Editorial.

BISHOP FITZGERALD DEAD.

After an illness of several days, pronounced neuralgia of the heart, Bishop Oscar Penn Fitzgerald died at Monteagle, Tenn., on the afternoon of Aug. 3. This announcement will carry sadness to thousands of hearts throughout the Southern Methodist Church, of which Bishop Fitzgerald was one of the most widely known and best loved ministers. He was born in Carteret, N. C., Aug. 24, 1843. His middle name was taken from that of Dr. Abraham Penn, who baptized him in infancy, expressing at the time the hope that he might become a preacher. After receiving a common school education in the Old North State, when a mere lad he went to Virginia in search of work, where he was first employed in the composing room of the Lynchburg Republican. Later he was engaged as a clerk in the office of the Lynchburg Post, and was holding that position at the outbreak of the Mexican War. His father having enlisted as a soldier in that memorable conflict, he found it necessary to return to North Carolina to aid in the support of the family, which he did by teaching a near-by school.

After the struggle with Mexico had ended, he again went to Virginia and managed to secure a place with the Richmond Examiner, of which the brilliant John W. Daniel was the political editor, and of which Edgar Allen Poe was then soon to become literary editor when he was stricken down by death. Young Fitzgerald, then about twenty years old, became acquainted with Poe and heard him lecture. He always cherished the recollection of his association with the famous poet as one of the most notable incidents of his long and eventful life.

From Virginia, the young man went to Georgia, where, after a serious spell of typhoid fever, his thoughts turned toward the work of the Christian ministry. At the session of the Georgia Conference at Atlanta, in 1854, under the presidency of Bishop Capers, he was admitted on trial and sent to Sarepta as junior preacher. Shortly afterwards the young itinerant was sent to the far West as a missionary. In 1861, he was made Superintendent of Public Instruction in California, and held that position for four years. He was also for a time editor of the Pacific Methodist and Christian Spectator, and attracted attention on the tripod. In 1875 he was elected editor of the Nashville Christian Advocate, the official organ of the M. E. Church, South, succeeding Dr. Thomas O. Summers. After filling this responsible place for twelve years, he was elected to the episcopacy in 1890. Soon after, his health began to fail, and he had been superannuated for the past two quadrenniums. The Bishop's last work was the writing which for some time he had been doing for the Nashville Christian Advocate every week. In 1855 Bishop Fitzgerald was married to Miss Sarah Banks, of Enon, Alabama, who survives him, as also do the following children: Mrs. J. H. Nye and Mrs. J. B. Robertson, of Nashville, Tenn.; W. M. Fitzgerald, of Tullahoma, Tenn.; and Oscar P. Fitzgerald, of Charleston, W. Va. The remains of the distinguished minister were carried to Nashville and laid to rest in Mount Olivet Cemetery, the obsequies being conducted by Bishop Collins Denny, Dr. R. A. Brown, Dr. Fitzgerald Parker, and Dr. G. B. Winton.

Of the personal characteristics of the deceased and the large service which he rendered the Church, we will not now undertake to write at any length. Genial and affable in manner and possessed of a bubbling, overflowing humor that rarely ceased to manifest itself, he made many friends and enjoyed a large degree of popularity. Though not endowed with a high order of oratorical gifts or classed as a great preacher, he was a suggestive and forceful expositor of the Word, whom the people heard with appreciation and profit. It was as a writer that he most excelled and achieved the largest measure of distinction. He had an easy, flowing style which was clear and at times beautiful. As a composer of brief paragraphs and character sketches, it is doubtful whether we have ever had his equal. The General Organ of the Church has never been more popular with the rank and file of our membership than when he was its editor. He was a prolific author and a number of the products of his pen have had a wide circulation. He was never vigorous physically after his election to the episcopacy, and his active work as a chief pastor was of brief duration. His eventide was calm and radiant with light, and, though feeble in body, his mind was bright, enabling him to be useful to the last. Full of years and honors, having wrought with fidelity at many tasks, he has responded to the Master's call and ascended to the Church Triumphant. His name is writ large in the annals of Methodism, and there are many who will long cherish his memory.

A SCHOLARLY VOLUME.

We are in receipt of a copy of the volume entitled, "On the Characteristics and Use of the Old in the Dramas of Euripides," by Professor M. W. Swartz, B.A., M.A., who is in charge of the department of Latin and Greek of Millsaps College. It numbers 111 pages, is neatly printed, and is attractively bound in paper. The author states that this dissertation was presented to the Faculty of the University of Virginia in June, 1904, as a part of the requirement for the degree of Doctor of Philosophy. The discussion throughout is an able and interesting one and fully sustains Professor Swartz' reputation as a classical scholar. He begins by calling attention to the fact that even a hasty reading of Euripides impresses one with the frequency with which old men and old women are introduced into his dramas, and that aged persons appear in all of his works, except the Rhesus and the Taurian Iphigenia, and that his authorship of the former of these is by some called in question. Mr. Swartz conducts his instructive discussion under two general heads: (1) The Personal Characteristics of the Old in Euripides, and (2) Their Dramatic Characteristics. The want of space forbids us to enter upon a detailed statement concerning the many striking observations made in this brilliant essay. The style of the writer is admirable in every respect, and the reader is carried along with increasing interest from the first page to the last. Altogether, the publication is quite creditable to Professor Swartz and the college with which he is connected. We are pleased to know that the book has been issued, and we trust that it will have a wide reading. We should think that every old student of Millsaps in particular would be anxious to procure a copy. We are not authorized so to state, but we presume that it may be had either of Smith & Lamar, at Nashville, Tenn., who are the publishers, or of the author at Jackson, Miss.

DOING A GREAT WORK.

We are pleased to be informed that Whitworth College has the promise of a magnificent opening in September. This historic institution, under the present management, is doing a great work for the young womanhood of south Mississippi. Dr. Cooper, its honored head, is a progressive educator and a capable administrator of large experience. He is a member of the General Board of Education of the Methodist Episcopal Church, South, and has recently served on a committee to classify the various schools operated by our denomination. The progress he has made within recent years in building up and equipping Whitworth College justly entitles him to the gratitude of his clerical brethren and of the 54,000 Methodists of the Mississippi Conference. And the prospect is that additional improvements amounting to $40,000 or $50,000 will be made within the next eighteen months, contributing much to the attractiveness of the campus and largely increasing the facilities of this splendid educational plant.

The faculty which Dr. Cooper has engaged for the approaching session is said to be one of exceptional merit. Two of them we know personally; Mrs. Bessie W. Lipscomb, the beloved Dean, and Mrs. J. M. Wyatt, who has charge of the Chair of History. The former is a well qualified instructor and a woman of the noblest Christian character; the latter is an honor graduate of the Industrial Institute and College at Columbus, Miss., and one of the most brilliant teachers in the South. Particular stress is laid upon the musical department, which is considered as measuring up to a very high standard. The truth is, Whitworth College is doing better work now than at any former period in its history, and parents who send their daughters there will make no mistake.

OUR CHURCH EXTENSION HAND BOOK.

We have before us a copy of the "Church Extension Hand Book for 1911," which is a magnificent publication—by far the best that the Board has ever issued. It is attractive in appearance, numbers 384 pages, and is replete with useful information. Indeed, in some respects it is a work of art, giving pictures of a number of the historic churches of the world. The outside cover is adorned with a photograph of the Wesley Memorial Tablet in Westminster Abbey. The work in various mission fields is set forth in a comprehensive and most impressive manner. The volume from beginning to end is remarkably interesting, and eloquently champions the great cause which it is designed to promote. We congratulate Dr. McMurry and his assistants upon the success which they have achieved. This book should have an honored place in every pastor's library. We are requested to state that the Board yet has on hand a limited supply of copies, which will be sent out free upon application. Write Rev. W. F. McMurry, D.D., Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

A WORD OF TRIBUTE.

The tragic death of Mr. J. R. Weissinger, which occurred some days ago near Trail Lake, Miss., was a most deplorable occurrence. Of the details of his violent death and the circumstances which led up to it, we know little. We had a personal acquaintance with the deceased for about fifteen years, and entertained for him a strong feeling of friendship, having often been the recipient of his hospitality and generous favors. A man of more kindly heart than John Weissinger, we have never known. He was a preacher's friend, and during the many years that he resided at Dickerson, in Coahoma County, he contributed largely to the support of the Friar's Point Church, often doing more than his brethren thought he ought. He was never happier than when contributing to the comfort and pleasure of his pastor. Sometimes out of the abundance of things produced on his farm, he would nearly feed the minister's family for weeks and months. His parents before him were ardent Methodists, and he was not less so. When an official, he could always be depended upon to attend the quarterly meeting, and frequently also he was seen at the District Conferences. But he has gone from us, and his familiar voice we shall hear on earth no more. Rev. W. S. Lagrone, one of his warmest and most trusted friends, along with the heart-broken family, accompanied his remains to Friar's Point, which had been chosen as their resting place, and spoke the farewell words above his lifeless form. A profusion of flowers covered the heaped-up grave, attesting the high esteem in which he was held by those who knew him best. May the gracious Heavenly Father comfort the bereaved widow in her sorrow and loneliness, and touch with healing hand every heart made to bleed by his pathetic tragedy!

PERSONAL AND OTHER NOTES.

Mississippi's foremost Methodist layman, Major R. W. Millsaps, has been spending some time at Hot Springs, Ark.

Rev. N. G. Augustus, presiding elder of the Durant District, is announced to preach at Black Hawk, Miss., next Sunday.

Rev. H. G. Hawkins, president of Port Gibson College, addressed a Jefferson County Sunday School Institute at Harriston, Miss., last Sunday.

A correspondent informs us that Rev. R. P. Goar, of the North Mississippi Conference, is a candidate for the State Senate in Calhoun County, and that he will be in the run-off on Aug. 22.

The New Orleans Protestant Ministers' Association met in the Y. M. C. A. building last Monday morning, with Rev. E. F. Schuessler presiding. Rev. J. C. Duplantis acted secretary pro tem.

The Louisiana Avenue Methodist Church, this city, is having exceptionally good congregations for the summer season. The people are much pleased with Rev. J. L. Sutton, who now has this work in charge.

The Sam Jones Camp Meeting, near Gloster, Miss., is in progress. A dispatch to the Times-Democrat reports the following ministers as present: J. E. Gray, W. H. Huntley, W. H. Saunders, L. L. Roberts, and D. H. Carrels.

While recently in Jackson, Miss., we had the pleasure of a chat with Dr. E. H. Galloway, the only son of the lamented Bishop Charles B. Galloway. He is a young man of accomplishments, and is fast coming to be recognized as one of the first physicians of the State in which he resides.

Bishop James H. McCoy, of Birmingham, has been resting for a few days at the Seashore Camp Ground. We are informed that he preached at the Tabernacle there last Sunday evening, delivering an eloquent and most instructive sermon. Everywhere our Alabama Bishop goes he makes a fine impression.

Dr. Richard Wilkinson, the eloquent pastor of the Fourth Avenue Church of Louisville, Ky., has been granted a vacation by his congregation, most of which he will spend near Newark, Ohio, at the former home of Mrs. Wilkinson. Dr. Wilkinson's work in Louisville is reported to be in a highly satisfactory condition.

On July 31, Rev. Lastie N. Hoffpauir sent to the

Advocate the following good news: "We have just closed a great meeting. The church was greatly revived and there were 13 accessions. Brother A. C. Holder, of Shreveport, assisted me. He is fine help. It was the best meeting that I have had for years. Our work is in good shape for the Annual Conference."

The Mississippi Sunday School Association has placed a student worker in Jones County to hold rallies and organize in each supervisor's beat. The man assigned to this task is Rev. R. D. Grantham, of Mississippi College. The secretary, Brother Long, states another worker would be sent forth in the northern part of the State, if the requisite funds were available.

An esteemed correspondent, in a letter received on Aug. 4, writes as follows: "The people of the Capitol Street Church, of Jackson, Miss., under the efficient leadership of their pastor, the Rev. J. M. Morse, are pushing to completion their handsome new church building, which will be one of the finest churches in the Mississippi Conference. It will cost in excess of $30,000."

Rev. J. B. Randolph is keeping busy assisting the brethren in their revivals. He was recently with Rev. J. R. Wilson in a meeting at McGehee's Chapel on the Longtown charge, where large congregations attended the services and there were a number of conversions. Fifteen joined the church on profession of faith. He was slated to assist Brother T. H. Porter in a meeting at Pope's this week.

Rev. C. W. Perkins and Mrs. Perkins, of Aransas Pass, Texas, are visiting relatives in Holmes County, Mississippi. Mrs. Perkins is a daughter of Col. and Mrs. J. M. Johnson, of Acona, Miss., who have long been known for their activity in Christian work in the community in which they reside. Brother Perkins was for several years an esteemed and useful member of the North Mississippi Conference.

Rev. W. G. Evans, formerly a member of the Louisiana Conference, but who was forced by providential circumstances to take a local relation, would be pleased to assist the brethren who need help in their revival services. Brother Evans is a forceful preacher and a successful worker in protracted meetings, and may be depended upon to give a good account of himself wherever he is called to labor. His address is Hammond, La.

A letter from Rev. H. T. Carley, written on July 31, stated that both he and Mrs. Carley had been suffering from a malarial attack, but that they were both improving. Brother Carley wrote from Satartia, Yazoo County, Miss. We hope that the season of rest which he is taking will completely restore the health of this capable young minister, and that the approaching autumn will find him strong and vigorous for the Master's work.

In the State oratorical contest at the Mississippi Chautauqua, at Crystal Springs, on Aug. 2, the medal was awarded to Mr. C. C. Clark, the representative of Millsaps College. His competitors were Mr. J. A. Patrick, of the A. and M. College; Mr. N. G. Mayfield, of Mississippi College, and Mr. J. T. Smith, of the State University. The record of Millsaps College students in winning prizes for oratory has far and away surpassed that of the students of any other college in Mississippi.

The remains of Miss Susan White, a sister of Chief Justice White of the United States Supreme Court, who died at the summer home of the family at Port Hope, Canada, several weeks ago, were brought to New Orleans last Saturday night, and on Monday were carried by a special train to Thibodaux, La., formerly the residence place of the Whites, where they were laid to rest. Judge White accompanied the body on the long journey, and was present at its interment.

Aug. 11 will mark the hundredth anniversary of the birth of Judah P. Benjamin, the great Louisiana lawyer and statesman who won high distinction on both sides of the Atlantic. The Louisiana Historical Society has named a committee, of which Mr. W. O. Hart is chairman, to devise plans for properly celebrating the event. This committee will meet on the 11th inst., but it is said that the exercises commemorative of the birth of the famous jurist will probably be deferred until fall.

Rev. W. Fred Long, General Sunday School Secretary of Mississippi, has made public the following information: "The Committee on Work among the Negroes has selected Reuben A. Scott from among a number of names submitted to advance the Sunday school work among his own race. Our county officers can lend valuable aid in encouraging him and familiarizing the colored pastors with our proposed plans. Mississippi takes the lead in thus placing the first colored secretary in the field."

Rev. A. J. Gearheard, of Gueydan, La., has lately visited his parents at Lutcher, La. En route home last Wednesday, he spent several hours in the city, and honored our office with a call. In addition to being an energetic pastor, Brother Grearheard is a practical newspaer man, and we greatly enjoyed conversing with him concerning matters in which we felt a common interest. He spoke of church work in his present field as difficult, but as being in a better condition than it has been heretofore.

Dr. S. H. Werlein preached to a large gathering of negroes attending the Laymen's Convention under the auspices of the Methodist Episcopal Church, last Sunday afternoon. His theme was "Inter-Racial Co-operation, the Guarantee of Inter-Racial Peace and Progress." The discourse was an able one, and evinced a comprehensive grasp of the perplexing race problem, concerning which so much has been said and written. It is needless to say that Dr. Werlein gave much valuable advice to the great throng of colored people who heard his message.

Dr. F. S. Parker, General Epworth League Secretary, addressed a gathering of Leaguers in this city on Tuesday evening Aug. 1. He dwelt at some length upon the splendid work which the Epworth League has done in training the young life of the Church for service, and affirmed that it yet has a great mission. He explained the plan to have the Leaguers of Southern Methodism raise $50,000 to promote the evangelization of Cuba. Dr. Parker was at home in New Orleans, being a native of the Crescent City, and was given a warm welcome by his many friends.

We were favored last week with an appreciated visit from Rev. R. C. Hicks, of Naples, Texas, who was passing through the city en route to Grove Hill, Ala., his old home, where he was booked to assist the pastor, the Rev. J. O. Lawrence, in a meeting. Brother Hicks' charge is in the Pittsburgh District, which is being served for the second time by Rev. R. A. Burroughs, formerly of the North Mississippi Conference. From what he says, Brother Burroughs has not yet lost the art of giving the interests of Zion wise supervision and leading the hosts of Methodism forward to larger things.

Rev. A. H. Williams, of Shuqualak, Miss., informs us that the superannuate's home of the Columbus District, now occupied by Rev. J. D. Newson who entered the ministry in 1848, has been thoroughly overhauled—painted, papered and screened, and made quite comfortable in every respect. He represents Brother Newson as now being so delightfully domiciled that he is happy, growing in grace, and not anxious "to depart for the city of many mansions." His statement that Brother and Sister Newsom are "very useful and much respected in the community," is only saying what could not be otherwise than true of them.

In renewing her subscription, Mrs. John T. Clark, of Prairie, Point, Miss., says: "I cannot afford to do without the Advocate, for though I do not always have the time to read it, I want it for the good influence it wields upon my dear little girls. The oldest, now twelve, looks forward to its arrival every week with interest, and knows exactly what day it should come. I never want them to think of our home as having no Christian paper come." A noble sentiment it is which is here expressed. The Advocate ever has in mind the children, and we are pleased to know that there are some of them who appreciate it and welcome its arrival.

The Memorial Presbyterian Church, of this city has extended a call to Rev. John W. Orr, pastor of the Presbyterian Church, of Corinth, Miss. Whether he will accept, has not been announced at this writing. Col. Orr, the grandfather of the Rev. Mr. Orr, is said to have been an officer in the famous Battle of New Orleans. The Picayune is authority for the statement that this congregation was desirous of retaining the services of Rev. J. L. Sutton, superintendent of the Orphan Boys' Home of this city, who served the Memorial Church quite a while as a supply, but that with commendable loyalty to Methodism, he refused to change his denominational affiliation.

From Summerfield, Miss., under date of Aug. 4, Brother W. E. Mizell writes: "Rev. J. O. Winburn is holding a series of meetings at the Methodist Church, in which he is being ably assisted by Rev. Dan Kelley, who is a man of power. Much interest is being manifested, and there have been four additions to the church thus far." Referring to the crops in that section, our correspondent adds: "Continued fair weather during the past week has put the young corn in fine condition. Early corn is better than was expected, having been damaged by the severe drought prevailing some weeks ago. Cotton is doing fairly well, though shedding some as a result of the recent rains. The boll weevil is doing considerable damage."

To Dr. A. F. Watkins, the accomplished pastor of Main Street Church, Hattiesburg, we are indebted for the following news items: "Rev. G. A. Guice, the pastor of Howison and Saucier, has been appointed to the Poplarville Church, made vacant by the death of Rev. M. H. Moore, and filled temporarily by Rev. M. L. Burton. Rev. W. W. Moore until recently president of the Mississippi Conference Training School at Montrose; has been sent to Howison and Saucier. Rev. G. H. Galloway, who at the last session of the Mississippi Conference was appointed Missionary Secretary, has been elected President of the Mississippi Conference Training School. It is understood that Brother Galloway is at this time moving from Jackson to Montrose, and that the changes indicated above will take effect immediately."

Rev. Briscoe Carter, of Mer Rouge, La., calls our attention to some typographical errors in his article entitled, "Lest Peradventure," which appeared in the Advocate of July 27. In enumerating the presiding elders who have had the oversight of the Mer Rouge charge, he wrote the name of "J. A. Ivy," and it was made to appear "J. A. Lay," and where he used the expression "liquid grave," the linotypist got it, "liquid grade." We regret that these mistakes occurred. Like that of the editor, Brother Carter's writing is not always as plain as it might be. Nor are we so circumstanced every week that we can go personally over the proof of every communication which finds a place in our paper. But it always grieves us when violence is done to a contributor's composition, no matter upon whom the responsibility for it rests.

WILL NEGRO METHODISTS WITHDRAW?

There has just been held a conference of recognized leaders among colored Methodists, and from it comes the report, credited very generally, that the negroes now belonging to the Methodist Episcopal Church will withdraw and form a new Colored Methodist organization of national scope and aim. Bishop Scott of Monravia, who represents the colored Methodists in Africa, is known to have attended this conference, but states that the time has not yet come to make the plans public.

Methodist leaders, white, admit that colored Methodists within their body contemplate such action, and say that such a course might not prove wholly unwise. They say, frankly, that were the negro to withdraw, and do so voluntarily, the greater union would follow of the Methodists South with the North and so there would result a Methodist Church of national size, having a membership of 4,500,000. For years it has been acknowledged that white Methodist unity in America is impossible so long as the Northern body contains 300,000 colored members.

Apart from the comparatively small number of colored people in the Methodist Episcopal Church, there are three large Methodist bodies of negroes, the Zion with 545,000 members, the African with 452,000, and the Colored with 235,000. Negroes now in the Methodist Episcopal body will not, they say, unite with any of these three, but form a body of their own. Some efforts are making, however, to bring about union with the Zion body.

White Methodists maintain for their 300,000 negro members twenty-three schools of high grade, at a cost of $360,000 a year. Besides these there are eight other Methodist colleges for colored people. It is declared that not all of this missionary work will be cut off if division comes, but that white Methodists North will continue to help colored Methodists, as they are helping others.

Final action cannot be taken until May, 1912, when the Methodist General Conference meets in Minneapolis. Advance steps to such action can be taken at once, and indications are that such will be taken. Race prejudice does not, however, so much obtain as do the convictions on the part of the colored people that they can work in their own way as they cannot now, and on the part of white Methodists that the larger Methodist union will then be possible. Indeed, so far as can be judged, both sides seem gratified that negroes themselves are likely to act. —(Reported for the Advocate by the Church News Association of New York.)

The population of greater New York is now estimated to have passed the 5,000,000 mark, the gain last year being 230,000. The official figures of the census taken in 1910 showed the number of people in the city to be 4,706,883. Of all the world's great municipalities, London alone has a larger population than this.

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Obituaries.

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The gentle, loving spirit of little JOHN EDWIN MADDOX, infant son of John E. and Willie May Maddox, took its flight from this world on the evening of July 3. The next afternoon we laid its remains to rest in Rose Hill cemetery, to await the resurrection morn, services being conducted by Rev. Mr. Barr, pastor of the Presbyterian Church at Sardis, and Rev. J. B. Randolph, pastor of the Methodist Church of Como. All that skilled physicians, trained nurses, devoted parents, sympathizing friends and relatives could do was done for him, but it was of no avail. All had to surrender and submit. While little Edwin lived only about four and one half months, he found his way to the affections of all who knew him. He is safe in the arms of Jesus. He cannot come to us, but we may go to him.

BY ONE WHO LOVED HIM.

Little CARL GOSS was born Sept. 17, 1909, and died June 13, 1911. He was the precious baby-boy of Mr. Dock and Mrs. Lula Hill. His mother writes me: "Carl is dead, and my burden seems greater than I can bear; he was so sweet and kind and had such sweet ways." Then adds: "I cannot see him on earth again, but I am going to try to meet him in heaven. I try to live right and do what is right." I, her brother, know she does, and may God bless her in this sad hour! How blessed is the gospel of our Lord Jesus Christ which brings hope and comfort to our weary, broken hearts! His illness was of short duration, but his suffering was intense. When the end came, his spirit winged its way to God, and now Carl is with the angels, and we will patiently wait until God shall call us home.

UNCLE JOHN.

Sulphur, La., July 20, 1911.

Mrs. SARAH ETTA FLURRY (nee Wilson) was born Jan. 1, 1867, and passed to her reward April 23, 1911. She was converted and joined the church in early life, and was faithful and lived near her Lord to her last day. She was married to J. J. A. Flurry, Nov. 3, 1887. Eleven children were born into the home, nine of whom are living to-day. The happiness of the home has been destroyed; sadness and sorrow linger in the hearts of the husband and children. The hands which so tenderly tucked the cover around the little ones, the lips which so lovingly kissed them good-night, are cold in death. Silent is the voice that was as the music of heaven in the home; never again will her footsteps be heard on earth. Mother is gone; heaven is her home. Cheer up, husband and children; lift up your eyes to the God of all; trust in the Savior and live right. Some sweet day you will all meet again. May God's blessings rest upon you!

JAS. M. LEWIS, Pastor.

A NOTE FROM REV. W. J. WOOD.

I am here at Randolph, assisting Rev. W. W. Bruner in a meeting. We have just started and the prospects are fine for a good meeting. I am at home at this place, for I was raised near here. I find several old friends still living, but a great many are dead and have gone to their reward. Some of their children have grown out of my knowledge. I find the young pastor, Brother Bruner, in great favor with his people. I will say in conclusion that we are moving on nicely on Pott's Camp Circuit. I think I have the best work in the Oxford District. Come to see us some time.

W. J. WOOD.

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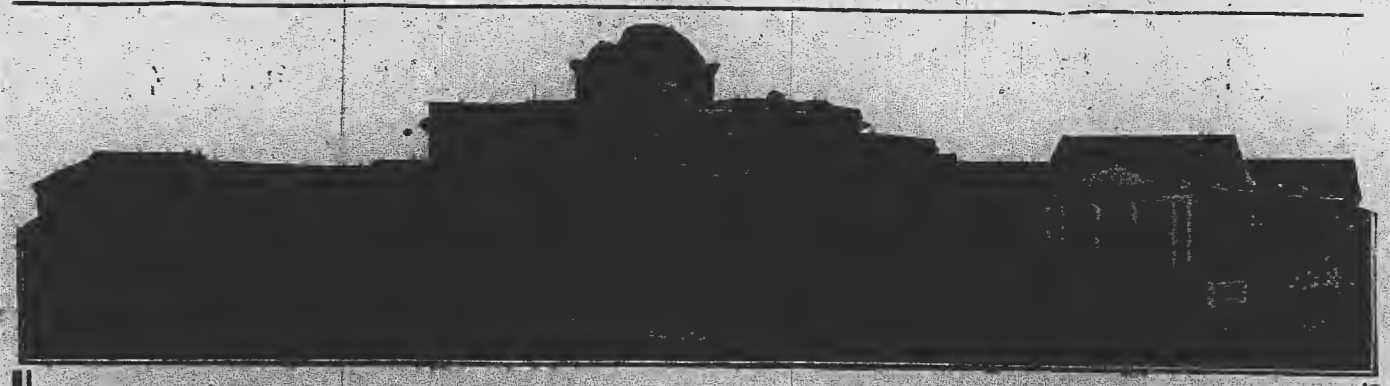

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For Descriptive Catalogue Address

REV. W. W. DANIEL, D. D., President, Columbia, S. C.

Tidings From the Field

Buena Vista, Miss.:

We have recently painted the parsonage here. We have also just painted Macedonia Church. We had a good meeting at Buena Vista week before last. Brother Nebiett was with us, and my people were delighted with him. We closed a fine meeting at Ebenezer last night. Brother H. S. Spragins did most of the preaching to the satisfaction of all who heard him. We had eighteen additions to the church. Praise the Lord!—T. J. Durrett.

Coffeeville, Miss.:

We have just closed a splendid series of revival services at the Methodist Church in Coffeeville, in the result of which we feel great profit and consolation. Rev. T. H. Dorsey, of West Point, did all the preaching, and it was with deep regret that we came to a close after only one week's work. Our people fell very much in love with Brother Dorsey, and would have been happy for him to have continued his splendid work much longer. Brother Dorsey we regard as one of the strong men of Mississippi Methodism, and regard ourselves as most fortunate in having had him with us. His delivery is most pleasing, his statement of the truth is vigorous and fearless, his exposition of the Scriptures is excellent, and withal, he has a great heart which fastens itself irresistibly upon the souls of men. Says the Coffeeville Courier: "The revival services at the Methodist Church are being largely attended, both morning and evening. Some able preaching is being done by Rev. T. H. Dorsey, of West Point, and both pastor and church are being congratulated on securing the services of this very able man."—E. Nash Broyles, P. C.

Grand Cane, La.:

We have just closed two meetings on the Grand Cane mission. We began our first meeting at Benson on the second Sunday in July, which continued eight days. Rev. A. W. Turner, of Mansfield, was with us four days and preached most excellent sermons, which were greatly enjoyed by the people of that community. While we had only one accession to the church, the membership was greatly benefited and gave evidence of living nearer to Christ and trying to be more useful in the future. Our Sunday school at this point is doing a fine work. Ours is the only school in town. Our second meeting began the fourth Sunday in July and continued five days. Rev. W. R. Harvell, of Grand Cane, was with us from Monday until Friday, at which time the meeting closed. He gave the people some good, strong gospel sermons which were well received. We had a most excellent meeting; fifteen old-fashioned conversions. They came to the altar and remained until they were saved. At the close of the last service, eight persons were received into the church. Another result of the meeting was that the people pledged $30 more for ministerial support than they had been assessed at the first quarterly conference. I have not neglected to talk to our people about the New Orleans Christian Advocate. We hope to secure some subscribers soon. —H. J. Boltz, P. C.

Conehatta, Miss.:

I want to tell you of a protracted meeting we have recently had at Conehatta, Miss. Our pastor is Rev. H. F. Tollie, who resides at Lake, Miss., a few miles below here. Brother Golden, from Laurel, assisted Brother Tollie and preached for us some of the best sermons that I have had the pleasure of hearing for some time. It was not so much the quantity, as quality. He just simply told us the plain truth from beginning to end. There was a message for everyone, young and old, great and small. I don't believe anyone could have preached to the point more than Brother Golden did. Wednesday was Children's Day and the sermon that day was simply hard to beat. If we all would practice what Brother Tollie and Brother Golden preached to us, especially fathers and mothers that have small children, twenty years from to-day old Conehatta Church will have better protracted meetings than it has ever known in its history before. The whole community would be better also. I know several persons who have resolved to do better in the future as a result of the services. Though only four united with the church, many were greatly profited. We are grateful to God for the work of these brethren among us.—A Reader of the Advocate.

FROM A LOCAL PREACHER.

I am a preacher, in the local ranks of the Methodist Episcopal Church, South, in orders, and have been for a little more than a half century. During that long period I have kept up regular appointments in this section of the country. Up to a few years ago, I had regular weekly appointments. Since then I have had semi-monthly appointments—my health and strength not justifying me in preaching oftener. Last November I had a first-class case of la grippe from which I did not recover till about the first of April, this year. Consequently, I was not able to do anything during the winter.

In 1909, I took up an appointment in a neighborhood ten miles from home and kept it up regularly during that year and part of the next year, but, being a member of the State Legislature, I was not there regularly during the year 1910. A local preacher, you know, is considered a "scotch" or a "third wheel to the cart," and is expected to go where the regular pastor doesn't, or can't go.

This neighborhood is thickly settled, but the people as a rule are poor people, not possessing much of this world's goods, but are honorable, high-toned, good Christian people. I went there the fourth Sunday in July, my regular day, and found quite a large gathering of people—something like two hundred or more—and learned that it was the Sunday school Children's Day. Be it said to the credit of the children, and the two good Christian women who had trained them, I never witnessed better order or more interesting exercises than on that occasion.

Our country appointments should not and ought not to be neglected. Some of the brightest gems are in the country, "diamonds in the rough." Some of our purest Christians are in the country. Our churches are supplied from the Sunday schools.

The class of people with whom to begin the moral and spiritual reform, is the children. It is difficult to bring about these reforms after the child has passed its fifteenth birthday, if it has been neglected in the preceding years of its life. The Sunday school is the place to teach the principles of the Christian religion, and it can be effectively done there if the superintendent and teachers have experienced the pardoning love of God in their hearts and their daily lives show to the world that they have. A. W. MOORE.

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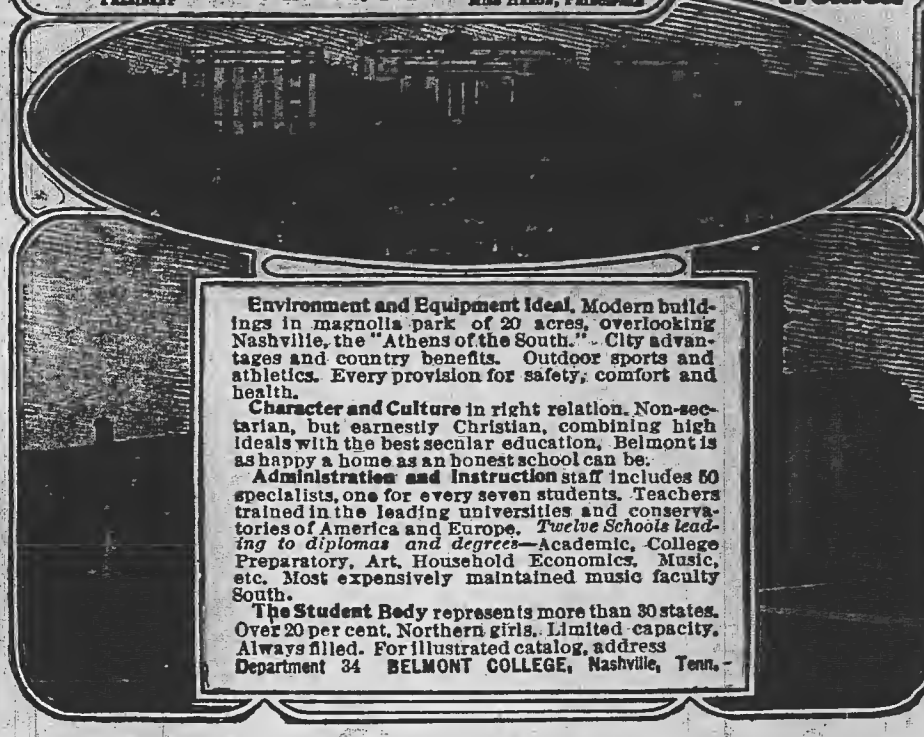

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. V. L. Fulton has his growing class of 43 boys and girls organized for training and service in the advanced division of the Sunday school of the First Methodist Church, of Shreveport.

* * *

Mr. A. F. Godat, superintendent of the Parker Memorial Sunday school, is just back from a summer outing in the West, in which he visited Sunday schools in Galveston and other places en route, and he says that the Louisiana schools (especially Parker Memorial) are equal to any of them. This is an encouraging note from a capable critic, and should encourage our workers to expect nothing but the best of themselves.

* * *

The First Church, Shreveport, has welcoming committees, both for the adult department upstairs and for the elementary department downstairs, who greet all the people and get acquainted with strangers, securing their names and addresses for the pastor, superintendent, and visiting committee. Mrs. S. J. Lingle and Mrs. Chas. Dixon are now serving on the adult committee.

* * *

At Bourg, on the Houma Mission, where Rev. R. E. Martin is junior preacher, there are about one hundred church members and all pray in public except small children, and attend Sunday school. They have prayer meeting Wednesday, and have maintained a teachers' meeting Thursday night for two years. They have established a Sunday school eight miles from Bourg in which the members teach, meeting for the present in a private house; but they hope later to have a chapel. The people are French, and Mr. Delcourt Matherue is the Sunday school superintendent.

* * *

Rev. C. V. Breithaupt is planning to organize Sunday schools at Dulac, where a friend, whose name is withheld, is to build a chapel, and a church is to be organized, and at Mechanicsville, a suburb of Houma, where they are expending $25 to prepare a dwelling house for occupancy. If the latter enterprise is a success, it is thought the house, valued at $600, will be donated to the church.

Since the establishing of the Houma Mission a Sunday school has been organized at Houma, with an enrollment of 40 in the four classes. The pastor, Rev. C. V. Breithaupt, teaches the Bible class, and Mrs. Breithaupt, the beginnners. The new parsonage and the land for the parsonage and church are valued at $3,200.

* * *

The Ida Lee Chapman $1,000 memorial fund of the First Methoidst Church, of Shreveport, which is being raised by the elementary department of the Sunday school on the $100,000 church building in contemplation, has a sweet and touching history. The little 10-year-old girl for whom it was named gave the first dollar to the building fund and died within eight days. Her gift was more than she thought, for led by Mrs. Cameron, the capable and energetic superintendent, the elementary department of the Sunday school to which Ida Lee belonged, has undertaken to raise in her memory $1,000, and $250 of the amount was raised during the first three months, and it is thought that the remaining amount will be forthcoming. In addition to this, the $1 she gave will be placed in the corner-stone of the new church and as long as the building stands this deed of liberality shall be spoken of "as a memorial to her."

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

One man's class has taken a specific collection nearly every Sunday in one month for some class member, sick and helpless, besides keeping up their regular activities.

* * *

Many are asking, "Can we have a good school this summer?" There is but one answer and it is a question in itself: "Are you willing to pay the price?"

* * *

When one is discouraged and depressed, he can find no better corrective than unselfish activity in the name of the Lord. Let him do something for somebody and at once. Personal work is a great curative, corrective and tonic.

* * *

On the walls of a banquet room where 200 "teen-age" boys were assembled to listen to Mr. W. C. Pearce, on "The Victorious Life," was this pertinent motto: "What shall it profit a community if it gain the whole world and lose its own boys?"

* * *

Letters come by the dozens from all over the Conference and farther, asking help for teachers, superintendents, and for means to interest parents and careless other-folk. With people so eager and willing, surely our Conference should record a Sunday school constituency in December of high and great efficiency.

* * *

Mrs. W. S. Selman, Pittsboro, Miss., writes of the reorganization of a Baracca class into a Young men's Wesley class with 20 members, and the usual officers, a teacher and assistant teacher, and with certificate No. 660. Their Sunday school is doing well along all lines, and a fine enthusiasm pervades the entire church.

* * *

Dr. Bulla, of our Adult Bible Class superintendency, is doing his best to enroll all our classes as they organize, and it seems but a little thing that they should help. Do this much to encourage the work and to put him in touch with the leaders of our adult classes. Let them be "Wesleyan," rather than something else. Enroll with our Board first, and with others later. He will send all necessary information upon application.

* * *

If a Bible class is organized, the very carrying on of its ordinary activities is a training in the virtues and duties of good citizenship. The very essence of the organized Bible class is its self-government. In democracies the question of good citizenship is of immense importance, for with us the real kings are the common people, and it is of prime importance that these people be trained by exercise and authority to realize the highest and holiest aims of their kingship.

* * *

In the lumber town of Marbury, Ala., every man has joined the Bible class except one, and he had to leave town to escape the determined effort to enroll him in this modern fraternity of Bible study and good works. The secret of this unequaled record, so far as we know, is the Christian mill owner, Mr. Marbury, who set his heart on having all the men in his employ members of the Sunday school. "Like proprietor, like employee," is true of more business concerns than this saw mill, and the rule works on either side, the evil alas, as well as the good.

MISS KILPATRICK'S DATES.

Dear Brother Meek: A committee composed of Rev. R. A. Tucker, Rev. W. N. Duncan, and myself have made the following appointments in the Sardis District for Miss Elizabeth Kilpatrick, field secretary of the Sunday School Board of the North Mississippi Conference: Olive Branch, Wednesday, Aug. 30; Hernando, Thursday, Aug. 31; Senatobia, Friday, Sept. 1; Tyro, Saturday, Sept. 2; Como, Sunday, 3; See's Chapel, Monday, Sept. 4; Sardis, Tuesday, Sept. 5; Batesville, Wednesday, Sept. 6; Pope, Thursday, Sept. 7; Oakland, Friday, Sept. 8.

Let all Sunday school workers take notice. Each pastor is expected to co-operate and arrange for the services.

J. B. RANDOLPH,
For the Committee.

Como, Miss.

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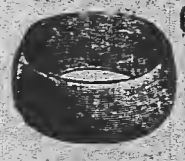

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Lake Providence	Aug. 16
Delhi	Aug. 20, 21
Brooklyn	Aug. 23
Floyd	Aug. 26, 27
Downsville	Aug. 29, 30
Mangham, at Boueff River	Sept. 2, 3
Eros, at Indian Village	Sept. 6
Winnsboro, at Boueff Prairie	Sept. 9, 10
Rayville	Sept. 13
Florence	Sept. 17, 18
Merrouge	Sept. 20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

Franklinton, at F.	Aug. 16
Mt. Hermon, at Augie	Aug. 19, 20
Bogalusa	Aug. 20, 21
Wilson, at Manassas	Aug. 26, 27
St. Helena, at Pine R.	Sept. 2, 3
Kentwood	Sept. 3, 4
P. Grove, at Pipkin's	Sept. 6
Port Vincent, at Mauripas	Sept. 9, 10
St. Francisville, at Tunica	Sept. 16, 17
N. Roads, at Morganza	Sept. 23, 24

C. C. MILLER, P. E.

Ruston District—Third Round.

Simsboro, at Antioch	Aug. 16
Beinville, at Bear Creek	Aug. 19, 20
Boyd Mission, at Chestnut	Aug. 21
Arcadia	Aug. 26, 27
Ruston	Aug. 27, 28
Lanesville, at Brushwood	Sept. 2, 3
Lisbon, at New Hope	Sept. 9, 10
Houghton, at Dolline	Sept. 16, 17
Cotton Valley, Pleas. Val	Sept. 23, 24
Minden	Sept. 24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Jena, at Jena	August 15, 16
Trout	August 17
Columbia, at Stanard	August 20, 21
Marksville, at Bay Hill	August 23, 24
Tioga, at Liberty Chapel	Aug. 27, 28
Alexandria	Sept. 1
Selma	Sept. 3, 4
Opelousas	Sept. 10, 11
Glenmora	Sept. 13
Colfax, at Atlanta	Sept. 17, 18
Melville, at Simmesport	Sept. 24, 25
Bunkie, at Cheneyville	Sept. 26

Special attention will be given to questions 18, 21, and 23.

PAUL M. BROWN, P. E.

NORTH MISS. CONFERENCE.

Sardis Dist.—Third Round.

Wall Hill, at Grubb Hill	Aug. 15
Long Town, McGee's Chap	Aug. 17
Oakland, at Bethel	Aug. 19, 20
Courtland, at Shiloh	Aug. 22
Senatobia	Aug. 23
Cockrum, at Independence	Aug. 26, 27
Eureka, at Pisgah	Sept. 2, 3
Arkabutla	Sept. 9, 10
Crenshaw	Sept. 12

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Moorhead, at Blaine	Aug. 13, 14
Lambert, at Glendora	Aug. 19, 20
Minter City, 8 p. m.	Aug. 20
Eupora, at Eupora	Aug. 24
Bellefontaine, at Walthall	Aug. 24
Kilmichael, at Lodi	Aug. 26, 27
Tutwiler, at Marks	Sept. 2, 3
Slate Springs, at Bethlehem	Sept. 9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Dry Run Ct., at Mt. Carmel	Aug. 19, 20
Hatchie Mission, at Mt. Pisgah	Aug. 21
Ripley Mis., at Black Jack	Aug. 22
Dumas ct., Jacobs Chp	Aug. 23
Sherman Ct.,	Aug. 25
Myrtle Ct., at Ebenezer	Aug. 26, 27
Kossuth Circuit, at Pleasant Hill	Sept. 2
Guntown and B., at Baldwyn	Sept. 3, 4
Baldwyn Mission, at Palestine	Sept. 9, 10

BEN P. JACO, P. E.

Durant Dist.—Third Round.

Black Hawk, at B. H.	Aug. 12, 13
Sallis, at Salem	Aug. 15
Kosciusko Ct., at Marvin	Aug. 17
Poplar Creek, at Huntsville	Aug. 19, 20
McCool, at Shady G	Aug. 26, 27

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Meridian, Central	Aug. 16
Binnsville and Wahalak, Binnsville	Aug. 20, 21
Meridian, East End	Aug. 23
Porterville, at Porterville	Aug. 26, 27
Daleville, at Andrew's Chp	Aug. 30
Waynesboro Circuit, at Fedora	Sept. 2, 3
DeSoto, at Hopewell	Sept. 9, 10
Meridian, 7th Ave	Sept. 13
Meridian, Poplar Spgs	Sept. 14
Waynesboro	Sept. 17, 18
Bucatunna, at	Sept. 19
Meridian, South Side	Sept. 20

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Lumberton	Aug. 16
Poplarville	Aug. 17
Derby, at Mill Creek	Aug. 18
Carriere and McNeil, at Picayune	Aug. 19, 20
Gulfport, 25th Avenue	Aug. 23
Wolf River Mission, at Durham's Chapel	Aug. 26, 27
Long Beach	Aug. 30
Biloxi	Sept. 2, 3
Bay St. Louis	Sept. 6
Logtown	Sept. 7
Coalville, at Poplar Head	Sept. 9, 10
McHenry and Wiggins, at McHenry	Sept. 13

W. B. JONES, P. E.

Newton Dist.—Third Round.

Friday	Aug. 18
Walunt G., at Freeny	Aug. 19, 20
Homewood, at High Hill Tuesday	Aug. 22
Morton, at Zion Grove, Friday	Aug. 25
Hickory, at Garlandville	Aug. 26, 27
Philadelphia	Fri. Sept. 1
Neshoba, at Sand Town	Sept. 2, 3
Hillsboro, at Prairie Hill, Friday	Sept. 8,
Forest, at Lena	Sept. 9, 10
Indian Mission, at Neshoba	Sept. 16
Stallo, at Neshoba	Sept. 16, 17
Newton	Wed Sept. 20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Rolling Fork, at Cary	Aug. 15
Mayersville, at M.	Aug. 19, 20
Harriston, at Martin	Aug. 25
Washington, at Pine G.	Aug. 26
Natchez, Jefferson St.	Aug. 27, 28
Nebo, at Oak Grove	Sept. 2, 3
Wilkinson, at Mars Hill	Sept. 9
Woodville	Sept. 10
Hermanville, at Sarepta	Sept. 16
Natchez, Pearl St.	Sept. 17
Rocky Springs, at Willows	Sept. 23, 24
Oak Ridge, at Bovina	Sept. 30
Vicksburg, South Washington Street	Oct. 1
Centreville	Oct. 4
Homochitto, at Mt. Vernon	Oct. 6

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

Topisaw, at Topisaw	Aug. 16,
Buford, at Hopewell	Aug. 19, 20
Magnolia	Aug. 26, 27
McComb and Fernwood, at South McComb	Aug. 27,
Wesson	Aug. 30,
Adams, at Ebenezer	Sept. 1,
Meadville, at Ediceton	Sept. 2,
Pearlhaven, at Bethel	Sept. 3,
Brookhaven	Sept. 3, 4
Summit, at East McComb	Sept. 10,
McComb, Centenary	Sept. 10, 11
Monticello, at Georgetown	Sept. 16, 17
Scotland at Bethesda	Sept. 23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Sumrall, at Sumrall	Aug. 16
Oloh, at Advance	Aug. 17
Prentiss, at Bassfield	Aug. 19, 20
Lucedale, at Shipman	Aug. 27, 28
McLain, at Cross Roads	Sept. 2, 3
Eastabuchie, at McLaurin	Sept. 7
Eucutta, at Broyls	Sept. 9, 10
Sanford, at Sanford	Sept. 16, 17
Seminary, at Bethel	Sept. 20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Jackson, Rankin Street, 7:30 p. m.	Aug. 13, 16
Florence, at Richland	Aug. 19, 20
Eden, at Philips	Aug. 21
Lintonia, at Lake City	Aug. 22
Edwards	Aug. 24
Yazoo City	Aug. 27
Benton, at Tranquill	Aug. 28
Deasonville, at Fletcher	Aug. 29
Flora, at Livingston	Aug. 30
Fannip, at Holly Bush	Sept. 6
Jackson, Galloway Chp	Sept. 10
Yazoo City 7:30 p. m.	Sept. 13
Bolton, at Brownsville	Sept. 16, 17
Satartia	Sept. 23, 24

J. R. JONES, P. E.

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Marriages.

July 6, 1911, at the residence of the bride's parents, Mr. and Mrs. E. S. Jeffries, Barland, Miss., by Rev. W. L. Blackwell, Mr. J. B. McINNIS, of Buckatunna, Miss., to Miss JENNE B. JEFFRIES.

Jan. 26, 1911, at the residence of Mr. and Mrs. J. L. Lord, Hermanville, Miss., by Rev. W. L. Blackwell, Mr. THOS. C. LORD, to Miss RUTH WILLIAMS.

July 6, 1911, at the residence of the bride's parents, Mr. and Mrs. G. T. Shaifer, Conn, Miss., by Rev. W. L. Blackwell, Mr. FREDERICK I. CASSIL, of Chattanooga, Tenn., to Miss MARY I. SHAIFER.

July 13, 1911, at the residence of the bride's parents, Mr. and Mrs. Willie Young, Conn, Miss., by Rev. W. L. Blackwell, Mr. A. M. SMITH, of Indianola, Miss., to Miss MAMIE A. YOUNG.

April 26, 1911, at the Methodist Church in Como, Miss., by Rev. J. B. Randolph, Mr. VINNIE ROBERT SANFORD to Miss MATTIE MAY PORTER, both of Como, Miss.

July 22, 1911, at the parsonage in Plaquemine, La., by Rev. R. O. Wier, Mr. ROBT. M. NASH, JR., to Miss ETHEL ROBBINS.

July 26, 1911, at the residence of the bride's parents, Mr. and Mrs. Sam Worsham, of Maringouin, La., by Rev. R. O. Wier, Mr. NOEL B. NORWOOD to Miss JOSIE VIOLA WORSHAM.

July 31, 1911, at the residence of the bride's father, Crystal Springs, Miss., by Rev. Jas. G. Galloway, Mr. CARL C. GARTH and Miss MINNIE PALMER.

June 4, 1911, at the residence of the bride's parents, near Ruth, Miss., by Rev. J. W. Thompson, Mr. JAMES BOONE to Miss LEATHIS FELDER.

July 12, 1911, at the home of the bride's parents, Mr. and Mrs. John Ellott, near Sartinvilie, Miss., by Rev. J. W. Thompson, Mr. F. T. DRUMMOND to Miss BEATRICE ELLOTT.

FROM SHUQUALAK, MISS.

The Methodist parsonage at this place has been nearly compieted as per improvement plan some time pending. The debt also has been paid, and the property insured. It is valued at $2,000, besides the furnishing. The Shuquaiak Church has a new bell, which weighs near 1,000 pounds and rings weil. Cooksville now has a beautiful church, and tbe fine pulpit platform and chancel are soon to be put in place. Mohegan, a 3 p. m. church, is in "apple-pie order" as to the house. We enter soon the work of some special meetings. Call up, Doctor, if you can exhort and "call mourners." The very distinguished and scholarly Bishop Granberry, of Virginia, exhorted at a District Conference, and invited penitents. No one came, but he set the pace, and said, "I believe in the old way." A revival sprang up and sixty people joined the church. A good newspaper, however, is gospel truth and often an exhortation.—A. H. Willlams.

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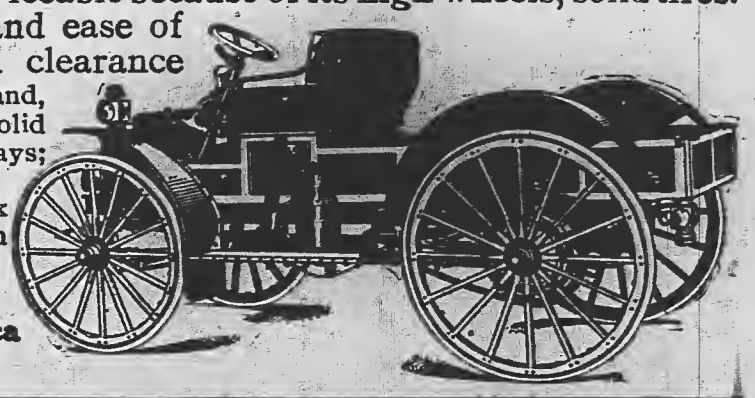

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR AUGUST 13, 1911.

"BUSY SERVICE."

Rom. xii, 11; I. Cor. xvi, 58; John ix, 4; Neele. xi, 4-6.

The purpose of this lesson is to show that our service to God and humanity is to be constant, and persistent. If we would follow Christ and the Apostles we must keep busy. In our first reference the Apostle Paul exhorts us to be diligent, fervent, devoted to the Lord's work.

Business and Religion.

Doctor Melvill says: "It is a false opinion which would make labor the consequence of sin. Labor was God's ordinance while man was in paradise. The curse provoked by disobedience was not work, but painful work. Employment is appointed to every living thing. The highest of heaven's angels has his duty to fulfill, and the meanest of earth's insects must be busy or perish. It is the running water which keeps fresh; it is the air fanned by the winds which is wholesome; it is the metal which is in the use that does not rust." The text certainly affirms that our religion and our business are perfectly compatible. We have no scriptural authority for dividing our lives into religious and secular. All duties are sacred. Religion is not so much a duty as something that has to do with all duties, not for one day, but for all days, and, like breathing and circulation of the blood and growth, it may be going on simultaneously with all our actions.

The Work of the Lord.

At the close of a most profound discussion of death and the resurrection, in which Paul tells of the sting of death and victory over the grave through Jesus Christ, Paul's contention is that because of God's goodness in providing so bountifully both for our present and future welfare, we should be steadfast, always abounding in the work of the Lord.

This does not mean that our young people are to be little old men and women. "All work and no play makes Jack a dull boy." A certain amount of fun and recreation is necessary, but the main object of life should not be merely to have a good time, for

"Life is real, life is earnest."

It is said that the Rev. Charles Simeon kept the picture of Henry Martyn in his study. More where he would through the apartment, it seemed to keep its eye upon him, and ever say to him, "Be earnest! don't trifle, don't trifle." And the good Simeon would bow gently to the speaking picture, and with a smile reply, "Yes, I will be in earnest. I will not trifle, for souls are perishing, and Jesus is to be glorified." O Epworthian! look away to the great Master of us all, to the omniscient one, whose eye is ever upon us—to him who said, "I must work the works of him that sent me," and, "Follow me."

Make Your Own Opportunity.

In our last reference we are warned not to wait until some favorable opportunity arises for doing some great work for Christ, but to do well the thing that lies at hand. There is nothing small or great with God, but all service is alike with him, if we put our best into it.

"No service is small:
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

The only safe and sane course to pursue is to do our best under all circumstances, and leave the results with God.

The work of the Lord is the same kind of work that Jesus did, who left us an example that we should follow in his steps. "He went about doing good." Every place where Christ was, was sacred. Jesus fed the hungry, comforted the sorrowful, healed the sick, saved the lost. Everything that is for the good of man is the work of the Lord. Dr. Arnold, of Rugby, said that the work of the Lord was to make earth like heaven and every man like God. Some one advises that we all set to work at home, and try to make our homes like heaven; that we practice good temper; that we do everything we can remembering that we are Christ's representatives. Do you know of a young man out of work? Try to get him employment. There is a poor fellow going wrong; try to win him back again.

The Work of Life.

In our third reference a speculative question was brought to Christ, and his answer was: "You may think, talk, and argue; I must work." Every moment of Christ's eventful life was employed in earnest work for others. Like him we too have our lifework to do, and we have only a limited time in which to do it—we may not loiter, we must not be trifilngly employed, for "the night cometh when no man can work." Every life is made up of moments; a kingdom could not purchase one of them. An earnest man will reckon every moment as though it were his last. This view of life may appear too morbid to some of our young people, and yet it is the way Christ himself looked at life, it is the way every earnest follower of Christ has viewed life in the past:

"Not enjoyment and not sorrow
Is our destined end and way,
But to act, that each to-morrow
Find us farther than to-day."

Pittsburgh Christian Advocate.

A Frequent Occurrence.

Doctor Arrives Too Late. Boy Sticks Rusty Nail In Foot. Dies From Blood Polson. And another young life is gone because the mother failed to have on hand some reliable antiseptic. Gray's Ointment is a "friend in need" in thousands of homes. The best preventive of Blood Poison, and relief for Poisonous Bites, Carbuncles, Old Sores Boils, etc.

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Mr. W. R. Crise, Detroit, Mich., writes: "It is without doubt the best ointment for healing wounds I ever saw."

Yes or No

There are only two ways about it—either it will or it won't. We say it will, but we leave it to you to judge. You are the one to say YES or NO. We give it to you to try, without a penny, enough to try for a month, and if you try it and say "No" that ends it. If you say "Yes" it means you have found the thing you have been looking for, the right medicine at last; it means you have found new life, new strength, a new joy in living in a new state of health. We want to send you a dollar box of Bodi-Tone on trial in this way. Isn't it fair? We know how Bodi-Tone makes health in the body and think your verdict will be "yes." We want it to be "yes," but you are to be the judge. You are the one to say YES or NO. It is all left to you. When you have tried it you will know why we can make such an offer. When it has cured you you will bless the day you read our offer.

Bodi-Tone

does just what its name means—cures disease by building all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn disease by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is going in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, since it is good and safe and know you are taking the kind of medicine to provide real help for the body. It is a pure remedy that satisfies the most exacting. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Bodi-Tone gives life and energy to the blood. Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive Tones, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver and Kidney Tone, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks catarrhal disturbances, Capsicum gives the stomach just the tonic it needs, and Cascara makes all more valuable by insuring their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health.

All For Health

Each ingredient Bodi-Tone contains adds a needed element from nature to the body. Each has work to do and does it well. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its safe and honored place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the expensive force which chemists of each have found in Bodi-Tone. Many of its ingredients are popularly prescribed by doctors, either separately or in combinations with each other, as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a box of Bodi-Tone on trial, as soon as you write for it, for we know you will find it different and superior.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it at our risk.

Bodi-Tone offers its valuable services to you right now. If you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its toning properties have been found especially valuable in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The proven of Bodi-Tone have been amply proven by two years of glorious cures. It is no longer a new remedy, but a remedy with a history—a history of cures that has astonished the doctors and delighted the sick.

Tested By Thousands

Bodi-Tone has been tested by many thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, Lumbago, Pains, General Weakness and Nervous Breakdown, have praised Bodi-Tone and fully proven its remedial value. It will strengthen,

Effect is This Case Almost Magical

HARTFORD CITY, INDIANA.—When I commenced to use Bodi-Tone I had been laid up for about eight weeks with Rheumatism.

Whenever I was able to get around at all, I had to walk with a cane. My flesh was so sore that whenever I would touch it the feeling was just like I was lifting the flesh right off the bone. The effect of Bodi-Tone was almost magical in my case. I had not used it a week before I was able to go back to work. It took all soreness and lameness out of me and I have not since had a Rheumatic ache or pain. I am fifty years of age, but I have never seen a medicine to beat Bodi-Tone. I am a railroad man, and I am recommending Bodi-Tone every where. ABE BRICKER.

Heart Trouble, Smothering, Dropsy

BURNSIDE, KY.—I am fifty-six years old, and for a number of years have been bothered with Heart Trouble, Smothering Spells and Heart Dropsy. I grew very weak, and

my legs and arms would swell very much larger than their ordinary size. In fact, my entire body would be swollen, but the swelling was the worst in my limbs. My Kidneys, too, were out of working order and gave me much trouble. My physician treated me and gave me medicine for awhile which seemed to make me worse instead of helping me, and I began to think my case was a hopeless one. But upon seeing the Bodi-Tone advertisement I decided to give it a trial. I got a trial box, and since I took the first dose I have never had a spell with my Heart. I kept it up, and the swelling left me and I continued to get better right along. I am now able to do all my work and am feeling better than I have for years. MRS. WM. VAN HOOK.

Catarrh of Head, Stomach, Bowels

SAN ANTONIO, TEXAS—I had Catarrh of the Head, Stomach and Bowels, and had taken medicine until not a cent was left. I

am a war veteran, past 65 years of age, and was a physical wreck when I began to use Bodi-Tone. I had not used all of two boxes when I had regained my appetite, ate heartily and slept well. I thus immediately became an enthusiastic admirer of Bodi-Tone, and have urged its use on everybody I know to clean up the body. This was over a year ago, and my faith in Bodi-Tone grows stronger every day, for its benefits have stayed with me. It regulated my Stomach and Bowels and gave me a good healthy color, so that my friends and associates have remarked at the great change.
W. W. BUCHANAN, 625 Austin Street.

Trial Coupon

Clipped from New Orleans Christian Advocate.

Bodi-Tone Company,
Noyne and North Aves, Chicago, Ill.

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay $1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

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ROBERT A. MEEK, Editor.
H. T. CARLEY, Ass't Editor.

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Editorial

THE EVANGELISM THAT IS NEEDED.

We believe that men are divinely called and set apart to the office and work of the ministry, and we think it well enough formally to recognize the fact that they have been thus honored by an appropriate ordination service; but the right to proclaim the glorious gospel of Christ does not belong alone to those who in this way have been specially designated and commissioned. The churches are wise in regulating by law the licensing of preachers and in seeking to give them adequate equipment, and never were trained and well furnished men more needed to expound and impress the divine Word than now. The demand for them is widespread and imperative. But, while this is true, let us not forget that it is the duty and privilege of every believer to tell the story of redeeming love. Their recital of it, no conference or synod or convention or ecclesiastical dignitary has a right to restrain. It is too precious and too badly needed by the perishing millions of mankind to be withheld by any artificial restrictions. Democratic in the universality of the blessings which it offers to all alike, the gospel was also designed to have a democratic method of propagation. The good news is for everybody, and everybody is authorized to spread it abroad. In a sense, every disciple should be an evangelist.

A fuller recognition of this common obligation which rests upon all Christians is one of the great needs of the present time. The divine plan is not for the ministry, but for the Church, to save the world. And when the Church perceives this fact and its millions of members begin to pray and work as they ought, mighty and marvelous results will follow. Then will nations be born into the kingdom in a day.

Some denominations have been such sticklers for an educated ministry that seemingly they have been willing to let the gospel go unpreached, if it could not be sounded forth in polished phrases. Though born in a university and numbering among her ministers many eminent for learning and eloquence, Methodism has never been guilty of such stupidity. From the beginning she has had the insight to know that the power of the gospel does not consist in being garnished with the enticing words of men's wisdom, but lies in the great truths which it unfolds and the quickening, life-giving forces which stand behind them and operate through them. To be sure, there is no merit in ignorance, but much of hindrance and weakness. The man who does not seek the utmost possible preparation for the work of the ministry makes a tremendous and censurable mistake. But let us not forget that through the imperfect proclamation of stammering lips Christ had made memorable conquests. It was the crude message of an obscure and unlearned Wesleyan preacher that touched the heart and made a disciple of Charles Haddon Spurgeon. The annals of the churches abound in such instances, and we do not doubt that vastly more, unmentioned by earthly historians, are recorded in the shining Book of Life above.

It is our conviction that the gospel is now too much fettered and restricted by form and ceremony—by improper pride and false notions of propriety. We need to loose it and let it go; or rather, we need to carry it from enclosed walls into the open air and among the people. The world will never be saved in our churches; the preacher in upholstered pulpit cannot reach the masses who never enter the door of a religious chapel. Less concern for a staid respectability, and more anxiety for those who are going down beneath the black waves of sin, would give to our denominations new inspiration and rebaptize them with spiritual power. The tragedy of the age is not that the people are not going to church, but that the Church is not going to the people. O for loving hearts and consecrated lips to talk of Christ everywhere—by the fireside, on the street, in the market-place, in the crowded park, or wherever else there are human ears to listen! How utterly lacking in stiff and stately formality was the Master's ministry when he came to seek and save that which was lost! Neither church, nor pulpit, nor choir had he. Wherever opportunity offered, he opened his mouth and taught. Beside all waters he scattered the precious seeds of truth. None were beneath his notice—he would discourse to a single susceptible soul as readily as he would to the clamoring multitude. Indeed, he was much more of a teacher than a preacher. It was by means of his luminous conversations carried on with one or a few persons, rather than by set and formal sermons, that he appeared to accomplish most. Remarking upon this fact and stressing the point that religious conversation ought to be made more of in our own age, Dr. Lyman Abbott, writing under the caption of "The Master Builder," in The Outlook of Aug. 5, says:

"Christ's greatest work was done by conversation. There are not in his biographies more than four or five addresses which could by any possibility be called sermons or lectures. He talked with the people, rather than to the people. We cannot all be preachers or orators; we cannot all be writers or authors, but we can all talk with our fellow-men; and there is no way to the human heart so direct as the way of conversation, no way in which we exert so great an influence on our fellows, and none concerning which we think so carelessly, so lightly, so almost contemptuously. I write this article, it is printed in The Outlook, and goes out, and I know not who reads it, and, save in an occasional letter, get no answering response from voice or face. The author talks to his audience as one talks through a telephone, and he does not even know whether any one has the receiver at his ear at the other end or not. His personality counts for little. Only his ideas count. The speaker looks into the faces of his audience, gets from those faces an answer to his words, knows, or can know, whether his audience is attending or not attending, whether it welcomes his utterances or is hostile to them. Yet the orator is left largely to surmise or to reading an enigmatical book. The countenances of his auditors are not all tell-tale countenances.

"But in conversation mind meets mind, soul meets soul. You give out your thought; you get back an expression of the understanding or the misunderstanding. If you are understood, you can reinforce your utterance. If you are misunderstood, you can at least try to correct the misunderstanding. The pastorate is not less important than the pulpit, if the minister is a true pastor, if he knows how to conduct a conversation. One great secret of the power of the Roman Catholic Church is the confessional, because in the confessional the priest ministers to the individual, and with at least some understanding of the individual want. Nathaniel Hawthorne, a wonderful reader of the human soul, has interpreted the true value of the confessional in portraying Hilda's anguished secret and the relief she found in her one experience in the confessional.

"It is largely the fault of Christians that society is so idle and inane, a round of fruitless calls and a market-place for the exchange of empty phrases. Had we the spirit of the Master, the receptive sympathy of the Master, and the tact of the Master, we should be able to vitalize these profitless exchanges of empty phrases, and make society a more eloquent minister to real life than either the pulpit or the prayer meeting."

SINS OF DISPOSITION.

It is the inclination of most people to limit sin to the realm of outward conduct. They condemn severely wrong actions, such as swearing, drinking, stealing, gambling, and Sabbath desecration, but if a man is free from such vices they affirm him to be moral and good. Such a view is superficial and erroneous. Sins of the disposition are not less offensive to Him who can read the deep secrets of the human heart than those which express themselves in deeds. Profanity is no worse than envy, or selfishness, or covetousness, or unjust judgments, or unbelief. The Pharisee, proud of his outward morality, was farther from the divine kingdom than the penitent publican. Our Lord when he was upon earth arraigned no class so terrifically as he did those who, while affecting to hold to the forms of religion, were utterly destitute of its true spirit. It is essential that we should be Christlike in conduct, but not less so that we should have the "mind which was also in Christ Jesus."

CAREFULNESS IN WRITING NEEDED.

As he advances in years Mr. Edison seems to increase in talkativeness. This is not unusual. The garrulity of old age has long been a matter of frequent comment. Nor does it always manifest itself in a free use of the tongue. It sometimes breaks out in the form of the "scribbler's itch." We mean no disrespect to those who are far down life's western slope. On the contrary, we reverence and honor them. The speech and writing of many of them are the expressions of garnered wisdom which inspire and bless. It is when they essay to be critics and discuss subjects about which they know little that they do harm. An unkind word spoken is a serious offense in the sight of God—much more so is an unjust thing written for the press, because its influence for evil is vastly more far-reaching. If the Psalmist prayed, "Set a watch, O Lord, before my mouth," the man who sits down to write may well ask the divine Father to place a guard before his pen.

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SOME FURTHER REMARKS APROPOS OF THINGS PREVIOUSLY WRITTEN.

By Rev. T. H. Lipscomb, B.D.

Mr. G. K. Chesterton, in one of his books, "The Napoleon of Notting Hill," pictures a condition in England as existing a hundred years hence in which enthusiasm for anything will be unknown; conviction, faith and all hold upon any spiritual principles, patriotic or religious, for which one is willing to stand, to suffer and to die if need be, will have died out from the hearts of men, if present tendencies come to their ripe flower and fruit. Materialism he pictures thus as reigning complete and undisturbed. But into this world of indifference he introduces first, in a meteor-like flash, a rugged warrior and statesman, the last president of Nicaragua, a little state recently subdued and disrupted for commercial reasons, in whose heart burn the fires of patriotism, who actually still loves his native land, and who protests against the injustice of her subjugation. He passes, and later another character arises who so loves his Notting Hill as to protest resistance to plans which, to conserve a new boulevard, would tear down its buildings and destroy its historic associations. The book is a kind of weird prophecy, in the form of a story, of what will be the outcome of such liberalism and lack of conviction and trust in evolutionary processes as is abroad in the world to-day. It has its message and its warning to our age, and nowhere is it more needed than in the Church.

Not only is the martyr spirit but little known in the Church to-day, it is not even respected by many; convictions which you stand for ardently, to oppose nothing as evil and misleading, but to sit smiling as an onlooker at everything, with a heart loyal to and zealous for nothing, is the approved modern fashion in some ecclesiastical circles.

But such an attitude, while possibly worldly-wise and relieving one from the discomfort and peril of conflict, is utterly unmanly and unchristian. It is, indeed, cowardly and contemptible in a world of sin where so much is at stake, where truth and error, right and wrong are in mortal conflict, to attempt to occupy a neutral ground, to assume an Athenian attitude of an intellectual interest while ignoring the moral interests involved, or complacently saying, "truth is right and will prevail, she needs no defense," is weak excuse for subjecting her to all manner of attack, and failure to vigorously come to her defense.

While in the long run it is true that truth will prevail, both history and common sense reveal that truth will prevail in any given age, Church or place only as she finds human lips through which to speak, and human hearts brave and true to defend her. Truth has gone down many a time before error, but only because those knowing her loved her not, or were too cowardly to proclaim and defend her. She has risen again, after years and centuries, it has often been, only as she has found human voice to give her utterance. So we may well beware of sophistry underlying such shallow and oft-repeated phrases.

Apropos of this we revert to our position taken some months ago in an article in this Advocate entitled "An Uncertain Sound of the Trumpets," to which two indirect replies have been made by Dr. Alexander in the July number of the Quarterly Review. The one is an unworthy fling running thus, to which my attention has been called time and again as alluding to myself. "Now, if some aspiring young newspaper correspondent wants to startle, and frighten the civilized world by writing an alarming article to the effect that the editor of the Methodist Review is now about to become a Jew, let him now write or else hereafter forever hold his peace. Selah." Such an aspersion of my motives as well as misrepresentation of my position I have no desire to answer, except to assure Dr. Alexander that he cannot by such language either disprove my argument or vindicate to the Church his policy of presenting through the Review the higher criticism by its subtlest advocates.

The other allusion to my article bears more the semblance of an answer, and is deserving of more careful consideration. In defending the introduction of an article by Dr. J. C. Granbery, in which the writer's position as well as the position of the author discussed, is as usual far away from Methodism, he says: "Now some friendly friend of the Review who trembles for the peril of its orthodoxy may feel moved to ask why it was thought proper to devote any of its space to such a character and career as Nietzsche's. Perhaps we might throw a little ray of light on the question by observing: 1. That one of the very functions and ends of a review of this kind and class is to keep its readers informed, as far as possible, of the great currents of thought and the great thinkers of the day; for its readers are supposed to be men of minds sufficiently mature to want to know what is going on in the world and to make proper use of such knowledge."

Our reply to this statement is three-fold.

1. We will admit that "ONE of the functions and ends of a review" is, as claimed with emphasis upon the unemphasized one. But we would add that the function stated is a decidedly subordinate function (which Dr. Alexander seemingly forgets) to its one supreme function, to advance the kingdom of God among men (which Dr. Alexander does not mention), and to which the intellectual function must be subordinated. In other words, ethical and spiritual interests and influences must ever be first regarded, and not the intellectual curiosity of "men of minds sufficiently mature to want to know what is going on in the world," and who themselves, supposedly, can "make the proper use of such knowledge."

The Review is certainly not a journal for the "mere promotion of literary and theological culture," and again quoting Dr. Meek in an able editorial on the subject in this Advocate of July 27, "that it is to be an open forum where persons of all beliefs and no belief may meet upon terms of equality and set forth their variant teachings is a conception of its function to which we cannot give endorsement." As truly as through every sermon a moral and spiritual purpose should run, so through every issue of a church periodical, through every article indeed, moral and spiritual purposes, or at least a careful regard for moral and spiritual influences, should unify the whole and make it conserve one great end. Otherwise it falls at the vital point, and becomes a citadel of folly into which enemy and friend alike are admitted to mutually destroy each other. When theology and practical religion become separated each suffers, and theology runs wild, as in Germany to-day. And when a theological journal states its mission in words such as have already been quoted, without such safeguards as we are seeking now to put around it, it is evidence that some utterance is appropriate concerning "An Uncertain Sound of the Trumpet."

Such keeping uppermost the interests of the kingdom of God among men, and the inspiration of our preachers with a greater love and loyalty to the faith through more fully informing them and more deeply grounding them in its unchangeable truths is what I have reason to affirm, the preachers of Southern Methodism (whatever others may prefer) are looking for and wanting in our Review. And tested by this sacred and supreme standard, considerable which has appeared in the Review of late, would not, we believe, have been given a place therein; or its form and spirit would have been materially altered, and without injury to the Review, either.

2. This brings us to our second point in reply to Dr. Alexander's position, a point brought out very clearly by Mr. J. D. Barbee in the New Orleans Advocate of July 27th. "An element of the highest importance is the manner in which this information is imparted," whether as stating it and refuting it, or stating it with qualified or unqualified approval. Is the subject presented from the orthodox evangelical viewpoint and purpose, or from a non-committal or mildly opposing standpoint? Certainly notes partially favorable to even the most radical teaching have been heard in the Review of late, and few vigorous utterances in defense of the faith have we seen.

For instance, on the same page Dr. Granbery says of Nietzsche: "He tells us that as long as the morality of Christianity is not considered the arch crime of life, its defenders (Christians) will have an easy time — the soul of Christianity must be attacked." Still, Dr. Granbery adds: "In spite of all the bitter things that he (Nietzsche) has said against us, we are almost disposed to claim him." Just before, he has quoted this "almost Christian" as having "a contempt for the would-be opponents of Christianity who concede that the morality of Christianity is noble, though somewhat impracticable." We are further informed that "decadent youths and aesthetic apostles preach in his name a brutal immorality," and that "the program of the Congregations of Nietzsche is to overthrow the Christian religion." Nietzsche was, it appears, not only an infidel, but an atheist, a teacher of immoral theories, "a prophet of the anarchists," "a genius of the socialists." In fact, nothing could be baser than the writings and influence of this man, yet Dr. Granbery kindly relieves him of responsibility for this awful progeny, and says: "Do not oppose Nietzsche, only understand him; then it will not be necessary to oppose him." "He was a wounded saint," who was essentially religious, though he repudiated all religion, and whose ideal was in part Christian," because of virtues which even the devil can be shown to possess, if such they may be called. I confess that all such aesthetic attempts to embrace even our worst enemies as our friends appear to me but repulsive ethical twaddle.

Dr. Alexander characterizes this dark prophet of anarchy, immorality, and infidelity by the innocent title of "Freak," (a harmless kind of curiosity), and in his Notes on Contributed Articles cites the fact that he has done vast harm in Germany. (no, such words suggest too clearly the consideration of ethical effects to be in good form now); that "Nietzsche is the sensation of Germany just now," and has many adherents as "a symptom of the unappeasable restlessness that is prevalent in that land of such awful learning, where, to such a large extent, intellectualism is deified and rationalism has gone mad."

Very good, Doctor, and if you want to understand me exactly, I am only trying to restrain tendencies here toward a cold-blooded intellectualism which would make of the Review merely an arena for the exploiting, without reference to moral effects, of every new vagary and theory, unsettling to everything, and leading us toward that "unappeasable restlessness" which you say has made even the "inhuman theories" of Nietzsche acceptable in Germany, and worthy of extended notice in the Methodist Review. You say, secondly, (it is an old excuse) that we may draw useful and powerful lessons from such cases. That we should be moderate in our criticism and unbelief, for instance. The real lesson I see is that having once drawn near a putrid carcass, it is not agreeable to draw near again. I assure you that I want no more of Herr Nietzsche, and shall have nothing to say of him to my congregation. The "unappeasable restlessness" has not reached me yet. Brother Granbery, in his German researches, must have imbibed somewhat of this German spirit if he is "almost disposed to claim him." As Mr. Barbee states, "such welcome to the foes of our religion, both small and great, is one of the alarming facts of the day."

Finally, I would call attention to the fact that the added clause, "for its readers are supposed to be men of minds sufficiently mature," is itself an admission that some of the articles contained in the Review are not suitable for immature minds. Now, Dr. Alexander well knows that our young preachers are required now, in the course of study, to read the

Review; and as Brother Barbee says concerning the rest of us, "Dr. Alexander should take nothing for granted concerning the maturity of his readers' minds." In fact, he knows that our ministry as a whole is neither interested in nor capable of handling critical questions and transcendental theology. So, certainly, unless he would ask, "Am I my brother's keeper?" he has no right to subject the Church to perils of doctrinal instability and uncertainty for the mere sake of pleasing the restless ones who are trying to keep up with all the winds and currents which are blowing to-day. When he finds a new, refreshing, invigorating current, let it blow upon us, we pray; but subject us not to every chilling breeze of doubt concerning things indubitable, which approach from the north quarter and across the sea. Under the influence of what icy blasts from the new thought centers could Dr. Alexander have written the following on page 576, supposedly descriptive of conditions to-day: "Nobody is quite sure there is a God. A great host of people are sure the Bible cannot be depended on, either as a correct history of the facts which it purports to record, or the religious truths which it purports to teach. An increasing number of people in and out of the churches accept the Unitarian estimate and theory of Jesus Christ," etc. And under the influence of what counter current could he have written that superficial and unjust arraignment of the ministry on page 570? Surely, in handling the "great currents," our brother has himself "taken cold," and needs to bathe more in the warm atmospheres of faith and hope and love which yet flow outside the critical circles; else, at this rate, he will chill us all.

In conclusion, we repeat the closing paragraph of our former article, which has not yet been refuted, and which is, we believe, self-evident:

"The supposed liberality which opens one's gates to enemies and friends alike, giving hostile forces a chance to propagate their ideas and enlarge their influence through our pages and from our platforms, making our own home a battleground unless we are to surrender our cause, is self-destructive and contrary to both reason and precedent. You will not find orthodox articles accepted and used by 'liberal' journals, nor orthodox and evangelical ministers invited to deliver addresses from platforms devoted to the promulgation of new ideas, nor orthodox books reviewed by them with more than scant courtesy, and flings at their 'traditional viewpoint and failure to grasp the modern spirit.' Every one of us, if we are to be men and are to exert the influence of a man in the world, must choose whom we will serve, and our bias must then be unblushingly acknowledged, and both personally and officially our influence exerted for good or ill. If wise, our choice will be made deliberately and prayerfully."

Lexington, Miss.

DO GOD'S PLANS EVER FAIL?

By Rev. W. S. Lagrone.

It may sound startling with some to say that God's plans often fail, but the Bible is very clear on this point. Most of God's plans in this world are dependent for their complete outworking upon man, and if men fail, God's plans fail. What an awful responsibility we are under to God and ourselves and the world! And the failure is all the greater with us because God has not left us to work out these plans alone. "We are laborers together with God," and if his plans fail, it is not God's failure, but man's. God never fails. Unfortunately, there is a great difference between what men do and what God would have them do. If men were carrying out God's plans, this world would be a paradise. There would be no jails, no penitentiary, no asylums, no saloons, no gambling hells, no vile men or women, no crime, no sin, no heathenism, no idolatry.

"Oh," you say, "this cannot be." Then you are driven to the absurdity of saying all this is God's plan, not one word of which do I believe, nor does his Word teach. Every man has the ability, the opportunity, and privilege of fulfilling God's plans for himself and his work in the world. We dare not say God plans any man's failure. This would be a contradiction of every law of his divine being and attributes. Reason, and judgment, and conscience revolt at such a declaration. God's plan for every man is that he should hold true to the image in which he was created; so the man who has lost that image in eternal death has made a failure of God's plan for his life. Just as it is with the final outcome of an entire life, so it is with every act and detail of life. God never planned that any man should sin. When any man sins, he makes God's plan for him a failure. The very fact that God put a curse upon the first pair in the garden for sinning, is evidence of the fact that it was not his plan.

As the disobedient child spoils the plan of its parent, so men make God's plans a failure. God planned for Moses to lead Israel out of Egypt into Canaan, but he sinned at Meribah and made a failure of God's plan for him. God plainly said that, because of his sin, he should not bring Israel into Canaan. Inasmuch as God himself gave this as a reason for keeping Moses out of Canaan, it would seem to contradict God's own word as evidence that it had been his plan (thwarted by Moses' sin) that he should lead Israel into Canaan. God's plan failed with Saul, the first king of Israel. He did great things for Saul to fit him for carrying out his plans, but his plans failed and he left him to his own undoing. God's plan failed with the Jews, for it is declared that, "He came unto his own and his own received him not." Jesus said, "Your house is left unto you desolate," and so it is until this day. The angels in heaven sinned and God's plan failed with them for it is written, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." He "spared not the old world, bringing in the flood upon the world of the ungodly." He "turned the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow," showing that his plan had failed, and "making them an ensample unto those that after should live ungodly."

How shall any man escape ruin, failure and death, if he defeats or disappoints God's plans for him. Nothing in all the wide range of revealed truth teaches more clearly man's responsibility, possibility, and capability than this. It is the greatest honor he could have conferred upon us, and nothing should inspire us more than that he has made the working out of his plans dependent upon us.

Greenville, Miss.

ONE SUNDAY AT YELLOWSTONE STATION.

By Mrs. J. R. Ellis.

My husband and I have just returned from a tour through the great West—Colorado, Salt Lake, California and Yellowstone Park. It is of Sunday, July 9, I want to tell you. But I will say before I begin, that we went with one of the "Radnor Parties;" everything, everywhere, was more and better than we had anticipated; although we had studied the literature carefully for months. Radnor does all he promises and more. It is marvelous how he gives those trips, and at the small cost. We attended the First Methodist Episcopal Church in Los Angeles, Rev. C. E. Locke, pastor. At Colorado Springs, we attended the Central M. E. Church, Rev. Merle A. Smith, pastor. At Yellowstone Station there is no house of worship; however, a few of us had been planning all along to have religious exercises of some kind when our train was stationed there, Sunday, July 9. Radnor does not let a wheel of any of his trains turn on the Sabbath; neither do they conduct any sight-seeing tours on that day. On this beautiful Sabbath morning, while we were at breakfast, Mr. J. C. Eshman came into the dining car and requested us to meet at the station, which was only a short distance, at eleven o'clock, and that we would have Sunday school. Radnor has placed a nice, new organ there for the use and benefit of his parties. A little after ten o'clock we began to gather into the large new station, which had been set in order for us. The large room was perfectly clean; a cooler full of ice water was set in a conspicuous place, and there were nice, large oak-colored benches. Some chairs had been brought in and large, beautiful pictures of Yellowstone scenery were hanging on the walls. We were told that some of these cost Uncle Sam more than $100, none less than $50. They were all hand-painted. Long before the hour hand of the big clock pointed to eleven, Bro. Eshman said: "I am glad to see seventy-five of our party present. I hope the others will come in yet." There were 127 in the party and many of them did come before we concluded.

But, kind Editor, it is not every one that attends Sunday school every Sunday, when at home, where there is nothing new and nowhere to go. But this was Yellowstone Park, a place that is read about and dreamed of by many, perhaps all of their lives, even if they never go there. This being the case, it was too much for some of them, who are fine people, too. After breakfast they formed into small parties, many of them no doubt intending to get back in time for Sunday school. They wandered around in "Christmas Tree Park" to take in the beautiful scenery presented to the tourist, with the background of snow-capped mountains. Others strolled still farther away, into the "Very Park," even as far as Madison river, which is one and a half miles from the entrance.

Later in the day, when we were all "at home" on our special, some of us thought we would hold a private conference with those wayward members of our large family. They were all repentant; some declared they didn't intend to go so far, but there was so much to see they forgot all about Sunday school, and when they looked at their watches, it was after eleven o'clock. One bright girl said "she was going to tell the whole truth about it;" she could go to Sunday school every Sunday at home, but that she had never been to Yellowstone Park before, and maybe she would never come again, so she decided to make good use of this Sunday here and go to Sunday school when she went home. Another open-faced, mischievous girl said: "Now, sure enough, we started back and would have been here, but you know the soldier boys live right out there in tents—why it's not half a mile from here; and my crowd met four of them, and we just talked and talked till we forgot about coming back. Oh, those boys are so cute, and have the loveliest horses I ever saw."

These and similar reasons for not answering to "roll call" was all our conference amounted to. Really, if it was to do over, I think it would all be just the same. We must not forget that older people forget sometimes, too, even when they are far away from the world-renowned national park. There were several music teachers in our party, and long before the hour set for our meeting a happy crowd had gathered about the organ, and everybody in the room who could sing was doing the best he could. Only familiar songs were used. It is not often that some of us have the privilege of hearing these sweet songs of Zion sung as they were that morning. At eleven o'clock, Brother Eshman read the lesson for July 9, and made a good talk; then Brother Ellis lead in an earnest prayer, after which Miss Hawkins of Huntington, Tenn, gave a review of the last quarter's lessons. She asked many questions, and we were pleased to see how promptly they were answered, which proved that many present had studied the lessons closely. There were 14 Bibles and two quarterlies counted; this was an evidence that some were thinking of our Lord when packing their suitcases for this great trip. Perhaps others brought Bibles, but we only mention the ones in sight. Miss Hawkins has an organized class of 24 young men in her Sunday school at Huntington. She is a consecrated girl, and her talk at Yellowstone was inspiring. Our Sunday morning service was closed by singing "Nearer, My God, to Thee," and a prayer by Miss Huntington.

Many of us lingered and were loath to leave the spot; our hearts had been "strangely warmed" and we felt that it was "good to be there." We had a real "mountain top experience." We earnestly hope there will be many more Sabbath mornings like this, not perhaps at this particular place, but in our own homes and churches of our own Mississippi Conference.

Mount Olive, Miss.

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Secular News and Comment

Mr. John W. Gates, the well known American financier, died in Paris, France, on Aug. 9. He was born on a farm in DuPage County, Ill., near Turner Junction (now West Chicago), in 1855.

* * *

Farm land in the sixteen States comprised in the territory of the Southern Commercial Congress has doubled in the average value per acre in the past ten years. The increase is from $9.60 in 1900 to $19.71 in 1910.

* * *

Miss Dorothy Jones, of Toledo, Ohio, aged nineteen, has recently been made a Doctor of Philosophy by the University of Michigan, at Ann Arbor. She is believed to be the youngest person in the United States holding this degree.

* * *

A vigorous effort will be made by representatives of New Orleans to prevent the abandonment of the naval station here. President Taft has been waited upon in regard to the matter, and has promised to inquire personally into it. It is Secretary Meyer's opinion that it ought not to be kept up.

* * *

General George W. Gordon, commander-in-chief of the United Confederate Veterans and Congressman from the Memphis district, died in Memphis on Aug. 9. He was born in Giles County, Tenn., Oct. 5, 1836. He was a gallant soldier in the War between the States, and held in the course of his long life many public positions of honor and trust.

* * *

The spread of pellagra in the mountain counties of Eastern Kentucky has become so alarming and deaths from the disease have become so numerous that a state-wide conference was held at Corbin a few days since, which was participated in by medical experts, who discussed the best way of stamping out the disease. At the Eastern Kentucky Insane Asylum alone there have been thirty deaths from pellagra.

* * *

There appears not the slightest chance that Justice Moody of the Supreme Court of the United States will ever be able to resume his seat. Friends who have seen him recently report that he is forced to lie upon air cushions and be wheeled to the porch, where he gets fresh air on pleasant days. It is difficult for him to move his head and he is scarcely able to use his arm to take a cigarette from his mouth. He probably will retire before the next session of Congress.

* * *

Congress passed the measure admitting New Mexico and Arizona into the Union as States on Aug. 7. The feature of the Arizona Constitution providing for the recall of judges, however, is said to be quite obnoxious to President Taft, and it is thought that in consequence of this, he may veto the bill. We have little sympathy with the initiative and referendum, but it strikes us that if the people of Arizona desire such a provision in their Constitution, that they are entitled to have it.

* * *

Governor Dix, of New York, is apparently being thrust into the arena of national politics as a presidential candidate by Tammany. This has put the politicians to speculating, as this organization has generally been supposed to look with favor upon the aspirations of Governor Harmon, of Ohio. Governor Woodrow Wilson is also keeping busy and is allowing no grass to grow under his feet. Evidently this "scholar in politics" does not believe in the old saying, "The office should seek the man."

* * *

Admiral Togo has been kept busy sight-seeing since his arrival in the United States. He has visited Washington, Baltimore, and Philadelphia, looked in on Congress while it was in session, and placed a wreath on the tomb of Washington at Mount Vernon, and on the grave of Admiral Charles S. Perry, whom he met in Japan while he was in charge of the American fleet. Everywhere the great Japanese commander has been accorded an enthusiastic reception. The Emperor of Japan has wired President Taft his appreciation of the manner in which Admiral Togo was received at the White House.

* * *

Dr. Ernst C. Levy, chief health officer of Richmond, Va., states that, though the colored people constitute only 32 per cent. of that city's population, 96 per cent of the deaths occur among them, and that their birth rate is also considerably less than that of the white people. He predicts that the negro race will become extinct in the United States in the twenty-first century. That there is some ground for such a prophecy is perhaps true, but, of course, there is in it a large measure of speculation. It is the black man's vices that are destroying him, and Christianity may yet come to his rescue. Nothing else can.

* * *

The divorce evil is said to be growing in America at an alarming rate. According to report, the number in 1885 was 23,000, and in 1905, 68,000. If this ratio of increase is kept up it is computed that by 1950, one marriage out of every four will thus terminate. From this it would seem that William E. Gladstone was right, when in enumerating the things which most threaten civilization, he mentioned the light regard in which the solemn marital obligations are coming to be held. The family is the unit of society—the only safe foundation upon which governments and the social order can rest, and if that gives way what must result is too frightful to contemplate. Against this growing evil the churches and all good people should resolutely stand, and exercise the full measure of their influence.

A CORRECTION.

Dear Dr. Meek: I write to correct an erroneous statement that appears in the report given by Brother Dawson of the Newton District Conference in last week's Advocate, in which he gives me credit for having baptized 89 infants this year. I do not know how such a mistake could have been made, unless it was by my own hand in filling out the report blank on "the state of the church." In fact, I have baptized only 9 infants this year; but expect that I could find at least 80 more by diligent search who ought to be baptized.

I can say that of the twelve young men who were licensed to preach, six of them were recommended by my quarterly conferences. However, all the credit for sending up so many does not belong to me. Two or three of these young men are attending our Training School here, and placed their membership here in order to get recommendations to the District Conference for license to preach.

Three of my meetings have been held with results as follows: Ten accessions by baptism and eleven by vows. One church has been reorganized at Missionary, four miles west of Rose Hill, with twenty-five members. We are enterprising a new church at Louin, where we have a small society of about thirty members, but no house of worship.

Brother B. W. Lewis assisted in two of the meetings and Brother J. W. Campbell in one. They gave very efficient service and the blessings of the Lord attended their efforts. Fraternally,

H. P. LEWIS, JR.

Montrose, Miss.

FROM THE COLPORTER.

After a strenuous itinerary of several months, I am taking a brief vacation at home for rest, catching up with correspondence and getting affairs in order generally, preparatory to the business of the fall season.

Of the fifteen district conferences, I have attended ten, and would gladly have been with the others but for conflict of dates.

My latest visitations were to the Hattiesburg and Newton District Conferences at Richton and Union. I was also at the Seashore Camp Meeting and spent a few days in Gulfport, Hattiesburg and Laurel. Everywhere and by everybody there was cordial welcome, generous entertainment and every token of brotherly kindness given to the visiting brother and fellow laborer.

On the fourth Sunday in July I was in Gulfport, where I preached in the morning for Bro. J. T. Abney at Twenty-ninth Street Church to a good congregation, and in the evening for Bro. W. T. Griffin at the Sailors' Bethel, to about fifty seamen and a few others. This was an inspiring service. The audience was well behaved and attentive. Nearly all joined in the singing and seemed to be interested in all the exercises.

Brother Griffin is doing a great work in this mission for the seamen by his faithful ministry in preaching, pastoral and social mingling with them, circulating the Holy Scriptures and religious literature in their various languages, and in caring for those in need of help.

The house ("Sailors' Rest") is well arranged and equipped with rooms for religious services, reading, cooking, eating and sleeping.

Annually, there are more than 3500 who attend the gospel services; more than 10,000 visits to the reading rooms and 5000 magazines and other periodicals, tracts, etc., distributed. Thus bread is being cast upon the waters that shall be found in after days (see Eccl. 11:1) and seed are being sown by all waters that shall produce much fruit (see Isaiah 32:20).

I did not visit the "Wesley House" at Biloxi, which belongs to this Gulfport Mission, but Bro. Griffin reports the work there, in charge of Miss Long, as growing in influence and power for good.

Truly this evangelistic and humanitarian work of our Church on the Gulf Coast deserves prayerful and financial support. It is well located and domiciled, and no better man can be found for the place than Brother Griffin, who is fully consecrated to the work, and has wisely chosen helpers. Aid can be afforded not only as above suggested, but also in sending to him laid-aside papers, magazines, books, tracts, etc.

Having done with the district conferences for 1911, and entered upon the last third of the ecclesiastical year, let all, preachers and people, renew their consecrated efforts in the meetings to be held, and by other agencies, for a great revival in the Church and the rescue of the perishing.

For the accomplishment of these ends this writer is with the brethren in spirit and purpose, and is ever ready to aid ministerially, officially or otherwise, as may be desired, for "we are laborers together with God."

G. W. BACHMAN,

Winona, Miss., Aug. 5, 1911.

MIDSUMMER READING.

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Church News

A Chinese Methodist Church was recently dedicated in San Francisco by Bishop Hughes.

* * *

It is stated that the Northern Baptists will send 33 additional missionaries to the foreign field within the next few months.

* * *

Billy Sunday's revival campaign at Erie, Penn., which lasted six weeks, is reported to have resulted in 5,312 conversions.

* * *

The visitors to the Passion Play at Oberammergau last year numbered 280,000. Of these, eighty per cent are estimated to have been Americans.

* * *

Dr. C. F. Reid has lately been campaigning within the bounds of the Western North Carolina Conference in the interest of the Laymen's Movement.

* * *

It has been announced that the Methodist Episcopal Church will celebrate the silver anniversary of its work in Korea by undertaking to raise $300,000 to extend its operations in that country.

* * *

Bishop James Atkins attended the recent session of the Lake Shore Assembly, near Wichita Falls, Texas, and delivered two addresses upon the subject of education which are said to have made a profound impression.

* * *

A contemporary says: "Three churches in the mountains of the Philippine Islands are composed entirely of people who were formerly bandits. When the missionaries came, whole villages left off robbing and settled down to farming.

* * *

Dr. James Hasting, renowned as a scholar and editor of the famous Dictionary of the Bible which bears his name, will retire from his pastorate at St. Cyr, Scotland, and devote all his time to literary work.

* * *

The Sunday school of the Bethlehem Presbyterian Church, of Philadelphia, is larger numerically than the church membership. It has 1,407 pupils, while the names upon the church register foot only 1,349.

* * *

The Italy Conference of the Methodist Episcopal Church has memorialized the General Conference of that denomination, which is to meet next May, to place two resident Bishops in Europe, one of them to be located at Rome.

* * *

The paper which has the largest circulation of all the Advocate family of the Northern Methodists is the Pittsburg Christian Advocate. It closed its fiscal year on May 31 with 39,183 subscribers, a gain of 2,529 over the year preceding.

* * *

The St. Louis Advocate states that Cahanne Church, of St. Louis, of which Dr. Theodore Copeland is pastor, is having the largest congregations in its history. The prayer meeting, Epworth League, and Sunday school are reported as flourishing.

* * *

A movement has been started among the Roman Catholics in England to bring about a revision of the Douay English Bible. This version of the Scriptures is older than the King James Version, the New Testament dating from 1582 and the Old Testament from 1609.

* * *

In the Methodist Episcopal Church, laymen have a place in the General Conference and in the District Conference, but not in the Annual Conference. A vigorous effort will be made when the law-making body meets next spring to introduce them into the latter body.

* * *

Dean Tillett of Vanderbilt University was scheduled to sail for Europe on Aug. 5. He expects first to visit Scotland, and afterwards other countries, and also Palestine and Egypt. Mrs. Tillett and their daughter will accompany the Doctor on the trip. We shall expect some interesting contributions to the press as a result of the Dean's journeying abroad.

* * *

Dr. Rankin, of the Texas Christian Advocate, thus refers to the work done by Dr. J. A. Rice at the Lake Shore Assembly in the Lone Star State: "Dr. Rice was one of the popular attractions of the occasion. His first lecture on 'How to Read the Old Testament,' was a genuine inspiration. It was broad, comprehensive, helpful. It put the Old Testament in the light of a brand-new book to many who heard him. On another occasion he lectured on "Job, the Tragic Idea," and it was one of the greatest deliverances of the Assembly. He was requested by the gathering to put it in pamphlet form and let the Church have the benefit of it."

* * *

Of Bishop Hoss' platform and pulpit work at the Lake Wichita gathering a short time since, the editor of the Texas Christian Advocate says: "Bishop Hoss came in Saturday, fresh and in good case. His address at night on 'Christian Dawn in the Far East,' was a masterful survey of the conditions at the present time in China, Japan and Korea. I never heard a more instructive deliverance on the mission subject. Bishop Hoss is one of the foremost men in our Methodism and he never studies any subject except in the most thorough manner. On Sunday morning he delivered, by request, his wonderful sermon on "What Think Ye of Christ." This is one of the great sermons heard only a few times in the course of one's life."

* * *

Dr. R. H. Pitt, in the Richmond Virginian, thus describes the Mormon plan for propogating their faith: "The Mormons have a missionary method that is, in one respect, in advance of all others. The usual way of the churches is to send out missionaries while the people at home support them. The Mormon way is to draft men for service varying in length from two to four years, making the honor of the "call" to missionary service a high one and leaving missionaries to support themselves out of their own funds, or those of their friends. Training that comes from long service is lacking, but fresh enthusiasm is gained, and expense of collecting money saved. Under this plan the Mormon missionary force at present in the fields, we are told, is about 2,200, of whom more than 400 are on the continent of Europe."

* * *

Very carefully inclosed and guarded are the 200 remaining cedars of Lebanon, those famous trees that once clothed all the sides of the Syrian Mountains. So tall and beautiful were they in comparison with the trees of Palestine that the Hebrew writers celebrated them with extraordinary praise, and from the earliest times their soft, white wood was the glory of Jewish architecture. They were used in Solomon's temple and in its successor, and also in the church that Constantine built at Jerusalem. The surviving trees are called by the Arabs the trees of God, and under their widespreading branches the clergy of the Greek Church occasionally celebrate mass. Several of the trees in the grove are over 1,500 years old, and have a height of 100 feet and a circumference of 50. In appearance they more resemble the aged larch or the majestic oak than the cedar that is known in America."—Harper's Weekly.

REV. BARNETTE WRIGHT.

This gifted young minister ended his earthly career at Lonoke, Ark., Jan. 31, 1911. He was my friend, tender and true, with a love that was expressed and not implied, and our souls were knit together as were the souls of David and Jonathan. We first knew each other as pastors of adjoining circuits in 1897, he being on the Vienna Circuit, and I on the Farmerville Circuit, and afterwards we succeeded each other on three different pastoral charges. He was the greatest young orator that I ever knew, a brilliant, accurate, and discerning scholar, and a born detective of the highest type. He knew what was in man and could read character as no other man I ever knew, and but for a nervous trouble that held him back, he would have filled the place of one of the world's great preachers. But the mind and heart were too great for the frail body, and a life so intense must necessarily be a brief life. But a great deal was lived in a very few years, and he sleeps with his father, with many who knew him to cherish his memory.

From a very beautifully touching letter from his wife, Mrs. Gussie R., I give the following quotations touching his character and home life:

"Mr. Wright died of the worst form of heart trouble known—aortic regurgetation, caused by a lesion of the mitral valve. None of the physicians knew what caused it, and he had the best medical attention in Arkansas. He had known for over two years that he had a heart trouble, but the specialists all told him they thought it was functional and probably caused by indigestion, which he had had more or less since a boy on the farm.

"After this examination, he went to Europe in the summer of 1908, and after reaching the other side was not troubled at all with his heart during the two and a half months of his absence, except that once in the Alps, the altitude affected it.

"We were married a year later, June 23, 1909. We had our own garden and chickens and he took such unusual interest in them, and I think the exercise and mental distraction did him good. I tried in an adroit way to keep him from his books as much as possible, when he was not feeling well.

"There were times I would feel guilty, when he would tell me he regretted that he did not love his books as he had before his marriage—that he did not enjoy studying any more. His physician told me when we were first married that Mr. Wright was studying himself to death. I believe he was very happy in his married life.

"He loved his work and his home—a few days' absence would prove irksome to him. When we would go to the Conference, he would be as eager as a child to get back home.

"A reading of his letters to me before and after our marriage would be a revelation to you of a new and infinitely lovable side of his great soul. I think only one person ever sounded the depth and sweetness and strength and tenderness of his wonderful nature.

"Brother Lowrey, you loved him; you knew he was a man—true, noble and good.. We had the most celebrated physician in Arkansas come down from Little Rock to see him, and as he was leaving, he told me that Mr. Wright was some better, that he might live a year, though that was hardly possible, or six months, or, he quietly and gently said, 'You may find him dead when you go back in the room. He is in danger all the time and with this disease there are no warning symptoms to tell when a spell is coming on.' I marvel now and always at my ability to bear what I did bravely for his sake. I know surely that God held my hand and strengthened me. I went directly back into the room and with smiling lips, told him that the doctor thought he was better. He was so pitifully anxious to get well it would wring our hearts. He said he was willing to die if it was God's will, but he did so want to finish his work he had undertaken for God here. He lived so very near to God and heaven that he had not very far to go when he died, Jan. 31st. His death was sweet and quiet and sacred. His pulse stopped, then his breathing, then his heart. He lay quiet with no movement at all. Dr. Alonzo Monk, his presiding elder, held funeral services in Lonoke. Then we took him to his home in Kentucky to be buried. There was a second funeral service in the church where he was converted and baptized, and preached his first sermon. We buried him at his request in the home cemetery at the crown of the hill.

"It has been your loss not to have known him during the last years of his life. His progress was ever forward; and his development, ever wonderful.

"I count myself at once the most blessed and most miserable of women; blessed—to have possessed his love, and to have been his wife; miserable—to have lost him."

P. O. LOWREY.

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Concerning Missions.

To the Treasurer of the W. F. M. Society, North Mississippi Conference:

The Board of Missions failed to concur in the memorial from the Missionary Council to allow our fiscal year to remain as it is; so the time for closing our accounts for the year has been changed—the year now closing with the month of December instead of February, as heretofore.

This, I trust, will meet with a hearty response from each auxiliary treasurer, and that active work will be begun at once to collect funds that we may not fall short this year.

I call especial attention to the request of the Council that each auxiliary pay $2.00 for the endowment of Scarritt Bible and Training School; also to the obligation we have assumed of raising funds to complete our scholarship in this school. We still lack $370.00 of the amount necessary for this purpose. May we not hope to receive something from each member, that this debt may be paid this year?

I would suggest a public collection this fall, the funds received to be appropriated to this worthy institution—$2.00 for the endowment of the school and as much as possible on the scholarship.

Yours for service,
MRS. G. C. JONES,
Conference Treasurer.

THE PROPOSED MISSION TO AFRICA.

By Rev. W. W. Pinson, General Secretary, Board of Missions.

The proposed Mission in Africa is bringing inquiries to the office and elliciting action in various quarters which indicate a lack of understanding as to the status of the enterprise, and a plain statement of facts is clearly needed that the Church may proceed intelligently.

At the annual meeting of the Board of Missions in May, 1910, a set of resolutions were adopted in favor of opening a mission in Africa in co-operation with the C. M. E. Church. These resolutions provided for the taking of steps towards the establishment of such a mission, a visit of one of our secretaries to study the conditions, and the raising of a special to secure the funds for such a beginning. A collection was taken on the spot and over one thousand dollars was subscribed.

Before these plans could be inaugurated the Senior Secretary, who was by every token the logical man to visit the field, was elected to the Episcopacy and assigned to Brazil. Owing to this and other circumstances, the visit to Africa was postponed and any further collection towards the special was likewise deferred.

A change in the administration led naturally to a careful survey of the financial condition of the Board of Missions. The financial condition disclosed by this survey raised the question of the wisdom of projecting a new mission at this time. When this question was raised in the annual meeting of 1911, it was suggested by Bishop Lambuth that the matter be allowed to rest where it was, since it would be a year before the Board would be called on to make an appropriation. The suggestion was accepted and no action whatever was taken in reference to the proposed mission.

There was no appropriation made, and it is understood that the money raised in the meeting in 1910 is to pay the expenses of Bishop Lambuth's visit to the field. The Bishop expects to make the visit after holding the Brazil conferences. The attitude of the Board is one of waiting till Bishop Lambuth shall have made his report and recommendations. Then the whole matter will come up for consideration by the Board at its next annual meeting.

These, in brief, are the facts in the case. In view of these facts this year should be given to clearing up the specials ordered by the Board in connection with other fields, and to raising the largest possible surplus on assessments that we may be in financial condition to consider this proposed mission in its relation to the needs of existing missions and the affairs of the Board at that time.

There is no doubt that the heart of the Church turns to Africa, and many, in common with the writer, have long cherished the hope that we might at some early date have a mission in Africa. The determination of the Board to enter that field caused rejoicing to thousands throughout the Church, and when the providential hour shall have struck that shall permit us to enroll the Dark Continent among our mission fields in fact, there will be greater rejoicing still.

ASHEVILLE CONVENTION, 1911.

The Southern Conference of the Missionary Education Movement was held early in July at the Normal and Collegiate Institute, Asheville, N. C., as previously announced. Eleven Southern States and two Northern States were represented by 134 delegates, Methodist, Baptist, Presbyterian, Lutheran and Episcopal denominations being represented.

The conference was all that the advanced information indicated that it might possibly be. The platform meetings addressed by Dr. Ray, Dr. Williams, Dr. Weatherford, Mr. Gamble, Mr. Logan, Mr. Stevens, Dr. Moore and Mr. Hicks, were fine and gave a splendid presentation of home and foreign missionary topics.

The presiding officer of the Conference was Rev. E. F. Cook of Nashville. Four stereopticon lectures were given by Drs. Ray, Weatherford and Williams.

The Sunday sermons by Dr. Poteat of Furman University, and Dr. Brown of Vanderbilt University, were very helpful.

The study classes were led by a dozen experienced teachers well known for their missionary leadership in the South, and every one present expressed peculiar interest in the meetings of the Conference. The farewell service was one of the most inspiring ever attended by the delegates. Already several mission study classes have been organized as a result of the Conference, and plans are already on foot for the Conference which will be held at practically the same dates in 1912, and many of the delegates made definite plans to secure a larger attendance next year. If the Blue Ridge Association is ready at that time, as it probably will be, it will be held in the new buildings, near Black Mountain, N. C.

H. S. MYERS,
Assistant General Secretary
Missionary Education Movement.
New York, Aug. 3, 1911.

RUTH RAMSEY.

An Appreciation.

About 5 p.m. on July 25, 1911, our sweet little girl, Ruth, aged six years, three months and twenty-nine days, left us for the company of the angels in heaven. Her remains were interred in the cemetery at Fairfield, Union County, Miss. She was a bright, sweet child, and mamma's little helper. Knowing the place for everything about the home, she was asked for everything by every member of the family, and her little feet were continually going, waiting upon some one, and her little hands were constantly in the service of all. She had been to school but little, yet she had learned to read and write real well. I taught her at home, and, being bright, she was making rapid progress, for she loved her books.

Nothing delighted her more than for some one to read to her, and, having a retentive memory, she remembered what she heard read. Recently, I completed the reading of Pilgrim's Progress to my children, and a few days later she repeated, in her own words, the whole story to her mother. She enjoyed the weekly visits of the Advocate, and was glad when her mother could find the time to read the "Home Circle" page.

She loved nature. The song of the bird thrilled her soul, and how she loved flowers! As I write, there is before me a vase filled with withered flowers gathered by her little hands. Daily she roamed the fields and woods, listening to the songs of birds and gathering wild flowers.

She was such an affectionate child. She loved all who showed themselves at all friendly. She loved her Sunday school and was grieved if she had to be absent, sometimes walking one and a half miles to be present. She loved her teacher. She had been a member of the church just one month to the day of her translation.

I was in Monroe County, engaged in a revival meeting, which gave evidence of being a great meeting, when the message came that little Ruth was critically ill. I hurried home on the first train, but before I reached Tupelo, she had gone out of our home forever.

I was in the habit of gathering the children about me every night after supper and singing with them. There was one old song she loved more than any other, the chorus of which is,

"O come angel band
Come, and around me stand;
O bear me away on your snowy wings
To my immortal home."

Every night after supper, she would climb into my lap and say, "Now, papa, sing, "Bear me away on your snowy wings."

Our hearts are broken, and oh, how we miss her! She is gone from us, but not forever. By the help of God we will make an unbroken family in heaven, and I will take our precious darling in my arms again and sing together a new song that the angels do not know. Good-bye, my precious child. By the grace of God, we will meet again. Her father.

JNO. W. RAMSEY.

DR. W. T. J. SULLIVAN.

An Appreciation.

The band of some gifted minister who knew him well and was a comrade in his long service for the Lord Jesus Christ, will doubtless write a memoir of the Rev. Dr. W. T. J. Sullivan, but I ask the privilege of speaking a few words of heartfelt appreciation of my mentor—the dear friend and guide of my youth.

In 1865, Dr. Sullivan was persuaded to take charge of the Woodville Seminary, now Edward McGehee College. He had served for several years as pastor of the Methodist Church in Woodville and had proved himself a man of spiritual and intellectual power. Although he undertook this work when the people were impoverished by the recent war and during the trying period of reconstruction, he succeeded in building up a strong school. He showed his wisdom by the choice of his faculty, both literary and musical, and his culture, by the character and range of the curriculum which he provided for his students. Save that he was hampered by the lack of physical apparatus of all kinds and that the text-books of that day lacked many of the splendid methods of modern pedagogy, his school would rank not unfavorably with the colleges for women in our State at the present day. Mathematics taught through Spherical Trigonometry, the Natural Sciences were taught, History and English Literature, Mental Philosophy, Logic, Butler's Analogy, Latin, Greek as an elective, and French. These subjects were in charge of live teachers, teachers of experience and enthusiasm; but most of all it was a delight to the awakening mind to study under Dr. Sullivan. His culture was broad, his love of learning a passion, and he had to a marked degree the gift of making luminous every subject that he touched. He could make the long, involved sentences of Bishop Butler's Analogy give forth their noble truths and cause the delighted student to feel that she was delving for treasure—a treasure sure to reward the earnest seeker. As a teacher of Latin, he was equally thorough. He insisted on a mastering of forms, constructions, and the rules governing those constructions, so that as the student advanced, the reading of the classics became a pleasure rather than a task. Philology was a favorite study with him, and his lectures on English Grammar and the discussion of some of its intricacies and fine distinctions gave us glimpses into the philosophy of language. The atmosphere of a school presided over by a genuine scholar is an intellectual tonic. This bracing air we breathed in at the Woodville Seminary.

But his intellectuality was not the largest element in Dr. Sullivan's nature. His greatness was in his spirituality. He was a veritable Saint John. He walked as a man who had a daily vision of Christ, leaned upon his bosom and gave his messages to men. "How sweetly flowed the gospel sound from lips of gentleness and grace," might have been said of him as of his blessed Master. Love of Christ and humanity was the keynote of his life and gave that life a divine optimism that cheered and comforted all whom it touched. He loved much, and therefore he hoped much. This spirit of love spoke through his sermons, beamed through all his social intercourse and made his headship of our school an inspiration to all that was high and holy. It is impossible to know how many noble impulses were born, how many high resolves were made through the impress of his life upon our young lives. "He allured to brighter worlds and led the way."

To one he was a spiritual father as well as an intellectual guide, whose hand through faith joined her life to the "Mystical body of Christ." No words of praise can measure the debt of gratitude she owes to his patient teaching, his wise counsel, his loving interest. The memory of these is a priceless possession.

Phillips Brooks says, "You surrender a dear friend and out of his grave the real power of friendship rises stronger and more eternal in your life." Death reaches her hands back into the misty past, brings forth our precious memories from its shadows and makes them clear and luminous. Henceforth they walk with us in a closer companionship and will enter with us into heaven."

My dear friend has passed on before to those blessed realms where all our high company are gathering. There I shall sit at his feet once more and learn of things which earth's philosophies have never dreamed of.

Till then, beloved instructor, shall

"All things through thee take nobler form
And look beyond the earth."

CLARA B. DRAKE.

One of the great lessons of life is to learn not to do what one likes, but to like what one does.—Hugh Black.

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The Home Circle

GOD ANSWERS PRAYER.

I know not by what methods rare,
But this I know—God answers prayer.

I know not when he sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with him alone
Whose will is wiser than my own.

—Christian Register.

POPULAR TOM.

I read of a little boy, Tom, who would give his last marble, run errands all day and never grumble, give the best place to somebody else, no matter who, and felt so glad in seeing other folks have a good time that he forgot himself. Everyhody liked Tom. Grandmother smiled all over when she saw him coming. Aunt Laura, who was a busy woman, smiled at him and said: "Just in time, Tom, run and"— When Tom went to spend the day with grandmother or Aunt Laura, the folks at home would miss him. One would say: "Where is Tom? I wish he were at home." And another: "If Tom were only here!" Tom was one of those unselfish helpers. Are there any Toms living at your house? Would you be missed when away from home, as Tom was?—Olive Plants.

THE DANGEROUS DOOR.

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there forever?"

"No. The doors I mean are pink or scarlet; and when they open, you can see a row of little servants standing in white, and between them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else, there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door. 'And what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"Oh, you mean our mouths are doors!" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You must ask the Great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind world will drive me out."—Southern Churchman.

BOYS AND BOYS.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the school-house. It was about as bad-looking an old horse as you ever saw. The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight, the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the school-house. The air in a moment was full of their shouts and laughter.

"Halloa! See that horse!"

"Ho! ho! ho! Who ever saw such a looking old thing!"

"As thin as a rail!"

"You can count all his ribs."

"He looks as if he hadn't spirit to hold his head up."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come, they'll think he's run away."

"He run away!"

"Say, boys," put in one boy, in an earnest voice, "there's no fun in tormenting such a poor fellow. He does look half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

Have you ever noticed how easily boys—and men, too, for that matter—are led either into kindness, or cruelty? One word in either direction, and all follow like a flock of sheep. Wouldn't it be good for boys to remember this, and to reflect upon how far they may he called on to answer for the influence they may exert over others?

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Let's tie him under that tree," proposed a second; "the sun's too hot here."

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"Ive got two cents."

"I'll give another nickel if you'll come over to my father's feed store."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of first-class oats.

By the time he had finished it, the old woman came back, her basket filled with groceries, for which she had exchanged her eggs. The chord of sympathy and kindness once touched in the careless yet well-meaning hearts continued to vibrate. We all know how one taste of a kind act makes us long to taste more. "I'll lift your basket in," said one, respectfully.

"See, here's a lot of oats left. We'll put 'em in the wagon."

"She looks pretty near as starved as her horse," came in a suggestive whisper.

A few small contributions from lunch baskets were hastily wrapped in a piece of paper and laid on top of the basket.

"Now I'll untie."

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quavering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day school-boys. There are millions and millions like them, only they do not quite realize what a spirit of loving-kindness dwells in their hearts. Let it out, boys and girls; for it is you who are to lift this whole world into an atmosphere higher, sweeter and brighter than it has known before.—Lutheran Observer.

MISS ELOISE SCOTT BOWMAN.

The many friends of Miss Eloise Scott Bowman were deeply shocked and grieved to hear of her sudden death on Friday, August 4, at 3:30 p.m. At the time of her death Miss Bowman was visiting in the home of Mr. and Mrs. F. O. Adams, at Locust Ridge, La. She was the youngest daughter of Mr. and Mrs. F. E. Bowman, of Wildwood, La.

This dear young lady was just coming into the dawn of a beautiful womanhood, which made her going unusually sad. She was loved by all who knew her, having many friends among the young and old of both sexes. Her best and most lovable qualities were revealed best in her own home and to those who were with her constantly. She was the brightest ray of sunshine in a bright and happy home, for she truly lived to love and make others happy. Her most beautiful trait was her unbounded love for her family. At Whitworth College, where she would have graduated next year, she was dearly loved and was the most popular girl in her class. A beautiful service in honor of her memory was held in the Sunday school room of the Jefferson Street Methodist Church of Natchez, Miss., of which church she was a true and loyal member. Six of her best friends among the young men were pall bearers. Her grave in the Natchez Cemetery was completely covered with beautiful flowers—the best emblems of her pure and lovable nature and the silent expression of the great love her friends bore her.

O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took this flower away.

My Lord has need of these flowerets gay,
The Reaper said, and smiled;
Dear tokens of the earth are they,
Where He was once a child.

They shall all bloom in fields of light,
Transplanted by my care;
And saints, upon their garments white,
These sacred blossoms wear.

And the mother gave in tears and pain,
These flowers she most did love;
She knew she would find them all again
In the fields of light above.

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Editorial.

WELL-NIGH GONE.

The era of sectional animosity and bitterness which followed in the wake of the Civil War has all but past. The fire-eater, whether in the North or South, is finding himself more lonely and less appreciated with every fleeting year. Intelligent men in all sections now recognize the fact that the people on both sides of the fateful struggle were honest and patriotic, and that each conscientiously contended for the right as God gave them to see it. With the views they held, had the citizens of either section acted differently, they would have fallen short of their duty. There were Union heroes and Confederate heroes, who are alike entitled to undying honor. That a re-united nation will accord it to them, whether they wore the blue or gray, in the near future we do not doubt. Already Grant and Lee, chosen by an electorate scattered all over the republic, have been given places in the Hall of Fame at the University of New York. Statuary Hall at Washington has also been adorned with a statue of the great Southern soldier. Even Congress, in which the voice of the demagogue is oftener heard than that of the statesman, is not lacking in evidence that the day of peace and a restored national brotherhood is dawning. As proof of this, we quote the following from a recent issue of the Baltimore Sun:

In the Senate the other day, after Heyburn had made the usual exhibition the country expects from him whenever opportunity is given to attack the men who fought the battles of the Confederacy, and after John Sharp Williams had completed the task of hanging the Heyburn hide on the fence, Senator William Alden Smith, of Michigan, paid the following beautiful tribute to the Southern soldiers and the Southern people:

"You on the other side are asked to forget the war, forget what you suffered. Why, Mr. President, I would despise a Southern man who would ever forget the loyalty and the bravery and the daring and the heroism and the sacrifices their people made in a cause they believed to be right. That is part of the history of our country, written by the sword and attested by the gallantry of our own countrymen on every battlefield in the South. * * * I respect the men who wore the gray; I honor the men who wore the blue. I honor their intrepidity and skill, attested on a hundred battlefields, from Bull Run to Appomattox. Sir, their daring touched the highest mark ever attained in patriotic devotion to country, and the valor displayed on both sides is our richest heritage. But, sir, I do not know a soldier in the North, who is not broad and generous and catholic, who does not look upon the Southern soldier living with kindness and sympathy and upon the Confederate soldier dead with affection and good will. Their loyal devotion to a principle which they themselves thought dear will excite the admiration of all future generations of men the whole world round, and is the proud legacy of the sons and daughters of the Southland. Sir, those men have cared for their wounded and suffering; they have asked no pensions from the government against which they fought. With a solicitude which we may emulate, they have bound up their wounds and nursed their own sick and dying and cared for their dead, and rebuilt their own devastated States and voluntarily burdened themselves that we might pension our heroes and house them in comfort in their declining years."

THE TEXAS PROHIBITION ELECTION.

All things considered, the prohibitionists made a wonderful showing in Texas in the recent election, in which an amendment to the Constitution outlawing the saloon was voted upon. About 450,000 votes were cast, and on the face of the returns the antis have a lead of only about 6,000. It has been but a few months since Governor Colquitt was elected chief executive of the State on a wet, or local option platform by a large majority, and it seems a bit surprising to an outsider that public sentiment should have shifted to such a remarkable extent in so short a time. But nothing is more capricious and uncertain than the popular will, and we have learned from observation to be prepared for almost any result when the people go to the polls to cast their ballots.

Our Texas brethren certainly made a great fight, and we congratulate them upon it. That noble gladiator who has been through so many hard-fought battles against the liquor traffic, Dr. G. C. Rankin, was in the thick of the fray in the late struggle. And no paper did more valiant service in the campaign than the Christian Advocate, of which he is the capable editor. Many think if the election had been fairly held that the amendment would have been adopted by a substantial majority. And, indeed, the way the returns were held back in sections of the commonwealth where the saloon influence dominates was, to say the least of it, rather suggestive of corruption. The Legislature, now in session, has taken up the matter and will seek to ascertain whether frauds were anywhere perpetrated. But regardless of how the issue may terminate for the present, it looks as if the saloon regime were nearing its end in the Lone Star State. A righteous cause involving sound principles is not destroyed by defeat. As has been well said, "No question is settled until it is settled right." No governmental policy can be stable and fixed unless its foundation is deep laid in virtue and truth.

A MISLEADING STATEMENT.

We have observed going the rounds of the Baptist press the following statement: "Among the Protestant denominations of the United States, numerically the Baptists rank first. They number 5,383,844." Then follows a long list of other figures intended to impress one with the greatness of the Baptist denomination.

Whence these figures originated, we do not know, as no authority is given for them. But we do know that there is no statisician of recognized standing who has ever represented the Baptists as numerically stronger than the Methodists in the United States. Dr. H. K. Carroll, who was in charge of the Government Census of Churches in 1890, in his summary of religious statistics for 1910, published in January last, gives the Baptists in the United States 5,774,066 members, and the Methodists 6,596,168. The official statistics issued by the Government in 1906 (the latest figures obtainable from that source) also place the Methodists in the lead, as do all of the leading encyclopedias. The Government figures show that the Baptists own property in the United States to the amount of $139,842,656, and the Methodists to the amount of $229,450,996. The seating capacity of the Baptist churches in the United States is 15,702,712; that of the Methodists, 17,053,392. The Baptists have in their Sunday schools 2,898,914 pupils; the Methodists have 4,472,930. These figures may be verified by reference to Bulletin 103 of the Department of Commerce and Labor, at Washington, which furnishes the latest Government statistics of the various religious denominations in our country. We quote them not by way of boasting of our strength, but merely to correct the misleading statement above referred to, which is being scattered broadcast over the land. Our Baptist brethren are growing and we rejoice in their prosperity, but they will yet have to grow a good deal more before they can measure with the Methodists.

Dr. J. W. Boswell, who was for several years editor of this Advocate, sends us a short letter announcing the death of his son, Jno. W. Boswell, Jr., which we publish on another page. Mr. Boswell was a man in the prime of life, with but half the measure of man's days lived out and yet his earthly career is ended. The aged father is left to weep at the grave of the son, when in the usual course of nature, it is the son's lot to stand at the grave of his father. Dr. Boswell and his family know our sympathy goes out to them, and we would gladly help them bear the weight of this burden. They know that every reader of the Advocate sympathizes with them. But more than this, through years of experience, they have learned in whom to trust at such times. Yes, Jesus "died and rose again," that the burdens of this life might be bearable.

PERSONAL AND OTHER NOTES.

Rev. R. T. Nolen, of Harrisville, Miss., says: "We are in the midst of a good meeting. Brother J. S. Purcell is doing the preaching."

Rev. J. H. Hoffpauir, of the Vermillion charge, recently closed a good meeting at Henry, in which he was assisted by Brother Cady, a student of Centenary College.

Dr. J. T. Sawyer has been in North Louisiana helping several of the brethren in meetings this summer. He does not mind the heat, and shows no weariness in the midst of much work.

Rev. T. B. Crews has things well in hand at Jennings, the "city of churches and knotty problems." He felicitates himself that he is at home and belongs to the "Dixie" Methodist Church.

Brother Hilary Westbrook, pastor of our church at DeSoto, Miss., reports a most delightful Children's Day Service. There was a great congregation present, and a good collection was secured.

Rev. J. A. Parker, D.D., is in North Louisiana, where he went the 1st of June for his health, which is very much improved. He expects to resume his work at St. Martinsville in a short time.

Rev. A. J. Gearheard is carefully looking after the Gueydan and Abbeville flocks. The church at Gueydan has recently been treated to a new coat of paint, which adds very much to its attractiveness.

The church at Itta Bena, Miss., under the leadership of the pastor, J. W. Dorman, is making marked progress. Recently the contract was let for a $16,000 church building, to be finished March 1, 1912.

Rev. M. C. Holt is doing a fine work at Jeanerette. His is a difficult field, but by a wise and conservative administration, of which he is eminently capable, the work shows a steady and healthy growth.

Rev. G. D. Purcell, of Harrisonburg, La., reports a good meeting at Little River Church. There were a number of conversions, and thirteen additions to the church. Rev. S. S. Bogan, of Florence, La., did the preaching.

After a visit of several days to relatives and friends in Lake Providence, La., Rev. John Sholars is again at his post. He is among our most efficient young men, and the work shows steady growth under his painstaking care.

The Eunice charge continues to prosper under the pastoral care of Rev. J. I. Hoffpauir, notwithstanding his wife has been in poor health for some months, which made it necessary for him to remove her to their country home.

Sulphur charge, Louisiana Conference, is moving on nicely under the careful pastorate of Rev. J. D. Nesom, who looks after the interests of the kingdom while most of his constituency are mining for sulphur and boring for oil.

Rev. W. L. Doss continues to grow in favor with the Rayne (La.) congregation, and the interests of the Church are carefully looked after. He was assisted recently in a revival meeting by Rev. W. G. Harbin, of Haynesville, La.

Rev. L. N. Hoffpauir, pastor of the Lake Arthur station, is closing up his quadrennium with that enterprising congregation. It is the regret of the people of Lake Arthur that the last General Conference did not remove the time limit.

Mrs. C. F. Emery, the wife of our pastor at Canton, Miss., underwent a severe operation at the Jackson Sanatorium a few days ago. Her many friends will rejoice to know that the operation was successful and that she is improving rapidly.

Rev. C. A. Battle is much in favor with the good people of Lafayette, La., who think they have a Bishop in embryo as pastor. He has just recovered

from a three weeks' siege of typhoid fever, and with his family, is recuperating in Alabama.

The Rev. H. G. Gatlin has been appointed junior pastor of the East Feliciana Circuit during the continued illness of Rev. J. P. Haney.

Rev. W. H. Benton has been making full proof of his ministry as an evangelist of late. He is now in Missouri, where he will assist in two meetings.

Rev. H. B. Vandenburg, of the Church Point charge, is much in favor with his people. He reports several good meetings, in which he was assisted by brethren of the district.

Rev. J. S. Rutledge, of Indian Bayou charge, has the distinction of preaching to the largest congregations in the Lafayette District. His is a country station with something over five hundred members.

A good report comes from Moorhead, Miss. Brother W. V. Shearer says: "We are having great meetings in my charge. We have just closed a meeeting at Doddsville, which resulted in putting on foot plans for the erection of a brick church there."

Sister T. S. Randle of Gilbert, La., one of our faithful friends, sends in a number of new subscribers and renewals. We always appreciate such expressions of interest. Rev. L. F. Alford and Rev. J. M. Wyatt, both send lists of new subscribers.

New Iberia Station is steadily advancing in all departments of its work, under the wise and untiring administration of that careful and indefatigable pastor, Rev. K. W. Dodson. He recently closed a good meeting, in which he was assisted by Dr. A. C. Holder, of Shreveport.

Mrs. G. S. Jones, writing from Belen, Miss., says: "Our little church is nearly out of debt, and success is crowning the work of our faithful pastor along other lines." Mrs Jones adds this much appreciated word: "I enjoy the Advocate more than ever, as I personally know the editor."

From far away City of Mexico comes an order for the Advocate. We are glad to know that it has a message for some who dwell there. Miss Belinda Barcroft, who has taught in the Mary Keener Institute for four years, finds the Advocate useful in her talks to the girls in the school.

Our pastor at Morgan City, Rev. H. N. Brown, has been in poor health for some months, but a three weeks' stay at Mineral Wells, Texas, greatly improved his general health, and he is now at his post making full proof of his ministry. His charge shows decided improvement in all lines of work.

The scholarly pastor of our Lake Charles, La., congregation, Rev. W. W. Drake, is much in favor with his people, and is doing fine work in that important field. He has been assisting Rev. Louis Hoffpauir in a meeting at Bell City, and it goes without saying that the community has heen enjoying some fine sermons.

Rev. M. Hevert, our native French missionary, keeps busy in that important field. He has established appointments at several new places, which hitherto have heen destitute of Protestant preaching. Several New Sunday schools have been organized, and a church and school organized at the town of Mermentau.

In a brief note to this Advocate, Brother A. S. Lutz says: "My wife's father, D. A. Simpson, died on Monday last. He was a lifelong Methodist and a faithful steward in the church for thirty-five years. His home was always the preacher's home. He was buried at Greenwood, La." Our sympathy goes out to the bereaved.

Brother J. C. Price, of Bayou Scie, is rejoicing in the fruits of a most successful revival. Rev. H. R. Singleton, the presiding elder, kindled the fire at the third quarterly conference. Rev. J. L. Lay took up this good work, after the presiding elder left. There were many conversions and twenty-four persons joined the church.

Rev. C. V. Breithaupt and Rev. R. E. Martin, of the Houma Mission, are carrying on a summer campaign of revival meetings in Terrebonne and Lafourche parishes with most gratifying results. Brother Breithaupt was recently assisted in a meeting at Houma by Rev. John Sholars, of Patterson, in which the church was greatly revived.

Rev. W. B. Jones, presiding elder, of the Seashore District, Mississippi Conference, writes under date of Aug. 11: "At a special quarterly conference at Biloxi last Tuesday, Miss Capitola Mathias, one of the faithful workers of that church, was recommended for the office and work of a deaconess. She intends going to the Scarritt Bible School this fall."

Brother F. E. Bowman, of Wildwood, La., sends us a short note announcing the death of his daughter, Eloise, a young lady of eighteen. It is sweet, in the midst of such sorrow, to have the many expressions of sympathy, and above all, the assurance of God's love. We add to the many expressions of love and sympathy already given that of our own hearts.

The good people of Franklin think they have the ne plus ultra of pastors in Rev. C. C. Weir. But for the time limit, he would become a permanent fixture in that delightful city. He was assisted in a revival meeting some weeks since by Rev. C. W. Carter, D.D. No more substantial progress has been made in any charge in the district than at this point.

The Rev. S. L. Riggs, of St. Francisville, is looking forward to the dedication of the church at Wilhelm at an early date.

The Rev. J. M. Brown, pastor at Clinton and Jackson, is at his post and has a place in the hearts of his people, who enjoy his clear-cut pulpit utterances.

The Rev. F. N. Sweeney, of Wilson, is meeting with his usual success in the pastorate. A half hundred members have been added to the church through his lahors this year.

The work at Baton Rouge progresses. Prayer meetings are well attended; membership increased more than two hundred and fifty during Brother Warlick's pastorate.

The Rev. S. J. McLean, of Port Vincent, is doing a good work and meeting with success. He has recently increased his working force by having taken to himself a helpmeet.

The Rev. R. V. Fulton, of Denham Springs, Circuit, has held meetings at all points in his work. He has had many conversions and the accessions to the church have been more than seventy.

Rev. W. J. Newsom, with his bride, attended the Bluff Creek Camp Ground. Both added much to the music discoursed by the choir under the management of Miss Hattie Haney, who presided at the organ.

Rev. J. W. Harper, of Mt. Hermon Circuit, is conducting a protracted meeting at Angie. The half dozen Methodist families at Varnado deserve honorable mention for having completed a thousand dollar church there.

The Rev. H. W. Bowman, at Amite City, is in high favor with the good people of that prosperous town. His preaching is vigorous and produces results. He has received about fifty members this year during his regular services. His protracted meeting has not been held as yet.

"The Sixty-Fifth Annual Report of the Board of Missions is now ready for distribution. Copies are being mailed to every presiding elder in the Church. By mistake, not as many copies as usual have been printed, and those preachers desiring to receive the Report should send orders promptly, inclosing 5 cents for postage."

Rev. J. W. McLaurin, an honored member of the Mississippi Confeernce, died Saturday, Aug. 12, at Monteagle, Tenn. He was out walking in the afternoon, and without warning, fell dead. The body was sent to Jackson for interment. Rev. W. L. Duren, who with his family are spending a while in Monteagle, furnished us with the above facts.

A note from Rev. J. W. Ramsey says: "I have just closed a great meeting at Smithville, Miss. The church was revived, large crowds attended the meeting, many of the people coming for miles. There were twenty conversions. The Lord has heen with us in great power. To him we give all the praise. Rev. W. A. Bowlin is in high favor with his people."

The Rev. H. C. Murphy, P. C. at Tickfaw, has heen a local itinerant for twenty years. He is having a good year—some accessions and conversions. He has enterprised and built a neat little parsonage this year in the classically named village of "Tickfaw" which is situated on the I. C. R. R., in the Parish of Tangipahoa, in the midst of the strawberry, cream and milk belt.

The Rev. H. B. Perritt, of Zachary Circuit, has returned to his work after an absence of a month. We are pleased to note that his health is much improved. His presiding elder tells us he brings things to pass. He is a fine pastor, a good preacher, and does things. When he has seated his churches and painted them "within and without" and given the parsonage a summer coat, things will have a good appearance in his charge.

The Rev. G. P. White, at Baton Rouge, Second Church, has won the hearts of all his people, and things there are encouraging. His Sunday school at Antioch is, in one respect, the "banner" Sunday school of the district. It is situated in the country, has an attendance of from fifteen to thirty and has had an exisence of twenty-five years, during which time it has never hibernated nor gone into summer quarters. It has men and women hehind it.

The Rev. C. C. Miller, presiding elder of the Baton Rouge District, made a call on ye editor pro tem on Tuesday. He was en route to Franklinton, Angie and Bogalusa. He reports the district work progressing nicely. The spiritual condition of the district is encouraging, notwithstanding boll weevils and politics. There have been very many conversions and the accessions this year show a large increase as compared with a corresponding date last year.

The Rev. R. S. Walton, a "four-year man," enjoys the distinction of having the largest Sunday school at Hammond. There are about thirty-five hundred inhabitants in the "milk city." There are thirteen white denominations, eleven of which have resident pastors. Competition in church affairs and especially in Sunday school work is sharp. Some good men and some good women under the direction of the lively Sunday school superintendent, Dr. Lucius McGehee, have placed the Methodists in the lead.

The Bluff Creek Camp Meeting closed on Sunday last. The preaching was done by Brothers R. V. Fulton, J. B. Fulton, W. J. Newsom, H. G. Gatlin, and T. J. Warlick. The weather was ideal, the attendance small because of alleged reports of charbon in the neighborhood of the camp ground. There were fifteen accessions and twenty or thirty conversions.

A CHANGE OF PRESIDENTS OF MONTROSE SCHOOL.

Feeling again the approach of nervous trouble, I asked the Board of Trustees of the Mississippi Conference Training School to relieve me from the presidency and financial agency of the school. They did this. I nominated as my successor Rev. G. H. Galloway, and he was unanimously elected. I hespeak for the school liberal patronage. I believe Brother Galloway will make a great school for the Church. Brethren, let us all help him in this great work. He is the right man in the right place.

WALDO W. MOORE.

A SAD LETTER FROM DR. BOSWELL.

My Dear Brother Meek: I am in great sorrow. My oldest son, Jno. W. Boswell, Jr., left us last Monday morning for the home above. He had heen afflicted and suffered greatly for a long time, and was slowly going down towards the dark valley, hut ahout the 29th of July he was attacked with pneumonia, and hreathed his last on the morning of Aug. 7, in the forteth year of his age. His wife went before him a little more than two years. He leaves five children. I have been expecting this hlow for nearly eighteen months, and thought I was ready for it, hut I was not. It is almost crushing. I sorrow not as those who have no hope, for I believe that Jesus died and rose again, and that those who sleep in Jesus will God bring with him. This faith and this assurance give me comfort. Yours fraternally,

JNO. W. BOSWELL.

Nashville, Tenn., Aug. 10, 1911.

CHURCH EXTENSION.

Dear Brother Meek: In this hot weather and these distressful days, it is well that we can turn to that foundation which standeth sure, against which the gates of heli shall not prevail. The interests of God's kingdom are paramount always, and afford satisfaction which never faileth. To exalt one department of the work over another is never wise. To neglect the foundation is wicked. The building of houses of worship is essential to the success of every part of the varied interests of our wide-extended Zion. That is of the nature of seed-corn to the harvest. Our Church Extension movement has done more to foster and develop that necessary arm of service than any other one agency. No one opposes that movement, yet many of us hinder it by not giving due attention and proper emphasis to its great importance. The Board of Church Extension asks no partiality towards itself, but does insist that no discrimination be made against it. Earnest request is made that due diligence be given hy all in efforts to keep pace with the forward movement and enlarged plans inaugurated by the Board. To do so is to help evangelization, education, foreign missions and everything that pertains to the growth of the kingdom.

J. R. BINGHAM,
Treasurer Board of Church Extension, Miss. Conf.

COMMENDED BY A HIGH AUTHORITY.

CONSCIENCE AND ITS CULTURE. By Rev. T. H. Lipscomb, B. D.

The literature of child training grows more ethical and religious as the subject is more justly appreciated in all its bearings. The Rev. T. H. Lipscomb, of Mississippi, has made a valuahle contrihution to it. He finds people very much at a loss as to the nature of conscience and our duty towards it, while its existence and importance are recognized by all. He accepts the definition that "Conscience is the power to feel the right and wrong, with a sense of personal responsibility, hoth before and after conduct." The larger and more important part of the book is devoted to the discipline of conscience, and its trend may be inferred from the sub-title, "Through Conscience to Christ." It evidently is the fruit of much thought, wide study, and large practical ohservation. (Nashville: Publishing House of the Methodist Episcopal Church, South. $1.)—Sunday School Times.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On June 27, 1911, the death angel came and claimed Sister ELIZABETH JONES as its own. She was converted and joined the M. E. Church, South, early in life, and she lived a true and faithful life until the end. She passed away at the age of 84 to join her husband and the redeemed above. For several months previous to her death, she was as helpless as an infant. She leaves one son and three daughters to mourn their loss. Grandma Jones' home life was beautiful, patient and cheerful. The Christian graces shone out in all their beauty during her last illness. She was laid to rest in Center Star Cemetery. The funeral services were conducted by her pastor, assisted by Rev. D. A. McDougal. May God's Holy Spirit conduct and sustain the bereaved ones and bring them at last to a happy reunion in their Father's house!

A FRIEND.

MARGUERITE BLANCHE, infant daughter of Mr. and Mrs. S. T. Walker, was born Apr. 30, 1909, and died at her home in Pachuta, Miss., April 3, 1911. The life of this bright little one was like a blushing rose-bud that withers with a dew-drop on its brow; but no life is without purpose. She fulfilled her mission and God called her home. Such dispensations of providence are unexplainable to us now, but in that glad day when we meet him face to face we shall understand. Over against sorrow and suffering, the Master has put Fatherhood and immortality. This should stimulate us to bear our afflictions bravely. Just two years ago, death took the father from this home and it seemed that little Marguerite was sent to dispel the gloom, for she was a veritable sunbeam! The world is a better place by having children live in it, for their pure lives lead us heavenward. The loved ones miss the happy little face that always met them at the gate to welcome them. She will not wait here again. Be faithful, for she's waiting for you by the beautiful gate in the city of God.

Her pastor, E. L. ALFORD.

Mrs. MARY J. JONES was born Dec. 5, 1842, and died at her home at Hurley, Miss., June 4, 1911. She was the daughter of Joseph and Lucinda Carter, of Americus, Jackson County, Miss. Their home was near the historic Salem Campground, and here she was converted and joined the Methodist Church early in life: and from that time was a most devoted and humble Christian. She was married to Alfred F. Jones, Feb. 13, 1857. She was the mother of ten children, eight of whom are still living. Rev. M. R. Jones, of the Mississippi Conference, is her son. She was indeed a faithful wife and devoted mother, and her death was a great bereavement to the family, but I hope, will be in the end a great blessing. She was greatly interested in the spiritual condition of her children; and if there were any of them that were not living as near the Savior as they should, I pray that her death may quicken their spiritual life. Sister Jones not only felt deep solicitude for those of her own household, but she was deeply concerned for the spiritual welfare of her neighbors and friends, and was often known to pray for them. She was one of the most quiet and sweet-tempered persons I have ever known. Brother Jones tells me that during the fifty odd years of their married life, he never knew her to be angry. She had been greatly afflicted in body for ten or fifteen years, but her last sickness was short, and her death was without any seeming pain. I am glad to know Brother Jones, who has been so sadly bereaved in her death, is as comfortably situated as he is in his declining years, and I pray that he may have grace to help in this time of need. May all those that Sister Jones so deeply loved follow her as she followed Christ.

M. J. MARBLE.

LAFAYETTE PITT REYNOLDS was born in Smith County, Tenn. March 6, 1834, and died at Booneville, Miss., July 31, 1911. Col. Reynolds has long been recognized as one of the most substantial citizens of North Mississippi—a man whom to know was to admire. He was educated in the common and high schools, and graduated in law at Lebanon, Tenn. Immediately after graduation he began the practice of law at Jacinto, Miss., and quickly rose to eminence in his profession. He was a member of the Mississippi Constitutional Convention of 1890, and also creditably represented his county in the Legislature one term. At the time of his death he was regarded as one of the strongest legal advisors and wisest of counseliors. The people of his county felt safe with him as president of the board of supervisors up to the day of his death. He was married Jan. 2, 1862, to Miss Emma J. Petty, with whom he lived happily till she left him for her eternal home four years ago. Three sons and two daughters survive. His was a happy home, where love and plenty abounded and hospitality was never stinted. Of the many noble traits of character Col. Reynolds possessed, I can only mention a few in this brief notice. He was notably a public-spirited man. No sacrifice was too great for him, if by it he could secure what he conceived to be the highest good of his community. He wore "the gray" fearlessly, spent his money freely, and gave his time liberally for his country's welfare. He sympathized with the poor and was called "the poor man's friend," often giving his professional services, and otherwise helping them. His efforts in behalf of educational interests were marked—he wanted the boys and girls to have the best advantages and spent himself and his means in this direction, this too, after his own children were educated. Col. Reynolds was a bitter enemy of the liquor traffic, recognizing it as the greatest menace to "God, home and native land." He was a member of the first temperance society in Tennessee, and always opposed the evil of intemperance fearlessly. His funeral, from the Methodist Church in Booneville, which was conducted by the pastor and Presiding Elder Jaco, was largely attended. Hon. J. A. Cunningham, of the local bar, paid him a loving tribute, as did also Hon. T. D. Rees and Prof. D. A. Hill. Peace be to his ashes. May "the God of all grace" be indeed a Father to the sons and daughters!

S. A. BROWN.

Booneville, Miss.

HARVEY C. CARTER, JR., was born at Vossburg, Miss., Oct. 29, 1893, and died at Ellisville, Miss., July 8, 1911. Harvey joined the Methodist Church when he was quite young without the solicitation of anyone, at the close of a regular service by the pastor of his church. Harvey was a good boy. It makes one's heart feel glad in these times, when the dollar seems to be the goal of all our young men, to find one who cares more for character than for money. He was kind and obedient to his parents, never giving them any trouble. During his last sickness he was always wishing for the presence of his father. He was not one to push himself forward, he did not seek the chief seat, but was content to fill the place assigned to him. God called for him when he was yet in the freshness of his young manhood. His last words to me were, "I know I love Jesus." When asked if he knew that Jesus loved him he answered, "Yes"—a testimony we all might envy at the close of life. We laid him to rest in the city cemetery where he awaits the call to come forth from the tomb

(Continued on Page 15.)

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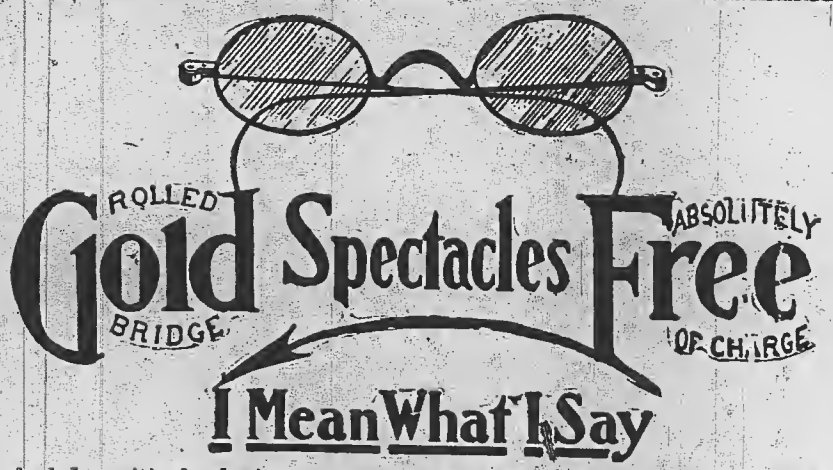

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Tidings From the Field

South Side, Meridian:

We are still struggling on with the great work of our blessed Lord. We are subordinating all studies and all else to the great work of saving souls, which to us is the greatest work of this life. We have had 44 accessions to our church this year and we have baptized 56 infants. Our finances are in advance of last year. Our Sunday school, under the superintendency of Brother W. D. Hawkins, is averaging every Sabbath above the same Sabbath of last year. We hope to begin our revival services soon, for as yet we have had no protracted meeting. We have not married but eight couples this year.—Isaac Lockhart Peebles.

Oloh, Miss.:

Rev. P. H. Howse has been with me three weeks in meetings at Advance, Oloh, and East Columbia. My work has been greatly strengthened both spiritually and in number. We received a total of 27 members, and baptized 7 infants. The people on my work are very much in love with Brother Howse, and give him credit for doing the greatest work ever done at these places. We had him with us in Oloh ten days and have planned to have him again in the fall. We will always hold a warm place in our hearts for Brother Howse, and will pray that God may continue to use him in the future as he did while among us.—H. C. Norsworthy, P. C.

DeSoto, Miss.:

Dear Editor: We have just closed a successful revival at DeSoto, Miss. The Rev. John Paul, of Poplar Springs, Meridian, did the preaching, and it was to the point and with power. He wrought well with my people. I can safely recommend him as being a good preacher, and a fine revivalist. Brother J. E. Brasher, of Goodwater, Miss., junior preacher of the DeSoto charge, was with us some during the meeting, and we found him to be a faithful preacher and an earnest worker. Our meeting came on in the hottest part of the political campaign, and we feared that this would interfere, and it might have done so to some extent. But amidst all opposition, we had a fruitful meeting. The Holy Spirit was present during the entire time, and I believe that I can safely say that every member of our church received a great blessing out of the meeting. Our next meeting will be at Cooper's Chapel, beginning Aug. 9, and we expect to open fire against sin and Satan. Brother W. W. Hopper is to do the preaching. We are expecting a great meeting. The DeSoto charge is looking up, and the pastor is happy and on his way to the better clime. May God bless the dear old Advocate and all of its readers!—Hilary Westbrook, pastor.

Buford, Miss.:

Dear Dr. Meek: We have just closed a very successful revival at Jamestown, Miss. The spirit of the meeting was just wonderful, and the preaching was very good, indeed. Brother H. Westbrook, from DeSoto, Miss., did the preaching. He is an earnest man in his appeals to men to give God their hearts, and God rewarded him for his work with several conversions and some accessions. Several members were taken in. Then our good men stood by us, and when the meeting was drawing to a close, Brother Broadwater and Brothers John and James Reagan saw to it that the people did not forget Bro. Westbrook, and we made him a present of $22.50. The people of Jamestown, as well as their pastor, learned to love Brother Westbrook. May his life be a success in the service of the Lord, is the prayer of all who met him at Buford. My work is not what it ought to be, but we are trying to come close to the front. Our third quarterly conference will be at Hopewell Church on Friday preceding the third Sunday in August. Pray for us down here, brethren. We are trying to let people know more about us down here.—W. B. Waldrop, P. C.

Clinton, La.:

We have just closed a good meeting at Clear Creek. Some say that it was the best meeting that had been held there in twenty years. Brother F. N. Sweeney came to me on Saturday, July 29, and was with me until the following Thursday. Then the pastor conducted the meeting until Sunday night. Brother Sweeney preached fine sermons and had large congregations. Some of the good Baptist brethren joined in, and were wonderfully blessed, and testified that it was the best meeting they had ever witnessed. Eight were added to the church by baptism. A Sunday school was organized. Several started to praying in public. Many family altars were erected and the church was greatly blessed. I am now in the camp meeting at Bluff Creek. Brother J. B. Fulton and I have been doing the preaching. We are looking for Brother C. C. Miller from Hammond, and T. J. Warlick, from Baton Rouge, to-day or to-morrow. Wish you could be with us. Yours in him.—H. G. Gatlin.

MISSION WORK IN LOUISIANA.

Dear Mr. Editor: When one sees something unusual and of great import to the church at large, even if the tangible results are not to be seen but in the far future, it is proper to bestow praises upon the workers for such achievements. Then spreading flowers upon a man while he is living shows, at least, that his work is appreciated.

So here is the bouquet. Last Friday night, August 5, at the close of a ten days meeting held at Cossinade, La., in a dance hall, conducted by Rev Martin Hebert, assisted by Rev. J. S. Rutledge, the consecrated preacher, and L. L. Spinks, the Sunday school man, about one hundred men, women, boys and girls (Catholics) came to the front and shook hands with Brother Hebert on the proposition to lead a better life. Wonderful, is it not? And more wonderful, a Sunday school was organized—things resulting from three years' work of Brother Hebert.

There are many good people living at Cossinade, and all the Protestant homes are opened to the preachers, and even a few Catholics like to see them come around and partake of gumbo and "cafe noir," especially to the home of Tubb's, a family headquarters for the Methodist preachers. A warm welcome and a bountiful table await them all. The writer spent five days in this family and enjoyed his time to the fullest extent.

It is a pity that we can't have more money to employ more men in the French mission work. Brother Hebert goes there once a month, while he ought to give every Sunday.

Every time a piece of iron is to be fashioned into something, it has to be heated to the red before you can hammer it, and so it is with some people: if you work with them once a month and are then away for three weeks, the work is to be done over.

Let us raise more money, employ more men, and, under the guidance of the Holy Spirit and the leadership of Brother Hebert, results will come.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

It is pitiful to see Sunday school teachers teaching all they know.

It is pitiful to see a Sunday school superintendent running his Sunday school in the same old rut it ran in twenty-five years ago.

It is more pitiful to see a pastor who doesn't know how to help.

* * *

Most of the charges have by this time observed Children's Day. Will all the brethren please forward to our treasurer, Brother W. H. Morse, Tylertown, Miss., the full amount collected for the purpose? A full meeting of the Sunday School Board will be held early in September, and the data from the treasurer's books will be needed. We will thank you.

* * *

The Field Secretary has submitted her report for July. These are some of the items: Number of miles traveled, 1089; schools visited, 12; district conferences, 1; cradle rolls, 7; home departments, 8; new graded literature, 4; classes to organize, 11; schools to put in separate rooms, 6; schools graded or grading, 4.

* * *

Children's Day at Lorman, Harriston charge, recently observed, was the best in the history of the school. Every department of the Sunday school was on the program—home department, adult Bible class, and on down to cradle roll, where fourteen cradle roll certificates were given. Two most excellent Sunday school laymen were present and took part in the program, Mr. W. W. Ellis, of Fayette, and Mr. H. H. Crisler, of Port Gibson. $15.10 was raised.

In the afternoon, a County Sunday School Convention was held "which was very interesting, and we proved to have the banner Sunday school of the county." Good. May others do likewise.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The interest in teacher-training methods and books is a fine indication of a serious intention to be prepared to meet future contingences and to do good and constructive, intensive, as well as extensive work. A half dozen such study circles were organized last week in Brother Bennett's charge.

* * *

Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not beating at the doors of his soul some great desire to do something larger which he knows he was meant and made to do.—Phillips Brooks.

* * *

Rev. Anderson Bennett is doing good and prophetic Sunday school work on his charge, seeking leaders, organizing classes and holding institutes. Two fine women are superintendents of progressive schools, Mrs. Hudson, at Hind's Chapel, and Mrs. Bennett, at Poplar Corner; but it is to be hoped the splendid manhood of these communities can be awakened to the need of coming to the help of these courageous women and realizing that Sunday school work is a man's job, as well as a woman's.

* * *

A memorial service was held Sunday morning, Aug. 6th, in the First Methodist Sunday school, Corinth, Miss., in honor of Capt. J. P. Collier, who had been superintendent of that school for many years and who "passed over the river" some days ago. From the primary class to the "Guard of Honor" of Confederate Veterans, tributes were paid to his life and influence in upbuilding the Methodist Sunday school and church, and his favorite songs brought back to the crowded Sunday school room the many, many faithful years of his long and useful life.

* * *

The Personal Workers' Testament, compiled by Dr. J. Wilbur Chapman and Mr. Norton, is a great help to the inexperienced but anxious worker, as well as to the trained teacher. No other Testament seems so well to meet the needs of everybody. If every Adult Bible Class worker could be induced to carry one in his pocket, memorize a verse every day, read a chapter every night, mark a passage and hand it to some one seeking the light he has found himself, the work of the Christianizing of the world would soon be accomplished.

* * *

The model Sunday school building to be constructed at Waynesville, N. C., will be of untold value to all workers. It will be a fine object lesson to all contemplating building such a room, and will be an inspiration to better things to those who, as yet, have no such vision. The third Sunday in October is Rally Day, and all Sunday schools are asked to contribute this day's collection to the erection of this building. Dr. Chappell is treasurer of this fund and it is confidently expected that this model Sunday school structure will be completed by next summer, and that ideal, as well as practical and helpful Sunday school sessions will be held there.

* * *

One busy man sent an exquisite cape jessamine to his teacher, and he lived in a climate where care and all sorts of appliances are needed to keep such a plant well. It came at an early morning hour when that teacher chanced to be discouraged, and brought joy and beauty to one heart all day. At twilight time it was taken to a very sick and very old lady whose sorrows, pains and disappointments are many, and what a smile came over her worn, old face at its fragrance and exquisite whiteness and beauty! The next day a sick boy luxuriated in its fading fairness, and the next it found its last glimmer of beauty on the desk of a person who really cared for all flowers, but this one with all the perfume of service seemed unusually sacred, and a leaf rests in a daily read Bible on the text: "As ye have done it unto the least of these, ye have done it unto me." The service of that one blossom, cultivated by a business man with a house full of children and a business which keeps him close, but with the great central idea of his life to help somebody! No wonder he smiles!

* * *

Mrs. J. W. Herring has organized her fine teen-age class of girls in the Sunday school of First Church, Corinth, Miss., under the name of "King's Ambassadors." Miss Katherine Bynum is president and Miss Ida Hendrix, secretary. These girls will have sewing parties all summer and hope to help with dainty needle-work at the annual bazaar to be given by their church.

Some teen-age boys have a clever teacher in this same church, who will take them on a ten days' camp and fish, but they are to meet and build the "house-boat" before starting. This idea of busy fingers building visible helpful things is one of the finest methods of helping the teen-age boy and girl grow, not "a crooked stick" but tall and straight and good to see.

* * *

From all over the Conference comes the plea of superintendents for trained and punctual teachers. One superintendent had to educate two out of his home department, and many are planning and desiring larger things if only they could have a few faithful teachers to assist them. The teacher training course is not difficult or expensive and is eminently helpful. It can be taken by one person and worked out alone, or by a dozen, with interest and inspiration. We sing, "I'll do what you want me to do, dear Lord, I'll go where you want me to go," and then allow a few faithful teachers and a needy superintendent attempt to train our children to become helpful Christians and good citizens. In no department of church work can we confidently look for such large returns and in no department are we needed more.

CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. F. Vaughan, pastor; residence, 815 Louisa st. Phone Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

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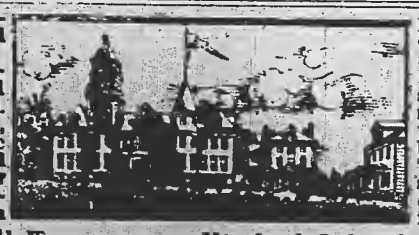

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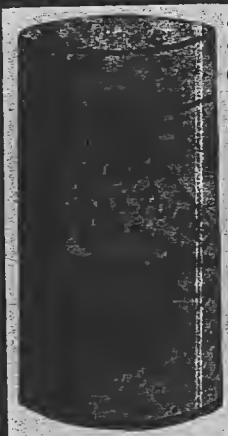

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Delhi	Aug.	20, 21
Brooklyn	Aug.	23
Floyd	Aug.	26, 27
Downsville	Aug.	29, 30
Mangham, at Boueff River	Sept.	2, 3
Eros, at Indian Village	Sept.	6
Winnsboro, at Boueff Prairie	Sept.	9, 10
Rayville	Sept.	13
Florence	Sept.	17, 18
Merrouge	Sept.	20

District Conference will meet in Rayville, July 26, 10 a. m.
S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

Mt. Hermon, at Augie	Aug.	19, 20
Bogalusa	Aug.	20, 21
Wilson, at Manassas	Aug.	26, 27
St. Helena, at Pine R.	Sept.	2, 3
Kentwood	Sept.	3, 4
P. Grove, at Pipkin's	Sept.	6
Port Vincent, at Maurlpas	Sept.	9, 10
St. Francisville, at Tunica	Sept.	16, 17
N. Roads, at Morganza	Sept.	23, 24

C. C. MILLER, P. E.

Ruston District—Third Round.

Beinville, at Bear Creek	Aug.	19, 20
Boyd Mission, at Chestnut	Aug.	21
Arcadia	Aug.	26, 27
Ruston	Aug.	27, 28
Lanesville, at Brushwood	Sept.	2, 3
Lisbon, at New Hope	Sept.	9, 10
Houghton, at Dolline	Sept.	16, 17
Cotton Valley, Pleas. Val	Sept.	23, 24
Minden	Sept.	24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Columbia, at Stanard	August	20, 21
Marksville, at Bay Hill	August	23, 24
Tioga, at Liberty Chapel	Aug.	27, 28
Alexandria	Sept.	1
Selma	Sept.	3, 4
Opelousas	Sept.	10, 11
Glenmora	Sept.	13
Colfax, at Atlanta	Sept.	17, 18
Melville, at Simmesport	Sept.	24, 25
Bunkie, at Cheneyville	Sept.	26

Special attention will be given to questions 18, 21, and 23.
PAUL M. BROWN, P. E.

NORTH MISS. CONFERENCE.

Sardis Dist.—Third Round.

Oakland, at Bethel	Aug.	19, 20
Courtland, at Shiloh	Aug.	22
Senatobia	Aug.	23
Cockrum, at Independence	Aug.	26, 27
Eureka, at Pisgah	Sept.	2, 3
Arkabutla	Sept.	9, 10
Crenshaw	Sept.	12

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Lambert, at Glendora	Aug.	19, 20
Minter City, 8 p. m.	Aug.	20
Eupora, at Eupora	Aug.	24
Bellefontaine, at Walthall	Aug.	24
Kilmichael, at Lodl	Aug.	26, 27
Tutwiler, at Marks	Sept.	2, 3
Slate Springs, at Bethlehem	Sept.	9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Hatchie Mission, at Mt. Pisgah	Aug.	21
Ripley Mis., at Black Jack	Aug.	22
Dumas ct., Jacobs Chp	Aug.	23
Sherman Ct., ———	Aug.	25
Myrtle Ct., at Ebenezer	Aug.	26, 27
Kossuth Circuit, at Pleasant Hill	Sept.	2
Guntown and B., at Baldwyn	Sept.	3, 4
Baldwyn Mission, at Palestine	Sept.	9, 10

BEN P. JACO, P. E.

Durant Dist.—Third Round.

Black Hawk, at B. H.	Aug.	12, 13
Sallis, at Salem	Aug.	15
Kosclusko Ct., at Marvin	Aug.	17
Poplar Creek, at Huntsville	Aug.	19, 20
McCool, at Shady G.	Aug.	26, 27

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Meridian, East End	Aug.	23
Porterville, at Porterville	Aug.	26, 27
Daleville, at Andrew's Chp	Aug.	30
Waynesboro Circuit, at Fedora	Sept.	2, 3
DeSoto, at Hopewell	Sept.	9, 10
Meridian, 7th Ave	Sept.	13
Meridian, Poplar Spgs	Sept.	14
Waynesboro	Sept.	17, 18
Bucatunna, at ———	Sept.	19
Meridian, South Side	Sept.	20

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Carriere and McNeil, at Picayune	Aug.	19, 20
Gulfport, 25th Avenue	Aug.	23
Wolf River Mission, at Durham's Chapel	Aug.	26, 27
Long Beach	Aug.	30
Biloxi	Sept.	2, 3
Bay St. Louis	Sept.	6
Logtown	Sept.	7
Coalville, at Poplar Head	Sept.	9, 10
McHenry and Wiggins, at McHenry	Sept.	13

W. B. JONES, P. E.

Newton Dist.—Third Round.

Morton, at Zion Grove, Friday	Aug.	25
Hickory, at Garlandville	Aug.	26, 27
Philadelphia	Sept.	1
Neshoba, at Sand Town	Sept.	2, 3
Hillsboro, at Prairie Hill, Friday	Sept.	8,
Forest, at Lena	Sept.	9, 10
Indian Mission, at Neshoba	Sept.	16
Stallo, at Neshoba	Sept.	16, 17
Newton Wed	Sept.	20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Harriston, at Martin	Aug.	25
Washington, at Pine G.	Aug.	26
Natchez, Jefferson St.	Aug.	27, 28
Nebo, at Oak Grove	Sept.	2, 3
Wilkinson, at Mars Hill	Sept.	9
Woodville	Sept.	10
Hermanville, at Sarepta	Sept.	16
Natchez, Pearl St.	Sept.	17
Rocky Springs, at Willows	Sept.	23, 24
Oak Ridge, at Bovina	Sept.	30
Vicksburg, South Washington Street	Oct.	1
Centreville	Oct.	4
Homochitto, at Mt. Vernon	Oct.	6

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

Magnolia	Aug.	26, 27
McComb and Fernwood, at South McComb	Aug.	27,
Wesson	Aug.	30,
Adams, at Ebenezer	Sept.	1,
Meadville, at Ediceton	Sept.	2,
Pearlhaven, at Bethel	Sept.	3,
Brookhaven	Sept.	3, 4
Summit, at East McComb	Sept.	10,
McComb, Centenary	Sept.	10, 11
Monticello, at Georgetown	Sept.	16, 17
Scotland at Bethesda	Sept.	23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Lucedale, at Shipman	Aug.	27, 28
McLain, at Cross Roads	Sept.	2, 3
Eastabuchie, at McLaurin	Sept.	7
Eucutta, at Broyls	Sept.	9, 10
Sanford, at Sanford	Sept.	16, 17
Seminary, at Bethel	Sept.	20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Lintonia, at Lake City	Aug.	22
Edwards	Aug.	24
Yazoo City	Aug.	27
Benton, at Tranquill	Aug.	28
Deasonville, at Fletcher	Aug.	29
Flora, at Livingston	Aug.	30
Fannin, at Holly Bush	Sept.	6
Jackson, Galloway Chp	Sept.	10
Yazoo City 7:30 p. m.	Sept.	13
Bolton, at Brownsville	Sept.	16, 17
Satartia	Sept.	23, 24

J. R. JONES, P. E.

Poor, Foolish Woman!

Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder** she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—*and never go near the stove.*

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H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.

I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.
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Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

Obituaries

(Continued from Page 10.)

in that day. Rev. E. B. Witherspoon, pastor of the Presbyterian Church, assisted in the last sad rites.

His pastor,

JOHN C. CHAMBERS.

RESOLUTIONS OF APPRECIATION.

Resolutions adopted hy the Elllsville adult Bible class of the Methodist Church:

Whereas, God in his providence, has seen fit to remove from our midst our beloved fellow-student and classmate, HARVEY C. CARTER, JR., therefore, be it resolved,

First—That in his death we have sustained the loss of a bright and much beloved calssmate.

Second—That his absence from our class will be keenly felt by each member.

Third—That we extend to his bereaved loved ones our healtfelt sympathy and condolence in this, their affliction. JOHN POOL, President.

Mrs. KATIE COOPER, the sweet young wife of Mr. Tom Cooper, was laid to rest a short time ago in the Flurry Cemetery near Vestry, Miss. She was born and raised in Jackson County, but her light step and sweet voice brightened the lives of those she loved for only a few short years. She was the only girl in the home of a father and mother and four brothers. She was the joy and sunshine of that home. She married young, not being quite seventeen, when she became the loving, obedient wife of Mr. Tom Cooper. As a daughter and slster at home, she made the home happy. She wore a sweet smile for everybody, and her voice was never heard, only in a loving, gentle tone. As a wife, In her sweet, simple way, she performed every duty required of a wife. She joined the Methodist Church when she was only nine years old, and lived up till the time of her death a consistent member and a true, devoted Christian. She left a father and mother, four brothers, a hroken-hearted husband and a little baby just a few hours old to mourn their loss. Mrs. Cooper was loved and admired by all who knew her, and while her death caused sorrow, grief and broken hearts in the home she left, we believe she is happy now In heaven, and some day the curtaln will be lifted and we will be able to see not dimly, but clearly, why God comes at an unexpected hour and blights our home by plucking from it the purest rose there. A beautiful flower has been plucked from the garden of earth, to bloom in the paradise of God. Just a short time before she fell asleep she called for her sweet little babe. Death was no struggle for her; she passed away with the same sweet smlle that always lit up her face. She was born June 9, 1893, and died July 9, 1911, aged 18 years. Her sweet young llfe was an example to the world she left hehind her; it was spent religiously, and at its close, we can say she stood up for Jesus, she served her Lord, and is now ready to wear a golden crown and a robe of spotless white in that land where the flowers always bloom, and where sorrow and pain are never known.

A voice we loved is still,
A form so precious gone:
Be it so, 'tis as he will'd,
That she should leave our home
To live in realms of glory bright,
Where come no sorrow, pain or night.

By her cousin,

ALICE ROBINSON.

Anna Bistrup, wlfe of the Danish governor of Greenland, has wrltten for the September "Century," out of the fullness of twenty-five years' llfe in that country, of "Eskimo Women in Greenland." The artlcle will be interestingly illustrated with pictures from photographs furnished by the writer.

TRI-STATE METHODIST HOSPITAL.

Hospital Day Changed From Oct. 8, 1911, to Jan. 28, 1912.

The executive commlttee of the Board of Commissioners of the Trl-State Methodist Hospital met in the office of Mr. T. K. Rlddick, at Memphis, Tenn., Saturday, Aug. 5th, to consider with the Field Secretary, Rev. H. M. Ellls, the prospects for the institution, and to lay plans for the wise prosecution of their work for the immediate future.

The revlew of the work already done was very satisfactory. Though the greater part of the Field Secretary's time has been occupied in visiting conferences, where he could only prepare the way for future collections hy creating sentiment, and the season of the year in which he took charge of the work was the most unpropitious for raising money, the showing in cash and subscrlptions was very encouraging and satisfactory.

Serious objections having been raised to the 8th of October as an impracticable date for Hospital Day, when the pastors and churches will all be in the midst of a struggle to meet their ohligations on the regular Conference assessments and other pledges, the committee concluded that it would be best to change the date from Oct. 8, 1911, to Jan. 28, 1912. This being the fourth Sunday in January, the Conferences will all be over, the preachers settled down to work and the people anxious to begin the new year arlght. With full preparation and thorough co-operation, it is hoped to raise for the Methodist Hosplal on thls fourth Sunday in January next the largest offering ever made In a single day in the South.

H. M. ELLIS, Field Agent.

NOTICE.

To the Pastors of the Mississippi Conference—

My Dear Brethren: It is to be hoped that you will not forget to preach the sermon on "A Call to Preach," as prescribed in the Discipline, before the Conference year has closed.

You will do me a great favor, too, by sending me the names of any in your pastoral charges who contemplate entering the ministry of our Church. This is in compliance with the request for the Board of Education of each Conference.

One preacher has sent me the names of two young men this year, and I hope others will do the same for the young men, as well as the Board.

Hoping to hear from every pastor who has such a young man as suggested in his charge, and with great esteem, I am very cordially,

ROBT. SELBY,
Conference Secretary of Education.
Moss Point, Miss., Aug. 9.

Marriages.

July 24, 1911, at Pelahatchie, Miss., hy Rev. C. McDonald, Prof. J. L. ROBERTS and Miss EVA MYERS.

August 3, 1911, at the home of the bride's parents, at Longview, in Pointe Coupee Parish, La., by Rev. P. A. Swann, Mr. CLINTON J. SEELING, of Brudelouville, La., to Miss KATHERINE JANET KUHLMANN.

August 3, 1911, at the residence of the bride's parents, at Legonier, Pointe Coupee Parish, La., by Rev. P. A. Swann, Mr. W. E. G. CHALMERS, of Houston, Tex., to Miss ELLA D. KUHLMANN.

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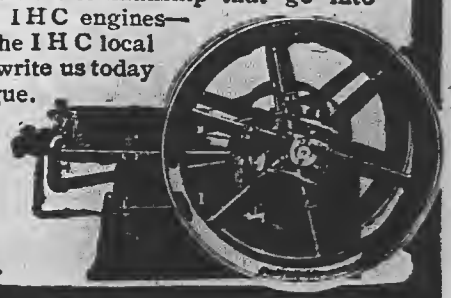

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR AUGUST 20, 1911.

"SYMPATHETIC SERVICE."

Rom. xii, 15; Heb. xiii, 1-3; 1 Pet. iii, 8.

Christian Sympathy.

In our present lesson we are taught the duty of sympathy. We are to rejoice with those who rejoice and weep with those who weep. There are too many who only rejoice over their own happiness, and weep at their own miseries. If they are enjoying good health, if they are prospering, if everybody speaks well of them, if everything goes to suit them, they are happy. If they are ill, if they are in poor circumstances, if they are persecuted, or think that they are not appreciated, they are miserable. Some of our young people are always complaining of having their feelings hurt. The real trouble with such young people is selfishness pure and simple. No selfish individual can be of service to humanity. If we would be of any real service to our kind we must have our heart tuned to respond to the great heart of suffering humanity. They say that, if you strike a piano in a room in which are other pianos unopened and untouched, all the other instruments will respond to the same note; so should the strings of one heart vibrate to those of another. O, Epworthians! remember that, "The world is sighing, the world is dying, for a little bit of love."

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

Look Out for the Stranger.

In our second reference we are admonished to look out for the stranger, and to be careful to entertain him. Every member of the League should be on the "lookout committee."

Such a case as is described in "our Printer of Udells," should never occur in one of our leagues or churches. To "entertain the stranger" means that we are to look out for the comfort not only of the clean and well dressed individual who occasionally drops into our league or church services, but also of the men with grimy faces and soiled hands and shabby clothes who do our hard work for us. Do not these people demand our consideration? Should we not try to acquaint ourselves with them so that we may properly sympathize with them?

A Genius for Kindness.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer meetings, and he doesn't very often try. He isn't th two thousand dollars, and it is very little that he can put down on subscription papers for any good object. But a new family never moves into the neighborhood that he does not find them out to give them a neighborly welcome and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."

Be Polite.

It is not only a mark of good breeding to be polite, but it is enjoined as a Christian duty. The Apostle Peter also places emphasis upon compassion and love for one another, but he brings in another grace—courtesy. No selfish individual can be courteous, for true courtesy is of the heart. It is consideration for the feelings of others. It is carrying the injunction "In love preferring one another." It is a winning grace. The young Epworthian who is polite and courteous always has a host of friends and wields a mighty influence for good in his community. It is said that when Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was: "Friends, by one article alone, in which thou mayest deal too, if thou pleaseth—civility." During the War of Independence an old lady, who had a store in Philadelphia, used to say that the most profitable thing she kept in her shop was politeness; it drew the very children to her even better than the sweets. Some one asked: "What was it that gave Miss Nightingale such powerful control over the soldiers and seamen in the hospital during the Crimean war, that they would do anything in their power for her, and in her presence they would not utter a single coarse, vulgar, profane or improper word?" It was, no doubt, largely owing to her refined, cultured, polite manner, dominated by a truly Christian spirit.—Pittsburg Christian Advocate.

The Cause of Chronic Illness.

Everybody admires a strong, well developed, good natured man or a bright, energetic and attractive woman with the glow of health in her rosy cheeks. And yet do you know that thousands of people who suffer with chronic ailments which rob them of the joys of health could easily and quickly rid themselves of this condition and know again the pleasure of living?

How? Listen! The blood is the life of the body. Every school boy is taught that fact. You also know that poisoned blood will poison every organ in the body, the brain, the nerves, the heart, the liver, &c, &c. Find a person with impure blood and you have a chronic invalid.

But how does the blood become poisoned? In two ways. First, by imperfect digestion of food, thus taking poison into the body. Second, by failure of the liver and kidneys to throw off the natural poison, thus retaining poison in the body. To regain pure blood and therefore vigorous health you must secure perfect digestion and perfect action of the liver and kidneys. Remember that pure blood and health are natural and that disease is unnatural. You can regain your natural health by regaining your pure blood.

W. H. Bull's Herbs and Iron is a preparation that puts the blood in perfect condition, by freeing it from all particles of impurities, thereby making the blood rich, red and pure and toning up the entire system. It will make you feel like a new person, and you notice an improvement after the first dose. This preparation can be had from your druggist. After using two-thirds of the contents of a bottle, according to the directions, if you do not notice any beneficial effects return the remainder and the money you paid for the entire bottle will be refunded to you.

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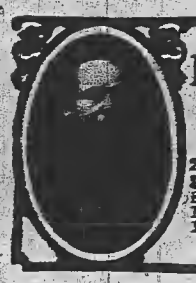
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A leaguer wrote to us once and told a most heart-breaking story about the condition of the young people in her League. They were given over to all the worldly practices possible and spiritually had no place in their chapter. "What was to be done," she cried! They had lost their vision. They had ceased to have the true insight to God's work. When we lose our mortal vision how soon do we try to mend it with glasses, oculists, operations, etc. But how often when we have lost our spiritual vision do we neglect it? If you have no plans for your League, you are losing the touch with the Master, for surely He has plans to tell you of.—St. Louis Advocate.

RULES FOR MAKING SUNSHINE.

When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done, a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, it will send you gently down the stream of human time to eternity. By the most simple arithimetical sum, look at the result; you send one person, only one, happy through the day—that is three hundred and sixty-five during the course of the year; and suppose you live only forty years after you commence that practice, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."—Sydney Lovett.

IN THE SEPTEMBER "CENTURY."

An article of unique interest in the September "Century" will be a discussion of "Christian Missions in Japan," by Adachi Kinnosuke—the "impression of an outsider pure and simple." Additional interest is given to Mr. Kinnosuke's presentation of conditions by an additional paper of comment on his statements from William Elliott Griffis.

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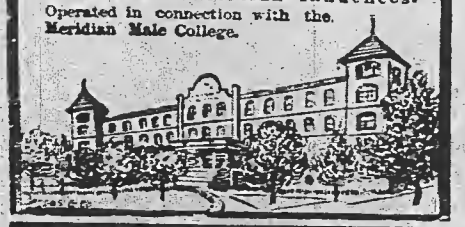

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NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor.
H. T. CARLEY, Ass't Editor.

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WANTED—SPIRITUAL PASSION.

Spiritual passion! This is the term that defines it all. This it is that is the great need of the Methodist Episcopal Church at tbe present time. An all-mastering passion for the things which are of spiritual import—this must be the controlling power of the Church. Possessed in this way, it will be mighty for the conquering of the world. Without it, it can do nothing.

But let it be acknowledged regretfully that all too often this is tbe very thing that is lacking in our churches. We have a kind of a spiritual life. We are interested in the spiritual welfare of folks generally. We want the church to be spiritual, somewhat. But—but tbe passion for the things spiritual is lacking. Yet this is the very thing that consumed Paul and Peter, and the early followers of the Master. "The love of Christ" constrained them. This was the passion that set on fire the heart of Wesley and the souls of his co-workers. "The zeal of the Lord" fairly consumed them, and led them to give themselves to the work in season and out of season. They had spiritual passion.

Is not this the story that is back of our denomination as a whole? Were not the early followers of Methodism "a peculiar people, zealous of good works," because of the intense interest that they took in things spiritual? They faced opposition, they willingly accepted social ostracism, they accepted the opprobrium of their fellows—all of this because they were filled with a love of the things of the Spirit. They believed that above all things else the spiritual life was all important both for themselves and for their fellows. Hence their churches were scenes of great spiritual conquests where young and old learned to love the Lord and serve Him with singleness of heart.

We are inquiring what is the matter with Methodism in these days. We wonder why we are getting such meager returns for the investment that we are making in time and energy and money. Why are we not growing faster? The answer is to be found in this fact: We have lost, too many of us, our spiritual passion.

It is true that the present is not the past, and that we cannot do things to-day as we did them yesterday. But with all that, the need of a love for the things of the Spirit is just as keen to-day as ever it was. We may talk about conserving the child to the kingdom of God as much as we will, and we may speak of the need of reaching out for the down-and-out, but neither the one nor the other will be done to any great extent unless there is in the pastor and in tbe laity of the church a genuine spiritual passion—a desire to make the things of the Spirit the great end of the work of the Church.

We are failing at that very point. Our churches want good preaching, and for the most part they get it. They want good music, and they have it. Tbey want a healthy social life among the people, and our churches are not wanting to any great extent even there. They ask that things run smoothly and harmoniously, and, generally speaking, they do, as smoothly, in fact, as it is possible for any organization to run that has so many human elements in it along with the divine. But when all of this has been said, and much more, we have not touched the great work of the Christian Church. These are all means to an end, that end the saving of the world.

And here is where the failure is all too often How many churches put this before them as the goal, definitely, openly acknowledged, the end for which they will work—namely, the spiritual awakening of the people? This, of course, is generally understood, but—and there's the rub. **It is understood.** That which is needed is a spiritual passion that will lead official boards definitely with pastors and district superintendents to map out campaigns for this very purpose. Here are the children of the homes; they must be conserved to Christ, brought to a point where openly they will decide for Christ and give themselves over to Him. Here are the careless; they must be awakened, and led to take a stand for the things that are spiritual. Here are those who have gone into the by-ways of sin; they must be reached and reclaimed.

Tbis is the work of the Christian Church, this is the work of our Methodism. But it will never be done to any great extent unless there be spiritual passion in laymen and ministers, an overmastering love for the soul life. When the church realizes this as its chief work, even as did our fathers, then we will meet the conditions that are upon us. When laymen ask the spiritual as the chief work of their pastors, and ministers give themselves over to this as that which is paramount, then glorious indeed will the results be. We will take advantage of the knowledge of the age that we have, we will enter into the community life as social and intellectual centers, we will be all that we ought to be in this twentieth century of the Christian era, and all of this because the love of Christ will constrain us and we are anxious for the spiritual welfare of humanity, young and old. We will be mastered by the great spiritual passion.

Do you not see, brethren of the laity and of the ministry, that is the thing to be desired above all things? It will send us to work among the children and the youth, among the indifferent and the careless, among the sinners of deepest dye and the wrecks of the world. It will make of our churches spiritual centers of mighty power.

Great God of our fathers, Thou who didst make them mighty to the overthrow of the strongholds of sin, give unto us as a church a mighty, overmastering, all controlling spiritual passion!—Zion's Herald.

THE PATHS OF RIGHTEOUSNESS.

The pathway for the children of God is the one which our Saviour, the good Shepherd, trod. Our Lord does not ask us to go anywhere that he did not himself first go.

1. It is the path of righteousness. Christ leads, and the path he travels is always in full accord with his Father's will. This is always righteous, and this alone is righteous, to be in harmony with the Father's will. There are many paths which make connection with this one. These connections are not at right angles. They are acute, so acute that the divergence at first is hardly discernible. One needs to keep close after the leader, or ere he know it, he will be in the wrong patb. Some of these by-paths in the Orient led into morasses, some over precipices, some to the lairs of the wild beast. The end of each was death. So, too, the paths in this life, however fair and promising tbey may be, which are a divergence from the will of God, lead unto death and ruin.

2. It is the path of difficulty. The road lies through the wilderness. In its very nature, it has hills and valleys. There will be obstacles here and there to overcome. This is not all evil. The nature of the sheep needs hill climbing and other hard things for its best development. In its present condition, too much pasture, too much still water, and too much rest, produce disease and destroy thrift. So, too, with human beings. We need trials and difficulties to develop and bring us to our best. He who knows no struggle, will not know strength and growth. Our Savlour does not invite us to luxuries and indulgence. We are to take his yoke and burden upon us. He that does not work shall not eat, and he that does not fight, cannot be crowned.

3. It is the path of sorrow and suffering. Our Shepherd was a Man of Sorrow, and acquainted with grief. He who follows him must pass through like experiences. But sorrow and suffering have their purpose. They enter the innermost heart of man, purifying and softening it. Nothing is so selfish and hard, narrow and miserable, as the heart that has thus far escaped sorrow and suffering. He who fellowships with Christ in tears and pain, has come closer because his heart has been bared. We know each other better as we join in sorrow. Paul desired that he might know the "fellowship of his suffering and the power of his resurrection." Our Lord declared that they who would share his crown must first share his cup. In these days, as with the first disciples in the days of his passion, there is great temptation to follow afar off. Herein is danger. Blessed is he who can sing:

> "I fear no foe, with thee at hand to bless;
> Ills have no weight, and tears no bitterness."

4. It is a path of peace. Peace is not external, it is internal. It does not depend upon environment. It is a gift of God. "Peace I leave with you. My peace I give unto you." It comes day by day. No matter what the difficulty, what the grief, when he dwells within there is a peace "which passeth all understanding." Then the end is peace, and peace everlasting. The Oriental shepherd led his flock to the fold in the evening, only to lead them out in the morning, to meet new trials and griefs. But the Good Shepherd leads his people home to their Father's house, to go no more out; but abide forever in the blessedness of the Father. In these days, smart men are prone to make little of heaven. They magnify peace on earth. But every man knows that the peace of this world is not abiding, but passing away. Life is a battlefield, a struggle; but heaven is the place of peace, as the heart is its abode.—Presbyterian.

Christian Advocate.

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DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

WHAT'S THE USE OF GOING TO CHURCH?

By Rev. R. H. Bennett, D.D., in the Baltimore and Richmond Christian Advocate.

A Social Privilege.

Because it is an unrivaled opportunity to mingle with the best people of the community. Not all churchgoers are refined and not all non-attendants are boorish, but in most cases this is the rule. A large majority of the cultivated are found at church, and while there may be some few clever and educated ones among the absentees, the great number of the latter are uncouth, ignorant and coarse. Compare the personnel of a church congregation with the crowds drawn together out of the mountain hollow, the swamp, the slum by a hot political campaign the circus day or other unusual excitement. Now it must have a refining influence upon manners and conduct to meet regularly under decorus conditions with the most refined people and take part in ennobling services under the influence of music and the thoughtful discussion of great themes. Many children receive no other training in manners than what comes to them in church and Sabbath school. Degeneracy, a lowering of the standards of manners, and final boorishness have been the result in many instances of families forsaking attendance on church services, and in certain communities in this Union where the church has died, the effect upon the manners and life of the people has been simply appalling. The difference between the brutal coarseness of barbarism and the refinements of our highest civilization lies in the Christian religion, and one of the essential conditions of this religion is public worship.

An Intellectual Profit.

Note the subjects discussed by a complete presentation of the Christian religion: Theism, philanthropy, the State, the family, the personal life of the individual, his spirit with all its hopes and fears and loves, his mind with all its problems, his body in the inculcation of temperance, industry, frugality, chastity—all these with their many ramifications, as they relate to the gospel, are more or less the subjects of pulpit deliverance. What incalculable benefit there must be in listening every year to over one hundred discourses, sound, more or less thoughtfully worked out and oftentimes elegant and eloquent! There are many instances of men of little education astounding their hearers by the power and beauty of their prayers or by their sensible and moving speech. Is there other explanation than that they are thus giving out their unconscious absorption from the pulpits they have heard? Daniel Webster said he acquired his transcendent powers of reasoning by listening to the discourses of his village minister.

If one preacher is feeble, ignorant, indolent, coarse or silly, there is pulpit pabulum to be had somewhere in every community. And even where the hearer knows more than the preacher there is an intellectual stimulus in refreshing the mind by reference to familiar thoughts, and in the calling up of much that the sermon may not mention.

Whether the following be slightly exaggerated or not, it is the statement of one of the most distinguished and highly accomplished of our American citizens:

"For our educational institutions, our common schools, academies, colleges and universities, I have great respect; but here and elsewhere I do not hesitate to state as my opinion that the American pulpit contributes more to the intellectual development and mental culture of the American people than all these literary institutions put together."

A Moral Necessity.

Underneath the structure of civilization lie certain moral principles. They are vital to happy and successful life. Society goes to pieces without their continued observance. They must be taught in turn to every rising generation. The maxims of sound ethical life must be expounded, applied to life and conduct, and their practice urged by every proper motive which has weight with men. All this the pulpit is doing continually. Where else can the young receive this indispensable instruction and exhortation? Or the old either, for that matter? For who is so advanced in years as not to need moral strengthening and guidance? If the study of morals helps character, surely that study can be carried on under no better conditions than in the Church of God on a day of rest fixed by both law and religion, in the presence of the best people of the community, under the instruction of a carefully and earnestly delivered discourse from one who has had special training in the things of which he speaks. Who will be bold enough to dispense with the teaching of the relation between virtue and happiness, vice and misery? Where else than in the Church of God shall we learn that foundation principle of morals, the Golden Rule? All true philanthrophy has its source in the Christian religion. The message of the Bible pulpit year in and year out is meekness, temperance, patience, brotherly kindness, love, knowledge, industry, frugality, fidelity. And who shall say how much of the salt that saves our civilization is thus supplied?

If any one thinks public morality can be maintained from generation to generation without a concerted medium for its dissemination such as the Christian Church furnishes, his theory is contradicted by the history of the human race. It is folly to believe that education without moral teaching can conserve the soundness of our civilization. It is this divorce that is fraught with peril to us as a people to-day.

A Spiritual Benefit.

The supreme utility of church-going is found here. Religion answers to the deepest need of the human spirit. In the depths of that spirit there ever rises a yearning cry for the infinite Presence. A man without the spirit of worship is a malformed specimen of humanity with a distorted intellect and an atrophied soul. Private devotion is necessary, but not sufficient. While there is a rapt abandon, lofty and sweet, peculiar to personal worship, there are also promises reserved for those who meet together "in His name." Just as a mob is worse than its worst member, so there is an added power in the union of worshipping hearts. It is more than psychic waves of sympathy or the generation of good influence by masses of men upon one another. It is that spoken of old by Joel, the prophet, instituted at Pentecost and to be continued to the end of the present dispensation, "I will pour out my Spirit," "for where two or three are gathered in My name there am I in the midst of them."

What can take the place of the song of the congregation, the prayer, the spoken word, the tender appeal, the stirring call to live the life and walk the heights to the seats of the mighty? There, with one accord in one place, we listen to the commandments of God, each with its warning and promise. Our souls are chastened, comforted, fed. The wayward are brought back; the tempted find deliverance; the guilty hear of ransom. The bread of life is offered starving souls, and the water of salvation to them who die of thirst. The weary learn of rest. The eyes, dim with tears, catch a vision of the glory to be revealed. And to those whom disappointment or bereavement has crushed the message comes of that land where there is no death, neither sorrow nor crying.

Worship! What is worship? Unity of thought, purpose and aspiration; adoration waiting for His coming. The things of time and sense are left behind. Our spirits rise above the sordid cares of life. We see His glory fill the temple. We realize His immediate, awful, lovely presence, revealing unto us that with all our weakness and sin we are immortal spirits, His offspring, and, if we will, heirs to all the infinite inheritance of an infinite love.

Not to go to church is (for church members) to trample under foot a most solemn vow so to do ("I will attend upon its ordinances, by the help of God"), to the witnessing of which we called earth and heaven. Not to go to church is to ignore and slight and dishonor God. Not to go to church is to injure others by our example, and to join with the world. "An avoidable absence from the house of God is a sure sign of spiritual decay." And the step from thence to apostasy is short and easy.

Verily, those who would "behold the beauty of the Lord" must "inquire in His temple." There it is that the hallowed influences of the past linger and enter our hearts. There we touch again vanished hands and hear voices now still. Yonder in that pew loved ones, now "lost awhile," joined in holy songs or lowly prayer, and talked face to face with God, while the power fell with tender hush or mighty tempest on our hearts. But dearer than even these dear faces is He "whom not being seen we love." To all who pause and listen, there calls to worship a voice sweeter than all the chimes of silver bells. In every temple, great and humble, there speaks to the worshipper a voice of greater melody than all earth's choirs, more eloquent than any pulpit, calling to the sinning, burdened, careworn children of men: "I am the way, the truth, the life," . . . "come unto me and I will give you rest."

"No words can tell what sweet relief
Here for my every want I find;
What strength for warfare, balm for grief,
What peace of mind."

DOCTOR PARKER AND RELIGIOUS EDUCATION AT TRINITY COLLEGE.

By President William P. Few.

No single problem connected with Trinity College gives the administration so much concern as the religious training of the students, and this is closely connected with the proper teaching of the Christian Scriptures. To carry forward this full education which has always been strongly emphasized at this college, new plans for the next and succeeding years are now under way. First of these in importance comes the bringing of Doctor Franklin N. Parker, of the Louisiana Conference, to the Chair of Biblical Literature.

Doctor Parker was born in New Orleans, May 30, 1867. He attended the schools of that city; his formal education was continued at Centenary College, Tulane University, and the Biblical Department of Vanderbilt University; but like every other growing man he owes most to a process of life-long education by means of close study and intelligent travel. For mature and well-balanced learning, he will at once take rank with the most accomplished scholars of our faculty.

He was admitted on trial into the Louisiana Conference in 1886. The intervening years have been spent in charges and districts of that Conference, mainly in and about the city of New Orleans. He has twice been a delegate to the General Conference and at the session in Asheville he was chairman of his delegation. He was a delegate to the Ecumenical Conference in London in 1901, and has been appointed to attend the Ecumenical to be held in Toronto next October, and has been assigned an important place on the programme. Himself the son of Bishop Linus Parker, from boyhood the intimate friend of Bishop Keener and many another of our Methodist worthies, his whole life has been closely bound up with the great traditions of Southern Methodism.

A profound and reverent student of the Bible, a pastor of many years' practical experience in all grades of work, his feet firmly set in the old paths, understanding and speaking the spiritual language of his time, and yet declaring a positive, authoritative gospel; long practiced in a type of preaching which is itself the best kind of teaching, Dr. Parker is regarded by some of the most competent men in the Church as pre-eminently fitted for the work he is undertaking.

This work will include the pastoral care of the students and the entire college community, carried on by monthly sermons, class meetings, an organized Christian brotherhood, and helpful associations with individual men in all possible ways; the chief responsibility in the general Bible courses for undergraduates which are taught not primarily for cultural and informational purposes, but for moral and religious values; and special care and nurture of the young preachers, by means of classes in Biblical interpretation and kindred subjects, by weekly meetings of the ministerial band, and by personal contact and guidance. In all of this; Doctor Parker will be assisted by Bishop Kilgo, who is a lecturer in the department of Bibilical Literature; by Dean Cranford, whose own department of philosophy has always been an able ally of religious training; at times by outsiders, and by the rest of us here who can share in this part of institutional endeavor which we count the most essential and fundamental service the college can render its students.

Dr. Parker has for many years been an acceptable preacher and has been glad to serve the Church in any capacity. He will be glad now to be of any possible use to his brethren of the two Conferences in North Carolina; and the college will be glad for him, wherever he has the opportunity, to lend a hand to the men who are engaged at the hard task of carrying forward the Lord's work within the borders of the State. Rev. W. W. Peele, who comes to us this year as head master of the Trinity Park School, may also, I am sure, be counted on to help wherever he is needed. The college is very happy to be able to command and to offer the services of such men to the people of the State, both in behalf of the religious well-being of their sons here, and the interests of their churches at home.

THE PSYCHOLOGICAL MOMENT FOR AN ADVANCE.

To the Pastors and Laymen of the Mississippi Conference.

In view of the fact that our Annual Conference session is but little more than three months off, while less than one-fourth of our missionary assessments have been raised to date, it is time for us to bestir ourselves, if we expect to make any improvement in our missionary record. Our Conference last year contributed for foreign missions, on an assessment of $11,250, the sum of $9,714.47; and $9,875.12 for domestic missions on an assessment of $11,100, making a total of $19,589.50 on the regular assessments. This is an average of 36 cents per member for our 54,146 members. Including the $6,895.26 raised by the Woman's Foreign Missionary Society, the average per member is 49 cents, which is less than a cent per week per member for the world's evangelization. Eighty-two out of a total of 168 pastoral charges paid both foreign and domestic missions assessments in full, this being approximately 50 per cent of the whole. Who will be rash enough to say that we are doing our best, that it is impossible to make any advance over last year?

In view of the clarion calls from every mission field for reinforcements, and of the momentous opportunities before the Church in this new century, when the whole heathen world is astir, our General Board last year voted to increase the apportionment to the whole Church for foreign missions from $385,000 to $500,000. Of this increase, $3000 was assigned our Conference.

The vigorous connectional home mission policy recently inaugurated by our General Board through its department of Home Missions, commends itself to the wisdom of every loyal and wide-awake Methodist. In order to maintain this connectional work, and look after the slums of our Southern cities, the thousands of foreigners who are pouring in among us, and also the neglected and needy sections of the South and West, an assessment for home missions was levied on each conference, $1500 being the moderate amount assessed our Conference, every dollar of which ought to be raised. Our Conference is co-operating with the General Board in maintaining the Gulf Coast Mission, particularly the Sailors' Rest at Gulfport, which, under the efficient superintendency of Bro. W. T. Griffin, is doing a work of which we may well be proud. The Southern Baptist Church, which occuples practically the same field as our Church, through its general home mission board, two years ago raised $260,000 for connectional missions in addition to State and associational missions. This is fully five times the amount assessed our whole Church this year for connectional missions. It is high time for us to be moving forward in like manner.'

Fifty-two pastoral charges are this year receiving aid from our Board of Missions. The average salary paid our domestic missionaries last year was $673, the average salary for all the pastors of our Conference being $786. In a number of instances, however, the amount paid the domestic missionary by his charge fell short twenty-five, thirty and even fifty per cent. These faithful brethren receive but a meager amount at least. Let us see to it that every dollar promised them is paid.

If we are to do our part in the great forward movement in missionary enterprise at home and abroad, we must one and all put forth strenuous effort to do greater things than in other years, for our General Board, as just indicated, is counting on an advance along the whole line. To fall behind at this time would seriously cripple the work already undertaken. Let our motto this year be: "A vigorous educational campaign in every charge, an every-member canvass, and overflowing collections; we can do it if we will." The 462 Sunday schools and the 30,692 Sunday school pupils of the Mississippi Conference can render efficient aid in our missionary campaign, and it is "up to" our pastors and Sunday school superintendents to give them a chance.

Our General Secretary, Dr. W. W. Pinson, has recently sent out a stirring appeal to all our pastors, from which we quote as follows:

"Your Board of Missions is being severely tested, and likewise the loyalty of our Methodist people. We are passing through a crucial hour. We shall soon determine whether or not our Church is equal to her share in the common world task, and whether she is capable of holding her place in the ranks, or must be relegated to the rear. Should we fall below our best this year, embarrassment and confusion would be inevitable.

"It is not a time for retrenchment; it is a time for advance. The note of hope is in the air. There is a quickening of the missionary pulse beat. By every token we should move forward."

May we not count on you for prayerful and hearty co-operation in making this the best year in missionary offerings and effort that the Mississippi Conference has yet seen?

Yours fraternally,

M. M. BLACK,
Secretary Board of Missions.

SUMMIT METHODISM.

By Rev. H. P. Lewis. Sr.

Fifty or more years ago, the lot upon which the Methodist Church and parsonage now stands was donated to the Methodist people for church purposes by Colonel Garland, a generous-hearted man, who years ago passed into the "beyond."

Up to the close of the war between the States, we had no place of worship of our own in Summit. Old Bethany Church, a short distance east of Summit, belonged in those days to Pearl River Circuit, which 55 years ago embraced about all of Pike County, a part of Marion and all of Lawrence, west of Pearl River, and south of Monticello, including Brookhaven, now in Lincoln County. There were twelve or fifteen preaching places, and at one time there were 13 local preachers living in the bounds of the circuit, including Rev. J. W. Sandell and myself, the only two of the 13 now living. We two have served our time in the itinerancy, and now are retired from the regular work.

Just when we first organized in Summit, and by whom, I do not know. If I mistake not, Rev. E. R. Strickland, late of our Conference, took the first step towards erecting a place of worship and building a house for the preacher. This was some years after the close of the Civil War. The entire church and parsonage lots were inclosed with a picket fence, the pickets gotten from pine trees that perhaps grew on the lots. Also, Brother Strickland built a good size box house which was used for preaching purposes till 1871, when it was remodeled, cut up into small rooms, and for more than 20 years was used as a parsonage.

For a few years we were without a preaching place of our own. The membership was small and financially weak; but they were a heroic set of men and women. The first regular church built by the Methodists was during the pastorate of Brother Ben Jones about the year 1876 or 1877. In 1893 the old church was torn down and steps taken to build a new one. When I moved to Summit in December 1893, I found lumber had been put on the ground by my predecessor to start the new building. It was the 10th of May, 1894, when we began work on the new church; and by the last of November we were in our new home as happy as we could well be. Our membership was still small, but how our good people, especially the women, worked and toiled to complete the new church!

The first time I preached in the new church, I took for my text Matt. 22:4, using for my subject "The Parable of the Marriage of the King's Son." This was the 4th Sunday in November. I spent two years pleasantly on the work, making many fast friends. My last service in the church during my pastorate was in December, 1894—first Sunday, when in the evening, I spoke on the "Parable of the Lost Sheep" recorded in Luke 15th.

More than 15 years have gone by. Many changes have taken place here and elsewhere. A new parsonage has been built in place of the old one. Many preachers have supplied the pulpit in Summit since my pastorate there. One brother, J. P. Drake, answered to the final roll call while in charge at Summit. I had not seen the inside of the church since December, 1894.

I was delighted when Brother C. N. Guice asked me to fill his pulpit for him the 4th Sunday in July. I knew it would afford me an opportunity to visit old friends. To me it was a pleasant visit in most respects, a sad one in some—so many, both Jews and Gentiles, had been called away. I soon learned that Brother Guice had his work well in hand and was much loved by his people. Brother Guice is a fine singer, a good preacher, and his good wife knows how to make one feel at home. They have several nice children.

We have in our Conference a good number of promising young preachers, graduates of Millsaps College. God be with and bless them all, and give them many seals to their ministry!

I was to have been entertained while in Summit in the home of Brother Wood Atkinson, a son of that noble woman, Mrs. Emily Atkinson, who for many years was one of the main supporters of the church. But Brother Atkinson's wife was quite sick; so I was taken in charge by Miss May Gibson, a distant relative of my wife, also whose grandfather, Joseph Gibson, was a cousin of Rev. Tobias Gibson, first Methodist missionary to Mississippi more than 100 years ago. I was well cared for while in Summit, enjoyed my visit, and was richly paid in various ways for my visit and services rendered.

Before returning home, I made a visit to Holmesville and learned that Brother Decell was doing a good work there. My oldest living sister, more than 81 years old, is living in Holmesville, is about blind, but is "happy on the way." She has one son in the ministry.

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Secular News and Comment

Alabama has recently turned out 89 new physicians. Of these two are negroes—one giving his address as Battle Creek, Mich., and the other at Earley, Ala.

* * *

The employes of the D. H. Holmes Company, of this city, numbering nearly 600, will have their annual outing at Spanish Fort on Saturday, August 26. The store of this large firm will be closed for the entire day, and all the expenses incident to the occasion will be borne by the employers.

* * *

The Southern Commercial Secretaries' Association, composed of the officers of the South's leading civic and commercial bodies, will meet in annual convention in Memphis, October 10 and 11. This gathering was held in New Orleans last year, and was followed by a trip to Panama and Central America.

* * *

Mr. D. H. MacAdam in the Metropolitan Magazine calls attention to the fact that the primeval name of New Mexico was Cibola, and expresses the view that it is a pity that the territory cannot in coming into the Union have its primitive title restored. He thinks it would comport well with the appellations of many of the other States, such as Alahama, Arizona, Arkansas and California.

* * *

It was reported on August 18 that more than 100,000 railroad employes in Great Britain had gone on a strike, and that the greatest industrial struggle in the history of the United Kingdom was impending. Happily, however, the dispatches the next day reported that the points at issue were settled sufficiently for the laborers to resume work and that the threatened disaster will likely be entirely avoided. The value of British railways is estimated at $6,500,000,000; they employ approximately 500,000 men at an average weekly wage of less than $6.

* * *

The capital invested in factories in the South increased between 1900 and 1904 from $968,476,000 to $1,597,637,000, 64.9 per cent; and between 1904 and 1909 the amount grew to $2,403,364,000, a gain of 141.8. The output of Southern factories has more than doubled since 1900 and is now estimated at $3,000,000,000 annually, which is said to exceed by $400,000,000 the value of all the agricultural products of the Southern States. Undoubtedly Dixie is to-day the land of promise, and the amendment of Horace Greely's famous exhoration, "Young man, go West," to "Young man, come South," is fully justified by existing conditions.

* * *

Admiral Togo completed his visit to the United States and left for Canada on August 20. Before leaving he sent to the Hon. Philander C. Knox, Secretary of State, the following message: "On the eve of my departure from the United States, I beg to thank you, and through you the President, for the most cordial and warm reception that the Government and people have accorded to me during my visit. Pray be assured of my carrying home with me a vivid impression of the kind and friendly feelings which have been demonstrated to me by the nation, whose welfare and prosperity are my sincerest wishes."

* * *

More and more as the years pass women are finding their way into the various useful occupations. The statistics are said to show that the number of female breadwinners in the United States has increased 4.1 per cent, while that of male breadwinners has decreased 1.3. Even in the dangerous field of aviation woman is giving a creditable account of herself. Some of the railroads, however, have adopted the policy of employing only males in their offices, giving as a reason that too frequently female employes decide to marry and are lost to the service just when their training has qualified them to be most efficient.

* * *

Justice Lurton, who is in England studying the judical procedure in the courts of that country with a view to making suggestions as to needed reforms in the practice of the federal courts of the United States, has been cordially received by the jurists of Great Britain, who are showing much interest in the work which he has in mind. He sat with the Lord Chief Justice in the Criminal Court of Appeals on the 19th inst, gaining a first-hand knowledge of the proceedings. Most of the English judges are reported to be away on vacations just at present, but they will soon resume work, when Justice Lurton will have a more favorable opportunity to prosecute his investigation.

* * *

There is a new law in New Jersey, which, according to report, is provoking a widespread outcry, such as was never before heard in that commonwealth. This enactment makes it a crime for any woman to appear in public wearing on her hat the feathers of any bird or fowl, and upon conviction the offender may be fined $25, or sent to prison for thirty days, or both. It is allowable, however, to wear the skins of animals, which we think is a proper concession. Furs keep the body warm and leather of various kinds is useful, but this can hardly be said of the plumage of birds as a part of one's wearing apparel. We regard it as a wholesome indication that our people are becoming increasingly averse to the unnecessary destruction of animal life.

* * *

Those who have feared the destruction of the Leaning Tower of Pisa from the ringing of its bells have been reassured by the investigation of Father Alfani, leading Italian authority on earthquake effects. The five bells were rung singly and in pairs on each story, and a pencil resting on a continuously rotating drum gave an automatic record of the towers' movements magnified tenfold. The two largest bells—weighing 5060 and 7568 pounds respectively—swung the entire stone structure like a great inverted pendulum, the effect being greatest when both bells moved together in the same direction. The tower was not only bent, but the lowest story was bulged out, but as the variations reached only about three hundredths of an inch, the building's stability was not endangered.—The Picayune.

* * *

The American Bison Association, of which Mr. J. Albert Loring is the leader, is making a determined effort to prevent the buffalo from becoming extinct in the United States. Two herds have already been established—one near Wichita, Kansas, and another on the Flathead Indian Reservation in Montana—and an effort is now being made to obtain a tract of land for starting a third one in the Black Hill National Forest, where these animals greatly flourished before the advent of the white man in the seventies. It is to be hoped that this Association will succeed in the laudable undertaking to prevent the complete destruction of this species of our American fauna, which was so conspicuous in the early days of our country and which is so often mentioned in our literature.

* * *

The word "dollar" was in our language at least 300 years ago, for it is used by Shakespeare several times. It is supposed that the word was in use in London in the latter part of the sixteenth century, having been brought in by the north German merchants, who managed the trade on the Baltic and in Russia. "Dollar" appeared first in an English dictionary in 1745. It is a borrowed word, being the German "thaler." The coins issued by the mint in Joachimsthal were called "Joachimsthalers." When other mints were established the "Joachims" was dropped and the coins were called simple "thalers." The dollar was adopted by Congress as the unit of our currency on August 5, 1785. It was to contain 375.64 grains of pure silver, but when the mint was established in 1792 the requirement was reduced to 371.25 grains of pure silver. The coinage of dollars began in 1794.—Harper's Weekly.

CHURCH EXTENSION IN THE NORTH MISSISSIPPI CONFERANCE.

To the pastors and membership of the North Mississippi Conference we make this earnest appeal in behalf of our Church Extention work. We would like to impress upon you the importance of paying the assessment in full.

It is a meager sum when we consider the demands upon us. We have from year to year, with the limited means we had, done a great work in the Conference. Last year we gave $2,265 to twenty-seven churches in our bounds, and we had urgent appeals for twice that amount. Already we find that in addition to the large number we were compelled to turn away for want of funds, the indications are now that there will be many new claims at this Conference. We are building more and better churches than ever before in our history, but still we have in our own Conference sixty-one congregations without houses of worship. More than half of these could be inspired to build next year if we could offer them 20 per cent of the cost of building.

We paid last year 82 per cent of the assessment. As a conference, we stand in the whole Church in percentage paid to Church Extension, twenty-fifth.

In view of what we have done in the Conference in helping churches, we ought to do better than this. There are 551 church buildings in the Conference; of these the Board of Church Extension has helped 304, many of them made possible by the help of this board. With this showing of about three-fourths of the churches helped by Church Extension money, we think no discrimination should be made against this claim in the reports to the Annual Conference. This is the right arm of the Church. A congregation without a house cannot well exist long. It is also the right arm of the preacher, for the reason he can do but little for an unhoused people.

We must have this year the full assessment or be compelled to turn away many applications who are as needy as you were when you came to us for aid. Send in your reports to Brother J. R. Bingham, and he will put you on the honor roll.

W. S. LAGRONE.

Greenville, Miss.

ANTI-SALOON LEAGUE RALLY.

Sunday, Sept. 10, 1911, has been set apart as a day of special services in the interest of the cause of prohibition in Louisiana. There are several reasons why such a day should be religiously observed: 1. We need united prayer. 2. Our people need information as to our plans and work. 3. If we are to do our best, we must get our contrihutions together. We must spend some money in organizing and campaigning. We need some legislation to aid in hattling against the evils of the liquor traffic. We must separate the restaurants and harrooms. If liquor is to be sold, let it be where there is nothing else to hait the unwary and unsuspecting. Then we should have an effective anti-jug law. The carrying of liquor into dry parishes must stop. A law, making wards in New Orleans units so that there may be effective campaigning in this city, the Gibraltar of the liquorites in the South, is sorely needed. We must fight for all and more, and now is the time to do it.

It is asked that both Sunday schools and churches in regular service observe the second Sunday in September. Sunday schools would do well in connection with a study of the question to use our pledge cards for a Pledge Signing Day. We will send promptly the number of cards desired. We only ask that the collections be sent to us for use in this campaign. Then, also, pastors are asked to preach once that day on some phase of the evils of the liquor traffic, giving information as to the necessity of our fighting, and take a collection for the work we are doing. Letters have been sent to every pastor in the Louisiana Conference, as also have copies of the "Conflict" for August. Will not each one see that the churches of his charge, as well as Sunday schools, help in this work of the united church? It will take us all to win. Yours for victory.

S. A. SMITH.

Superintendent Louisiana Anti-Saloon League.

$177.00 pays Board, Tuition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking duties. Apply now to Port Gibson Female College, Port Gibson, Miss.

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Church News

During the past two years the Christian Endeavor Society gained 10,601 new chapters and 1,009,200 new members.

* * *

The latest news from Pope Pius X is that he is somewhat better; but evidently from the reports which have gone abroad, his health is in a precarious condition.

* * *

There is talk of uniting all the Norwegian Lutherans in the United States in one body. Should this be done, the denomination thus formed would have 1,200 ministers, 3,500 congregations and 300,000 communicants.

* * *

The assessed valuation of the property owned by the Trinity Church Corporation of New York City (Episcopal) is $13,693,500. The income from real estate rents last year was $751,268.

* * *

The Southern Presbyterian Church now has an Endowment Fund for Ministerial Relief of $305,786. A vigorous effort will be made to increase this amount to $500,000 in the near future.

* * *

Rev. H. P. Hurt, pastor of the Bellevue Baptist Church of Memphis, is filling the pulpit of the Temple Baptist Church of Washington, D. C., during the month of August. Mr. Hurt was reared near Winona, Miss.

* * *

Dr. J. B. Game, professor of Latin and English in the Missouri State Normal College and a Methodist minister, has been chosen professor of the same languages in the Florence Normal College of Alabama.

* * *

Irish Methodism is said to have 251 temperance societies, with a membership of 22,211. Such a working force should be able to accomplish much toward the redemption of the Emerald Isle from the curse of the liquor traffic and intemperance.

* * *

The pulpit of the Metropolitan Methodist Church of Toronto will be filled on October 8, the first Sabbath of the Ecumenical Methodist Conference, by Chancellor J. R. Day, of Syracuse University, and Dr. W. H. Fitchett, of Melbourne, Australia.

* * *

Our Church is soon to have an eastern branch of the Publishing House. Dr. A. J. Lamar recently visited Richmond, Va., to consider the question of a location for this new establishment in that city. It is thought that the enterprise will be launched at an early date.

* * *

Dr. G. Campbell Morgan, the distinguished English minister, recently lost his mother, who died at Taunton, England. Dr. Morgan's health is not robust, and his physicians have advised him not to undertake his proposed great missionary tour in India this year.

* * *

Bishop J. H. McCoy spent the fourth Sunday in July at Columbia, Ky., where he preached an eloquent sermon to a large and delighted audience. Following the delivery of his stirring message, a collection of $1,100 was taken to meet the indebtedness on the Southern Methodist Church there.

* * *

Dr. Newell Dwight Hillis, pastor of the Plymouth Church of Brooklyn, is traveling in Europe. It is stated that while abroad he will visit Rome, Athens, Corinth, Delphi, Troy and Constantinople, and that upon his return he will preach a series of sermons on "The Great Cities as Torch Bearers."

* * *

Dr. William Preston Few, President of Trinity College, at Durham, N. C., was married to Miss Mary R. Thomas, of Martinsville, Va., on August 17. Miss Thomas was graduated from Trinity College in the class of 1906, and is reputed to be a young woman of unusual gifts and accomplishments.

* * *

Dr. T. N. Ivey, the versatile editor of the Nashville Christian Advocate, has lately been visiting friends and relatives in the Old North State. The North Carolina Advocate states that he spent a recent Sabbath at Hiddenite, where he preached a fine sermon to a large and appreciative congregation.

* * *

Dr. J. W. Lee, of St. John's Church of St. Louis, was the officiating minister at the funeral service of the noted American capitalist, Mr. John W. Gates, which was held in Paris, France, before the shipment of his remains to the United States. Dr. Lee is unquestionably one of the most widely known ministers in the Methodist Episcopal Church, South.

* * *

An old-fashioned poundcake was presented to Dr. G. C. Rankin and the working force of the Texas Christian Advocate by the ladies of Queen City, Tex., as an expression of appreciation of the great service which that paper rendered in the recent prohibition fight in the Lone Star State. Dr. J. H. Gambrell, the veteran Baptist editor, and his staff were similarly remembered.

* * *

The Rev. Luke Wiseman was chosen by the recent British Wesleyan Conference to be its president in 1912. Dr. Dinsdale T. Young received the next highest number of votes for this distinguished office. Mr. Wiseman visited the United States in 1902 as fraternal messenger to the General Conference of the Methodist Episcopal Church, South, and will be a delegate to the Ecumenical Methodist Conference which is to be held in Toronto next fall.

* * *

The money raised by the Young Men's Christian Association for buildings this year is, it is thought, likely to break all previous records. This includes $2,000,000 contributed for housing the Association in the capitals of foreign countries. Some of the cities in the United States in which the largest amounts were raised are as follows: Philadelphia, $1,030,000; Atlanta, $600,000; Brooklyn, $415,000; Reading, Pennsylvania, $217,000; Elyria, Ohio, $127,000; Charleston, S. C., $150,000; Raleigh, N. C., $75,000; Walla Walla; Washington, $48,000 and Ishpeming, Michigan, $22,500.

A LITTLE INCIDENT IN THE LIFE OF BISHOP FITZGERALD.

While Bishop Fitzgerald was editor of the Nashville Advocate, I spent one summer at Athens, Ala., a beautiful little city on the L. & N. Railroad, about one hundred miles south of Nashville. During that summer, I chanced to read his Life of John B. McFerrin. It read like a romance. The writer describes therein the occasion and place of McFerrin's conversion—at old Cambridge Camp Ground, some five miles out from Athens. I took occasion to take my book in hand and ride out to that hallowed spot. The sills and blocks and other evidences of the old "camping house" were plainly to be seen. As I stood there and read that book, I felt an inspiration that came to me "like a whisper from paradise." The next week I boarded the train and went to Nashville. I had the pleasure for the first time of going through our great Publishing House there. I was introduced to Dr. John Boswell, the able assistant editor at that time. But I wanted to see the author of the "Life of John B. McFerrin." I had that pleasure. He was seated at his desk writing. My friend, Cain, introduced me. The venerable editor courteously extended me his hand. I grasped it with pleasure and with honor. He resumed his writing after a moment's talk. I turned to leave. At that time I wore a full suit of Confederate gray—single-breasted, Prince Albert style. I was something over six feet tall and weighed 190 pounds. As I was leaving, he said: "Come here a minute, young man." I turned and stood by his side. With a stroke as gentle as a mother, he rubbed his hand up and down on my coat, and with a sweet voice said: "Young man, I used to wear that; God bless you." His remarks almost brought tears to my eyes.

W. A. BELK.

Holly Springs, Miss.

SOME NORTH LOUISIANA NOTES.

Dear Brother Meek: I have lately returned from North Louisiana, where I have been engaged for some weeks. I assisted Rev. Robert Randle, our pastor at Cotton Valley, in three good meetings, and also had the pleasure of visiting Shreveport and Ruston. Brother Randle is doing a fine work for the Master, and his people love him and work heartily with him in all that he undertakes.

On the Sunday that I spent in Ruston, the pastor, Rev. W. H. Coleman, read the General Rules at 11 o'clock a.m., explaining them fully, and asking that the membership keep them. Nearly the entire congregation indicated a purpose to do this by rising to their feet when an invitation was extended them to do so. At night it was my privilege to preach, and I was pleased to note in the audience many of my former members on the Trenton Circuit, who aided in founding Ruston. Brother Coleman is abundant in labors, and is making full proof of his ministry in this important field.

On Monday, in company with Brother Coleman, I visited the Orphanage, and through the courtesy of Brother and Sister Vaughan, I was allowed to see the building from top to bottom. I was much delighted to observe the fine crops of corn, water melons, and all else needful for the physical man. There were chickens galore, growing pigs, huge hogs, cows, and other animals on the place. The children all looked healthful and happy, and the building and entire premises were as neat as a pin. R. W. Vaughan and his co-workers at our Louisiana Methodist Orphanage are doing a glorious work. Could all our Methodist people drop in upon them, their enthusiasm for the support of this institution would be stirred to a high pitch and they would be glad to give liberally—the rich contributing largely of their ample means, and the rest of our people as God has prospered them, not withholding the two mites, making a farthing. Thus the debt on the plant would be speedily wiped out, and thousands of overplus would remain for any needed improvements. Rev. C. C. Wier, of Franklin, rendered a great service when he gave himself to the work of establishing this splendid home for the orphan children of Louisiana. Wier and Vaughan have made a fine team, and the great results, reaching through time and into eternity, attest their fidelity and efficiency.

While in Shreveport, I was glad to learn that all our churches in that growing city are doing well. The people of First Church have their hearts set upon a $100,000 structure, which they hope to erect soon on the site of the present building at the head of Texas Street, which is not surpassed as a location for a house of worship by any in the State, or, for that matter, in the South. Bishop Wilson laid the corner stone of the present structure on January 8, 1883.

JOHN T. SAWYER.

CARD OF THANKS.

Dear Brethren of the Louisiana Conference:

A few weeks since I put a notice in the Advocate in regard to financial help for Brother J. R. Haney, who has been confined to his bed since January. His expenses during this time have exceeded his receipts by some four hundred dollars. Only a few of the brethren have availed themselves of this opportunity. Those who have contributed have responded liberally, and this is to express thanks from him and the undersigned. If every preacher would collect and send him three dollars, his needs would be met, and no one would be burdened. All may not respond, so a moderate sum from your charge would supply the deficiency. Under the present arrangement he is to receive only 25 per cent of what comes in for pastoral support for the rest of this year. Please remit to Miss Bertie Haney, Clinton, La.

We beg leave to acknowledge receipt of the following amounts: P. H. Fontaine, $5; Ponchatoula, $10.90; Rayne Memorial, $10.25; Wm. Reily, N. O., $5; L. E. Wicht, $2; R. W. Millsaps, $10; Opelousas, $10; Rowan Thayer, $5; Alex McKay, $1; Springfield S. S., $3.35; Keachie, $1; Mrs. Foster, $1; Miss Phillips, $1; Pine Ridge, $3; Steve Ellis, $15; Unknown, $4.

C. C. MILLER.

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NEW ORLEANS, LA.

THE MESSAGE AND PLANS OF THE MEN AND RELIGION FORWARD MOVEMENT HEARD AND DISCUSSED AT SILVER BAY CONFERENCE.

By Mr. H. N. Watts, Secretary of the Memphis Y. M. C. A.

Fifty ministers (of all Protestant Evangelical denominations), forty-seven executive secretaries of the local committee, and two hundred and twenty-one laymen, from various walks of life, gathered at Silver Bay (on Lake George), New York, July 22 (representing ninety-seven cities and thirty-eight states and Canada), to learn of the message and plans of the great Men and Religion Forward Movement, and to participate in the Conference assembled there to more fully develop the message and plans.

Of this number fifty-two (one-sixth) were Methodists, several of whom have prominent places of leadership in this splendid movement, which purposes not a new organization nor added machinery of any sort—particularly none of the "patented, guaranteed to produce results" kind: on the contrary, as has been so admirably said by Mr. Nolan R. Best, of The Continent, the objects of this undertaking are as follows:

> "The result to be aimed at is not leaving a new method with a local church, but leaving a new spirit with it. That new spirit is essentially a superlative sense of the importance of Christianity in the life of individual men and the life of the nation. The laxness of local churches is not due to want of knowledge as to what ought to be done by the Church or how it ought to be done, but it is due to a lack of feeling that the things which the Church ought to do are supremely important. American men are tremendously crowded for time and can only do the things which, in their opinion, are most important to do. The mass of them are now giving their greatest effort to money earning because that seems to them to be the most important thing. What is necessary is to turn upside down their sense of values. Whenever the typical American man gets it into his head and heart that religion is more important than anything else, he will give all the time necessary to it. Moreover, when he feels that the Church's tasks must be done, he will find a way to do them."

Loyalty to the Church.

The keynote to the movement is to be LOYALTY TO THE CHURCH—emphasizing and correlating all the leading elements of religious effort—EVANGELISM, BIBLE STUDY, MISSIONS, SOCIAL SERVICE, COMMUNITY EXTENSION, and a specialized work for boys.

A careful survey of each city will be made to more accurately indicate the great need. It is believed that any man may be convinced that THE JOB IS BIG ENOUGH FOR HIM—that the Church has a task needing all his executive and organizing ability and all the influence of his great personality, no matter who he is, or what his place in the business world he occupies.

Those delegates who were of Methodist persuasion felt so keenly the importance and far-reaching character of the movement that they were eager to have every church lined up with the movement and reap the largest possible results. We, therefore, drafted a letter or statement to be addressed to every church of Methodism. That letter will be found elsewhere in this number of the Advocate.

Among the speakers at the Silver Bay Conference was Dr. Fayette L. Thompson, of the Methodist Brotherhood (who is also associate campaign leader for this movement). Dr. Thompson's special concern in the movement is "conserving results," not only in the campaign at large, but also in each individual church. Dr. J. W. Magruder, a member of the Baltimore Conference, is to be one of the Team Experts on Social Service, being associated in the work with Dr. I. J. Lancing of Washington, and Raymond Robbins and Dr. Graham Taylor of Chicago and Dr. Charles Stelzle of New York.

Dr. William J. Williamson of the Third Baptist Church, St. Louis, gave six splendid addresses on the Epistle to the Philippians. Dr. Williamson will also be an attache of the Team of Experts, and will bear some relation to the local pastors in the cities to be visited.

Those splendid Evangelists, Dr. Biederwolf, Dr. Scoville and Mr. Fred B. Smith, were all present and participated in the Conference. When the great special campaigns open these men will be joined by Mr. Lane of London, and Mr. Russell of South Africa—these five men probably making up the list of experts on Evangelism. But it is expected that, as occasion arises, every member of every team will show himself a true evangelist.

On Bible Study, Mr. W. C. Pearce, of the International Sunday School Association, and Fred S. Goodman, of the International Y. M. C. A., will be leaders.

This splendid group of experts (which is not yet complete, but the character of which is indicated by the names given) will be divided into four teams of from six to twelve men (the number depending on the size and requirements of the particular cities to be visited) and eight days will be spent by each in the seventy-eight centers chosen, beginning October 1, and ending in April next.

Is your church in the movement?

A STATEMENT

From the Methodist Delegates to the Silver Bay Conference of the Men and Religion Forward Movement.

We, the delegates from different Methodist bodies and from different parts of the nation, to the Silver Bay Conference of the Men and Religion Forward Movement, consider it our high privilege and imperative duty to make known as widely as possible to the men of our beloved Methodism our opinion of this movement, after this close contact with it, and to give a few brief suggestions about how our Methodist men may be effectively connected with it.

We are amazed at the wisdom and the amount of work done, which are shown in the program before us, in the reports of the work already done in many centers throughout the nation, and in the great sweep of Christian effort already planned, which is to be carried out over the continent. The phases of the movement—Evangelism, Bible Study, Missions, Boys' Work, Social Service and Community Extension—provide a range of appeal and a range of service which command the assent of our judgments and the enthusiasm of our hearts. This great movement is pervaded with prayer. It is full of intense loyalty to Christ. The Christian Church is exalted.

The ten great Christian Brotherhoods of the nation are all a part of the movement, as are those great and splendid organizations, the Gideons, the Young Men's Christian Association and the International Sunday School Association. Business men, lawyers and physicians are giving their trained ability to help on this movement. A host of men of experience and training in Christian work are giving the whole or a part of their time.

We cordially endorse the Men and Religion Forward Movement. We comemnd it to our Methodism everywhere. In this most general and most widely organized evangelistic movement that our nation has ever known, our beloved Methodism, with her great historic record in evangelistic enterprise and achievement, must take her proper place of cordial co-operation and power. Among the co-operating Christian brotherhoods and other organizations of Christian men, we note with glad appreciation that the Methodist Brotherhood has its proper place.

We earnestly recommend the speedy organization in every church, wherever practical, of a Methodist Brotherhood, or some other organization for men, if none now exists; and that these relate themselves to the movement. Such organizations will greatly help to conserve the results.

Literature about the Men and Religion Forward Movement will be sent to those whose names may be furnished from any Methodist church to the Rev. Fayette L. Thompson, D.D., general secretary of the Methodist Brotherhood, 150 Fifth Avenue, New York. Doctor Thompson is also associate campaign leader of the movement.

We also earnestly recommend that all churches carefully prepare for and observe Rally Day, Sept. 24th. In case it is impossible in any church for a local reason to observe Rally Day, Sept. 24th, we advise such a church to observe Rally Day at a time as near as possible to that date.

We earnestly rejoice in the privilege of delightful fellowship with men of different Methodist bodies, which we have had at the Silver Bay Conference, and we covet for others the privilege of participation in the further progress of the movement.

DOES PROHIBITION PROHIBIT?

The following communication recently appeared in the Baltimore Sun. It is from the pen of J. Bibb Mills, attorney for the Anti-Saloon League of Maryland, and effectually meets a very current false charge concerning liquor drinking in prohibition territory:

"A short time ago I noticed in your news columns the statement that a report of the Inter-State Commerce Commission showed that approximately 20,000,000 gallons of liquor are shipped annually into the prohibition States, and I have repeatedly been asked what is our answer to this; so I am taking the liberty of sending to you for publication an answer which was prepared by Miss Mary F. Balcomb, the secretary of the Young People's Civic League of Chicago, and which appeared in the columns of the Chicago Daily News:

"'The "enormous" shipment of liquors into "dry" territory, as revealed by the Inter-State Commerce Commission in its inquiry into proposed changes in express classification, has aroused comment. It was discovered that approximately 20,000,000 gallons are shipped annually into the nine prohibition states.

"'The quantity really is enormous, and it seems appalling; but, compared with the total consumption of intoxicating liquors in the United States, it becomes insignificant.

"'Approximately 1,900,000,000 gallons—to be exact, 1,935,544,112—according to the United States statistical abstract for 1909, latest report from the abstract at hand, of all kinds of intoxicating liquors were consumed in the United States during the year 1909. Twenty million gallons is less than a ninety-fifth of the total consumption. The nine prohibition States have almost one-sixth the total population of the United States, according to the report of superintendents of the census: Alabama, 2,138,093; Georgia, 2,609,121; Kansas, 1,690,949; Maine, 742,371; Mississippi, 1,797,114; North Carolina, 2,206,287; North Dakota, 577,056; Oklahoma, 1,657,155; Tennessee, 2,184,789; total, 15,602,935.

"'The total population of the United States, including all territories, is 93,346,543.

"'In other words, the people living in "wet" territory drink, per capita, more than fifteen times as much as those living in "dry" territory.

"'This is a very good showing for prohibition, we believe. It shows that prohibition "regulates" about fifteen times better than all the "regulative" measures thus far attempted.

"'The press reported 3,000,000 gallons of beer drunk in Chicago during the three excessively hot days of last May; that is, nearly one-sixth as much of beer alone in but three days was consumed by less than one-sixth as many people under high license regulation as was consumed of all kinds of intoxicating liquors by six times as many people during a period 121 times as long.

"'Evidently prohibition prohibits.'

"I trust that you will be able to find space for this strong reply to the old cry that 'prohibition does not prohibit.'"—Pittsburg Christian Advocate.

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The Home Circle

MY SPLENDID TOYS.

Oh, won't you come and play with me
And with my splendid toys?
The little birds are urging me
To bring the girls and boys.
A million daisies bloom for me,
And nod as I pass by,
I wonder whether there can be
A richer child than I!

The turquoise sky is blue for me
Most every single day;
The emeraid leaflets dance for me,
And join with me in play;
The golden sunbeams search with me
Where jeweled dewdrops lie;
I do not think that there can be
A richer child than I!

The silver moonbeams come to me
When darkness covers things,
And light my little room for me
As bright as any king's.
A thousand stars shine out for me
Like diamonds in the sky.
Oh, I am sure there cannot be
A richer child than I!

—The Continent.

BAD TEMPERED CHRISTIANS.

It is related that a young man went one day to the famous New England preacher, Jonathan Edwards, to ask for his daughter.

"You can't have her," said Mr. Edwards.

"But I love her."

"No matter, you can't have her."

"But she loves me, too."

"I say you can't have her."

"But I am well off and can support her."

"You can't have her, I tell you."

"Why not, Mr. Edwards? What have you against me?"

"Nothing."

"Well, then, why can't I have Emily?"

"Because I think you are a pretty decent sort of a man; too good for her."

"What? Mr. Edwards, what in the world do you mean?"

"She's got a wicked temper, and you wouldn't be happy with her."

"But I thought she was a Christian?"

"So she is, young man, so she is. But before you have lived as long as I have you'll find that there are some people in this world that the grace of God can live with, but you can't."—Christian Intelligencer.

IT KIND O' SPILES YER LIFE.

"Margaret, do you know of any one who wants a place for general housework?" asked Mrs. Williamson stepping out into her sunny kitchen.

"And is it fer wan of yer friends yer askin', Mrs. Williamson?" asked Margaret, looking up from her bread-board, with the smile which always lighted up her face when her young mistress appeared.

"Yes, it is for those friends who dined with me on Wednesday evening. Do you know of any one?"

"Well, if it's fer that young married lady, I think I do. Katie Dunn is looking fer a home; she can't stand her place no longer."

"Oh, that wouldn't do!" exclaimed Mrs. Williamson. "I wouldn't take a servant from anyone else, Margaret, you know I wouldn't."

"No, mum, of course not; but I think Katie's give notice already. She told me she was going to leave."

"Why, is the work too hard for her?"

Margaret laughed her hearty, contagious laugh. "Oh, no, Katie ain't afraid of hard work, no more than I am, but she likes a home. Where she is now, the lady never speaks to her hardly, from morning till night, or if she does, she speaks kind o' cross-like. That friend of yours looks like she was kind, and might take a little interest in a body; yes, I think Katie'd like to work for her."

"Ye know, Mrs. Williamson," she continued, "it ain't that we minds hard work, but when folks never has a kind word for ye all day, somehow it—well, it kind o' spiles yer life."

"Yes," asseuted the young mistress, "I suppose it does;" and she thought to herself, as she went back into her library, that sometimes, even in these days, the servant problem may be solved by the woman who offers a "home" instead of a "place."—The Standard.

THE SACRIFICE OF ELSIE.

By Maude Chace.

It was on Rally Day, 1906, that she became a member of the Mizpah Bible Class. An earnest Christian, and a member of a Methodist Church, she soon found her place of usefulness among us. Sunny, affectionate, unselfish, she won her way into the hearts of all who knew her, and as we learned to know her better we discerned the strength of character lying beneath the loving, clinging exterior, for this sweet young life had a will and a purpose which had carried her through years of struggle without father or mother, and which dominated her life to its close.

About a year after she entered our class it was my great joy, as her teacher, to see her baptized into the Church. Only a few months later the opportunity came to enter training for that which she had hoped to make her life service. In March, 1908, Elsie became a probationer in a hospital in one of our Eastern cities, where for seven long months she served most faithfully. It was a joy to visit her there and, as she led us through the wards, to note the welcome extended her. As often as possible she came to the Sunday evening church service, always happy in the opportunity, and when the message came, as it sometimes did, "Save a seat for me, for I will be up to-night," how gladly we crowded closer in the pew to make room for her!

And so the weeks and months flew by, Elsie becoming more and more capable, until at last she was placed in charge of the contagious ward, which she felt to be quite an honor. Here also the unselfish life left its influence, as she gave herself unreservedly to the needs in that ward. One day, however, the young nurse failed to be at her post, and the word passed from one to another that Elsie lay ill with scarlet fever. What a brave fight it was! but the frail body, weakened through weeks of night duty during the summer, was unable to battle with the disease, and after four days of the most intense suffering the brave soul went home, leaving behind her stunned and almost broken hearts.

It is almost impossible to describe the days immediately following—how the girls gathered together, the wonderful influence of her life, the memories crowding upon us, the effect not only upon our class and the school, but upon the whole church. Never will we forget that October day when, as the autumn's leaves were falling, we stood beside her for the last time, as she lay in her nurse's uniform in that little white casket. As they laid her to rest she was completely covered by a blanket of white carnations, the gift of the nurses. At her head stood a cross of roses bearing the words, "A Sacrifice," and as we stood beside the flower-covered grave one of our girls, who was Elsie's closest friend, voiced the bitter cry of her heart, "If the sacrifice is not in vain!"

Perhaps you wonder if it has been. It could not be, for no real sacrifice is ever in vain. It first welded the girls more closely together, began a wonderful work that will never end in the heart and life of this classmate and friend, and has been touching many other girls who have come to us in the two years since she left us, for the membership of the class was nearly doubled the year after her death.

During these two years a fund has been steadily growing in the class as a memorial to her—just a little sum from each member every week, in which our superintendent has also had a part. Recently eighty-four dollars have been designated to the chapel-car Emanuel, with the hope that through our gift a Sunday school may be organized and other lives touched and thus the influence of Elsie's life may still be felt.

Had Elsie lived she would have become the wife of one of the young men of the Sunday school who is now in training as a medical worker; and the girls, her classmates, feel they want to honor her and to help carry on her work by raising this memorial fund and sending it out with the story of her life for the saving of souls. Do you think the sacrifice was in vain?—World-Wide.

SERMONS THAT SAVE.

Sermons that save must sound an alarm. Knowing the terrors of the law, we persuade men. No glittering generalities now. No rhetorical niceties. The message must ring out like a firebell. It must echo like a drum beat before the battle. It must peal like the shrill blast of the watchman's trumpet when danger is near. It must declare the whole counsel of God. That means denunciation of sin, a clear statement of the necessity of repentance, the certainty of a judgment throne, an eternal hell for the finally impenitent, salvation by faith, and cleansing through the blood of the Redeemer.

Said the late Dr. Dale, of England, in a tone of dismay: "Nobody is afraid of God now." In other words, the true vision of the living God is fading out of sight. Humanitarianism is exalted. Mere morality is emphasized. Hence, the spiritual sense grows dull and the doctrines which center about the atonement, and which once were the power of God unto the salvation of multitudes, are discarded as altogether too crude for these cultured times. Brothers, we must get back to the courage and faithfulness of the fathers. In those days the sword of the Spirit cut its way through to marvelous victories. Conviction was pungent. Mourning for sin meant tears and groans, Repentance involved the surrender of every sin. Conversion was a translation. People were gloriously, gloriously saved! Give us the old doctrines, the old intensity, the old power, the old victories! Give us sermons that save!—Central Christian Advocate.

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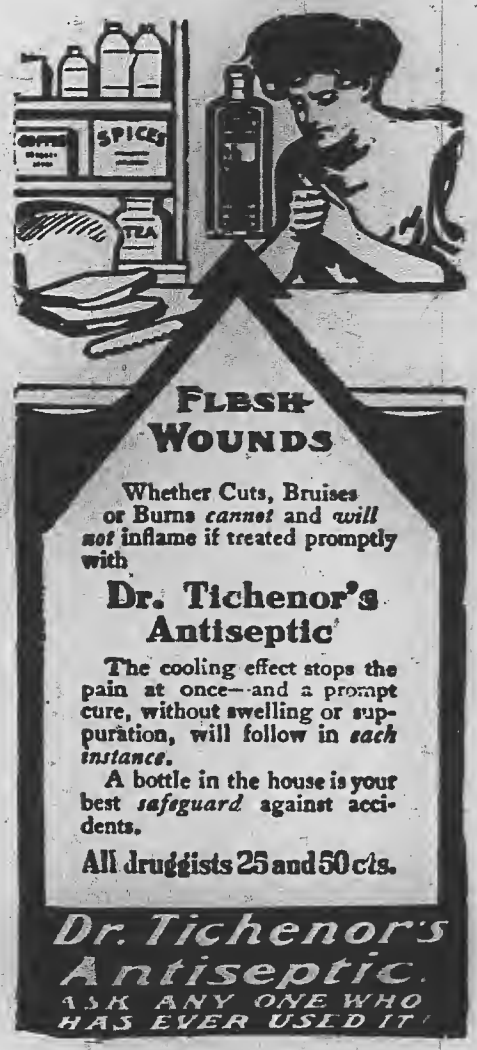
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Editorial.

A wise pastor seeks to prepare for and magnify his prayer meeting. It ought to be one of the most stirring and helpful of all our church services.

* * *

It is only as it abides in the vine and shares in its life that the branch can grow and come to a rich fruitage. So vital a connection with Christ and a continuous dwelling in him can alone enable the Christian to become strong and useful. And the maintenance of such a relation between the disciple and his Lord is contingent upon obedience. The Master said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

* * *

There can be no constant outflow without a corresponding inflow. But for the replenishing that comes from the clouds and mountains the deepest river would soon run dry. And this is as true in the domain of the intellectual and spiritual as it is in the physical realm. The minister who would send forth in his sermons an ever fresh and quickening stream of thought must be ever filling and furnishing his own mind. In other words, only as a man appropriates the truth and builds himself up may he hope to feed others and promote their mental and religious development.

* * *

Some months ago we wrote for the Advocate a paragraph in which we spoke approvingly of some reforms accomplished in the West by women, and rather jokingly stated that if this good work was kept up, we might cease to be an opponent of woman suffrage. Since then, we have noticed the substance of what we said in the "Woman's Departments" of some of our church papers, with the added comment, "Perhaps he will also look with less disfavor upon the rights of the laity in the Church," by which, of course, is meant the so-called right of women to become members of the Annual and General Conferences, etc. Perhaps, indeed, we may. The privilege of changing our opinion when we are convinced that we are in the wrong we count one of our inalenable rights. A blind worshiper at the shrine of consistency we have never been. We have observed that the men whom we most admire, as Mr. Gladstone, for instance, frequently shifted their positions on public questions, as passing events gave them increasing light. But let not our sisters form their conclusions too hastily. We have no objection to their quoting our utterance, though we think they might have published it as we wrote it, and not in the bungled and incorrect form in which they have seen fit to give it circulation.

ORTHODOXY'S AWAKENING

"We have been drifting in the church too long," is a thoughtful observation of one of the ablest leaders of American Methodism to-day. It is a sentiment which is being echoed and re-echoed on every side. A glance at the religious press of the country from week to week, even a recollection of such editorials from various denominational organs as have been reprinted in this paper of late months, brings to us the cheering consciousness that orthodoxy is awakening.

No finer illustration of the conditions which have existed for many years past could be found than the incident related of Beecher by Dr. Buckley in the New York Advocate. Pointing to a painting upon the wall of a home in which they were being entertained, Beecher said: "That sleeping mastiff is orthodoxy; the little cur stealthily stealing away its treasured food is heterodoxy." Such to-day the Church is beginning to realize has been the case. Under the badge of scholarship and with professions of faith upon their lips, men have come with suggestions that just one little thing after another be given up, or recognized as non-essential to the faith. And the Church, little apprehending the trend of things, and thinking surely that only devout scholarship was behind it all, silently acquiesced and slumbered on. But the more concessions were made, the more were demanded, until it became apparent that the foundations were being assailed. Then the Church began to sit up and take notice and think for herself. "The accepted results of modern scholarship," charmed words, under whose spell she had long bowed her head in submissive reverence, lost their power to command unquestioning submission, until to-day there is a general distrust both of the methods and conclusions of much modern Biblical study as being in spirit unChristian and in substance a flat denial of the most obvious and essential teachings of Scripture. The same sanity which has saved the Church many a time throughout the centuries from equally plausible errors—from Arianism and Gnosticism, from Socinianism and Deism—is again animating her; and she bids fair to go on in her triumphal course, leaving the heresies of to-day as the heresies of yesterday, "sprawling and prostrate, the wild truth reeling but erect." "To the law and to the testimony" is becoming the watchword. Measure every new teaching thereby. "If they speak not according to this word, there is no light in them."

It is well that such should be the case, and we rejoice greatly in the evident intention of the Church to place the sure teachings of Holy Writ above the oracular deliverances of men who disallow and would undermine its authority. Thus only can she keep her hold either upon God or men; for with the fundamental doctrines of sin and redemption, heaven and hell gone, the power of the Church is gone also.

It is well, too, that this awakening should have come before it is too late; before disregard of the authority of Scripture and unbelief in the great fundamentals should have so spread as to render a restoration of the Church itself impossible. We are glad to believe that it is yet overwhelmingly true in Israel, "They that be for us are more than they that are against us." And certainly the power of God is with those only who proclaim his truth as revealed in the Scriptures, in love for the souls of men.

Orthodoxy has been of late years a sleeping giant. Dissatisfaction with the Church, expressing itself often in dissatisfaction with her doctrines as antiquated and unsuited to modern needs, has been at heart in many cases but dissatisfaction with her inertia, her lack of courage and vigor in the proclamation both of her doctrines and morals. Any idea that orthodoxy is "something heavy, humdrum and safe," can only exist where orthodoxy is seen sleeping, instead of awake. Orthodoxy awake is the most life-giving, stirring, inspiring, uplifting, joyous thing the world has ever seen. In fact, it is the only thing that has ever, or can ever, stir and transform the world and bring to it visions of God and glorious hopes of heaven. It is heresy that is dull and lifeless, chilling to men and setting them adrift.

Courage, then, in high places and in low, on the part of those loyal to the faith; courage to proclaim uncompromisingly the old doctrines as God's truth to men is all that is needed, under the blessing of heaven, to rout all enemies, and vindicate the old faith as conquering and to conquer. Onward, Christian soldiers! As Admiral Togo recently said, "It is the soldier in a man that makes him a success. It makes the good shoemaker; it makes the good financier; it makes the great arbitrator; it makes the highest type of patriot," and, may we add, it makes the great Christian. It makes a man who, at the end of his day's work, can go to his Father (and his God) with the realization of a life well spent.

REV. J. W. McLAURIN.

In the death of Rev. J. W. McLaurin, which, as was announced in the Advocate last week, occurred at Monteagle, Tenn., on Saturday, Aug. 12, the Mississippi Conference has lost one of its best informed and most widely known ministers. Viewed from any standpoint, Brother McLaurin was far more than an average man. He belonged to the famous family which has given to Mississippi a Governor and United States Senator, and whose sons and daughters have adorned in that commonwealth practically every worthy occupation in life. By nature the deceased was endowed with a clear and vigorous intellect, which he disciplined and trained by study and wide and varied reading. He was a preacher of unusual force and impressiveness. We have frequently heard him deliver pulpit messages which thrilled and stirred his audiences. For a number of years he was in the employment of the American Bible Society, and represented that great evangelizing agency with notable ability and success. The state of Brother McLaurin's health for some time has been such that he was forced to desist from active work, but he continued to take a deep interest in all the affairs of the kingdom. We saw him at the Jackson District Conference last spring, and though not strong in body, he was cheerful in spirit and much concerned for the welfare and growth of Methodism. But he has passed into the sphere invisible, and until the end of time we shall see him no more. Suddenly the summons came, but we doubt not that it found him ready. To the good man, who lives for God and humanity, death opens the way into the Father's house and into the Master's glorious presence.

Brother McLaurin's sound judgment and wise management made him a success even in a financial way, and in his will he made a generous bequest to the State Charity Hospital at Jackson, which will make his influence felt for many decades to come. Referring to the manner in which his property was acquired and his noble benefaction, the Times-Democrat correspondent at the Mississippi Capital writes as follows:

"Several years ago he invested in vacant lands in and about Jackson, building cottages on some of the lots, all of which greatly increased in value as the city limits were extended, so that his holdings here are worth at least $50,000. One-half of that sum, or $25,000, under the terms of the will received this morning from Monteagle, Tenn., by Watkins & Watkins, attorneys, is bequeathed to the Mississippi State Charity Hospital, now in course of construction. This sum is to be invested and reinvested till the principal amounts to $50,000. That sum is then to be invested and the income therefrom used in equipping, maintaining and supporting a ward or wards in the said hospital for the treatment of poor, sick and afflicted persons. This ward is to be known as the 'J. W. McLaurin Ward,' and the will directs that over the entrance shall be placed the motto: 'In the Name of the Lord Jesus.' The Jackson Bank is made trustee, without bond, and Mr. W. H. Watkins is directed to look after the bequest until it is in the hands of the trustees of the State Charity Hospital."

MISUNDERSTOOD.

An esteemed correspondent takes kindly exception to the statement in our editorial of last week, entitled, "Sins of the Disposition," which reads as follows: "Profanity is no worse than envy, or selfishness, or covetousness, or unjust judgments, or unbelief." The impression seems to have been made that our utterance in some measure minifies the vice of profanity. We do not think the statement warrants such an inference. We were trying to enforce the tremendous truth that the sins which hold sway within the soul are not less heinous in the

sight of God and not less destructive to one's character, than those which run riot in the realm of outward conduct. Certainly, we would not offer the least palliation for the inexcusable habit of profane swearing. Time and again through our columns we have expressed in the strongest terms at our command our views concerning this outrageous and indefensible practice, which is far too common. But bad and widespread as it is, it lacks much of being the only evil which evinces regnant depravity within, and which is calculated to wreck the immortal soul. All sin is terrible in the sight of him who can read the deep secrets and weigh the hidden motives of the human heart.

FOUND THEM CLOSED.

A Washington dispatch states that President Taft, Secretary Stimson of the War Deparment, and Major Butt started to church last Sunday, and found the first two places of worship to which they went closed, and that it was only after the third attempt they found a structure with open doors and services in progress. Is there not in this a lesson for our pastors and people? It is well enough for a weary and worn preacher to have a brief season of rest, but that our churches should go into summer quarters and Christian activity be lessened for weeks in our various communities, is, we think, unwise and regrettable. Satan works and death works, and so should the disciples of Christ. Let us keep our houses of worship open at all seasons. We hope to see the time come when the Word will be expounded in every Methodist Church in the United States every Sabbath, as is now said to be done in all the Wesleyan chapels of England.

PERSONAL AND OTHER NOTES.

Rev. R. O. Weir and daughter, of Donaldsonville, La., were in the city last Monday and favored our office with an appreciated call.

Rev. G. W. Bachman was recently with Rev. W. G. Burks, the pastor, in a series of services at New Hope Church, on the Winona Circuit.

Rev. W. H. Saunders, pastor of the Washington Street Church, Vicksburg, assisted Rev. T. E. Gregory in a meeting at North Carrollton last week.

Writing from Winnsboro, La., on Aug. 15, Rev. W. G. Harbin says: "Our meeting here has started well, though the rain is hindering some." No later news from the services has reached us at this writing.

Mr. and Mrs. H. J. Allen and their two children, of Evansville, Miss., are visiting relatives at Crystal Springs. These are among the most faithful workers that our Church has in the Mississippi Delta.

We acknowledge ourselves indebted to Dr. A. F. Smith, pastor of our First Church at Jackson, Miss., for some subscribers recently sent to the Advocate. No interest of the Church suffers in the hands of this faithful pastor, who is in high favor with his flock.

A note from Rev. D. W. Babb, of Coldwater, Miss., written from Corinth, on the 18th inst., stated that he was with his brother in that city who is seriously ill. Brother Babb asks that prayer be made for the sufferer, and those who are anxious because of his condition.

Rev. B. F. Lewis, of Columbia, Miss., has been resting and recuperating at the Seashore Camp Ground. The readers of the Advocate are indebted to this capable worker for his weekly Sunday school notes, which he has been kindly contributing for some months.

We have received from the facile pen of Mrs. J. M. Wyatt, of Brookhaven, Miss., an interesting discussion of the subject of "Social Service," a new phase of our woman's missionary work to which she desires to direct attention. It will appear in our issue of next week.

Let every pastor get ready to observe the Men and Religion Movement Rally Day, which is to be held on Sunday, Sept. 24. All needed literature may be had by writing Dr. Fayette L. Thompson, General Secretary of the Methodist Brotherhood, 150 Fifth Avenue, New York City.

Dr. H. G. Henderson, pastor of the First Methodist Church, of Columbus, Miss., is spending his vacation with relatives in Kentucky. The Central Methodist Advocate of the 10th inst. announced that he would occupy the pulpit of the First Methodist Church of Lexington, Ky., on Sunday, Aug. 20.

Mr. and Mrs. Richard Purcell, of Plain Dealing, La., have been visiting the family of his brother, Rev. J. S. Purcell, of Florence, Miss. Mr. Purcell also spent a few days in the home of his uncle, Mr. George Purcell, of Black Hawk, Miss., and with other relatives at Lexington and Kilmichael.

The many Mississippi friends of the Rev. I. D. Borders will be pleased to know that he is happy in his work at Stockton, Cal., and that success is attending his labors in that responsible charge. Sister Borders has recently spent six weeks in the bracing salt atmosphere of San Francisco, and has returned home much improved.

Mr. J. B. Streater, of Black Hawk, Miss., in order to escape hay fever from which he suffers at this season if he remains in Mississippi, has gone to Petoskey, Michigan, where he will spend three or four weeks. There is no more worthy or useful layman within the bounds of the North Mississippi Conference than Brother Streater.

Col. J. M. Johnson, of Acona, Miss., and his daughter, Mrs. C. W. Perkins, of Texas, spent last Saturday and Sunday in Durant, Miss., on a visit to Mrs. William Herbert, who is reported to be critically ill with tuberculosis. Mrs. Herbert is a daughter of the late Mr. John Clower, who was an esteemed and well known citizen of Holmes County, Miss.

The many friends of Rev. M. L. Burton, who was recently appointed by Bishop Candler to the Twenty-Fifth Avenue Church, of Gulfport, are delighted to see him again able to be active in the work. Brother Burton is a strong and aggressive preacher, and a painstaking and successful pastor. The congregation to which he has been assigned is to be congratulated upon having secured his services.

Rev. J. F. Foster, our pastor at De Ridder, La., writes as follows: "Everything is progressing finely in the Shreveport District and De Ridder is not behind. We have in our Sunday school a class with an enrollment of 117, and we are now planning a campaign for new members. It is our purpose to have a class night in September with a speaker from elsewhere, and in October we hope to have with us Dr. Hamill or Mr. Marion Lawrance."

Rev. J. H. Felts, the aggressive presiding elder of the Aberdeen District, though somewhat hindered by politics and the necessity of being with a sick brother at the Lynn Hunt Sanitarium in Memphis, has been abundant in labors this summer. During the first two weeks in August he drove more than 200 miles through the country, often holding two services a day, and sometimes three. Brother Felts has a well established reputation as a tireless and indefatigable worker.

In renewing her subscription to the Advocate, Mrs. J. F. Mars, of Meridian, adds: "I have never kept house a day without it." Truly, a good example is this which our sister furnishes. A Christian home in the highest and truest sense cannot be maintained without proper religious instruction, and this the church paper helps to provide. A Methodist without a journal to inform him what his Church is accomplishing is to be pitied.

In company with Rev. C. W. Perkins, of Aransas Pass, Texas, who spent the day in the city as a guest of the editor, we worshiped at the First Methodist Church last Sunday, where we heard a forceful and instructive sermon from the pastor, Dr. S. H. Werlein, who discoursed upon the text, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Dr. Werlein is a vigorous thinker and a preacher of uncommon gifts.

That noble veteran of the Louisiana Conference, Rev. George Jackson, celebrated his 87th birthday on Aug. 9. He is in fine health, is genial and sunshiny in spirit, and states that the way grows brighter as the years pass. He wrote the publisher an appreciated letter on his birthday, which we hope to give a place in our next issue. We pray God's richest blessings upon this long-time friend of the Advocate, who we trust may yet tarry with us for many summers and winters.

We are much indebted to Dr. J. M. Henry, presiding elder of the New Orleans District, for valuable assistance in bringing out last week's issue of the Advocate. The editor was in Mississippi looking after personal matters for a few days, and though burdened with the care of the churches under his supervision, Dr. Henry generously came to the rescue. He is not only an instructive expositor of the Scriptures and an able administrator of the affairs of the Church, but also a fluent and graceful writer. He ought to use his gifted pen more.

Rev. R. V. Fulton has furnished us with an account of his revival campaign on the Denham Springs charge, for which we thank him. It will appear in next week's edition of the Advocate. Brother Fulton was just back from the Bluff Creek Camp Meeting when he wrote. The other ministers in attendance were Brothers Miller, Warlick, Newsom, Gatlin, and J. B. Fulton. The editor acknowledges the reception of an invitation to be present, which his absence from home prevented him from doing at an earlier date. We regret that circumstances were such that we could not attend.

Some persons who have sent us copy for the Advocate may be somewhat disappointed by its failure to appear this week. The editor was out of the city for ten days prior to last Monday, and his absence is responsible for the delay. We have clung faithfully to our post through the weary weeks of the summer, and we feel sure that our constituency will not find fault with us for taking a little time off, which was spent, not in idleness, but in looking after important personal business. We hope to catch up with our correspondence and work in general within a few days, and we ask our friends to exercise a little patience until we can do so.

The Ruston District Epworth League Conference will be held at Arcadia, La., Sept. 5-7. The following are the district officers: Rev. A. I. Townsley, president; Miss Annie Featherstone, Homer, first vice-president; Miss Rubie Jackson, Ruston, second vice-president; Mr. E. W. Gill, Homer, third vice-president; Mrs. Effie Pace, Athens, fourth vice-president; Miss Homie Webb, Athens, secretary-treasurer; Miss Lulu Johnson, Junior League superintendent. Each League Chapter will be allowed three delegates, and both Junior and Senior Leagues are expected to bring written reports of their work. All who expect to attend should send their names at once to Rev. A. I. Townsley, Arcadia, La.

Centenary College will open on Wednesday, Sept. 13. The indications point to the most prosperous session in the history of this worthy institution. As will be noted in his communication which appears elsewhere, Dr. Hill states that two valuable additions have lately been made to the faculty—Dr. Milton H. Harper, of Maryland, who comes highly commended, and Rev. H. T. Carley, who is a graduate of Millsaps College and who took a theological course at Vanderbilt University. We especially congratulate the Trustees upon having secured the services of Brother Carley, whose attainments we regard as most superior. We confidently predict that as an instructor he will prove himself to be a workman that needeth not to be ashamed.

Miss Pagie Bailey, an esteemed and useful member of the Acona Methodist Church, in Holmes County, Miss., writes as follows of a meeting held in that community the week following the first Sunday in August: "We have just closed an interesting revival in which our pastor, Rev. J. H. Bell, was assisted by the Rev. C. W. Perkins, a member of the West Texas Conference, who is now stationed at Aransas Pass, Texas. The Holy Spirit was present in the first service, and the spiritual tide mounted higher each succeeding day. Sinners were converted, backsliders were reclaimed, the church membership in general was quickened, and several new names were added to the roll. Brother Perkins' preaching was with power, and in a number of the services we sat together in heavenly places in Christ Jesus, some manifesting the happiness in their hearts by shouts of praise. The entire community felt the influence of this season of refreshing from the presence of the Lord."

Rev. L. A. Sims, who lacks but a few months of having finished his fourth year as pastor of Epworth Church, this city, has committed his charge to other hands, and, after a brief vacation, will enter Centenary College, where he will both prosecute his studies and do some teaching in the Preparatory Department. During his quadrennium at Epworth, Brother Sims has done a monumental work, and he has a right to be gratified at the marked success which has attended his labors. When he was sent to this pastorate it was a weak and struggling mission, but it is now one of the most promising Methodist congregations in New Orleans and bids fair to become self-sustaining at no distant day. The Sunday school attendance during the summer season has been around the 150 mark, and will doubtless become much larger with the opening of autumn. We are informed that Dr. Henry, the presiding elder of the New Orleans District, will preach once a Sabbath for this growing young flock until Conference, and that he will manage to have the pulpit occupied at the other hour each Sunday by some other pastor in the city.

CENTENARY COLLEGE OPENING.

Dear Dr. Meek: Please permit me to call attention to the opening of the Centenary College of Louisiana, Sept. 13, 1911. We expect a large attendance. We are preparing to accommodate all the students who may come to us. We are better equipped for doing thorough and first-class work in all departments than at any time since this institution was located at Shreveport. Two valuable men have been added to the faculty—Rev. H. T. Carley, your former assistant in the Advocate office, and Dr. Milton H. Harper, of Maryland, who comes to us most highly recommended as a Christian gentleman, an earnest Methodist, and a successful teacher of many years' experience. We appeal to the Methodists of Louisiana, and particularly to our preachers, to rally as never before to their only school dedicated to the noble work of educating the boys and young men of their commonwealth and Conference. Cordially yours,

FELIX R. HILL.

Temporary success is no true measure of greatness. Lowell was right when he said, "Not failure, but low aim is crime."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

LINDA, daughter of Rev. James E. and Mrs. Callie Burnham Williams, was born at Tylertown, Miss., the 9th day of December, 1909. She went to heaven from her parents' home at Mendenhall, Miss., on the 17th day of July, 1911. In September of last year at Silver Creek, Miss., she was dedicated to God in holy baptism, the sacred rite being administered by the writer. Little Linda was an unusually bright and affectionate child. And even in the few brief months in which she was spared to bless her fond parents' home, she displayed that loveliness of disposition which gave promise of a life of beauty and usefulness in the world. But an all-wise and ever loving Father hath otherwise ordered. The good Shepherd has opened the door and another little lamb has been gathered into the fold of safety. "For of such is the kingdom of heaven." To the bereaved parents, "earth is poorest, but heaven is richer," and they have a greater reason than ever before to inspire them to press forward until the Master says, "Well done." After appropriate services in the Mendenhall Methodist Church, the body was conveyed to Johns, Miss., the mother's girlhood home, where near the sacred dust of loved ones gone before, it sweetly sleeps, awaiting the resurrection morn.

PAUL D. HARDIN.

Brookhaven, Miss., Aug. 11, 1911.

ELOISE SCOTT BOWMAN, youngest daughter of Mr. F. E. and Mrs. Pauline C. Bowman, was born in Rinnels County, Tex., March 6, 1893, and passed out of this life at the home of Mr. and Mrs. F. O. Adams, Locust Ridge, La., where she was visiting her friend and classmate, Susie Adams, on the afternoon of Aug. 4. When about six years old, her parents moved to Natchez, Miss., where nearly all her life was spent. In the spring of 1909, she graduated from the High School, and in the fall entered Whitworth College. Had she lived, she would be a graduate of this historic institution next year. It was my privilege to know her for four years as her pastor, and I am glad to say that I knew her as a Christian girl, always attentive to her duties in the church, and especially so in the Sunday school and Epworth League. Her life was always cheery and bright, and her father, writing of her going away, says: "She was the happiest of children and made all happy and cheerful." Of the nine children born in this Christian home, she was the first to leave for the Father's house, and Alphenia plantation, the home of her parents, will not be as it has been because of her absence. She was away from home when taken ill, and was ill only about twenty-four hours, and while everything was done to stay the hand of death, she must change her abiding place, and she responded to the summons without a struggle. After a short service in the Sunday school room of Jefferson Street Church, Natchez, which was conducted by Rev. W. H. Huntley, the body was interred in the beautiful city cemetery to await the resurrection. God bless her parents, and brothers and sisters who mourn the sudden termination of her short life. Eloise was loved because she was a lovable child. Her former pastor,

ROBT. SELBY.

Moss Point, Miss.

Miss RONIE PARKS was born in Lauderdale County, near Jaunita, Miss., Aug. 21, 1869, and departed this life, April 9, 1911. Miss Ronie professed religion and joined the Methodist Episcopal Church, South, under the ministry of this writer in August, 1899, and lived a consistent Christian life until the day of her death. She loved her church and as long as it was possible, she was always present at service, though living four miles from her church. She was always a good girl, and all who knew her loved her. She had a bright, cheerful word for everyone, and though never well, she carried sunshine in her heart and life. She had a childlike confidence in the Lord and her delight was to do his will. Like her Savior she went about doing good, and many hearts were made sad when the news came that Miss Ronie Parks was dead. She was perfectly resigned to the will of her Heavenly Father. For quite a while before her death, she was denied the privilege of sitting with the congregation in worship at her home church, but now, no doubt she is with the congregation of the righteous saying, "Worthy is the Lamb that was slain to receive power and riches and glory and blessings." Weep not, fond loved ones, but live so as to meet Miss Ronie in heaven.

B. W. LEWIS.

J. H. MAYS was born in Lincoln County, Ga., Nov. 17, 1821, and died at his home in Ruston, La., Aug. 9, 1911, aged 89 years, 8 months and 22 days. He was converted and joined the church when he was 17 years old. For a number of years he served the Church as a local preacher. For forty years he had been a successful merchant of the firm of Mays & Holland, first in Vienna, then in Ruston, coming as one of the first business men of the growing young city. He was always a friend and benefactor to all in need, and many poor men, both black and white, have been relieved in some hard struggle with poverty or misfortune by the generosity of Brother Mays. He was buried by his wife in Vienna Cemetery. His nearest surviving relatives are two grandsons, J. D. Holland and W. F. Pearce, and two sisters, Mrs. Jones and Mrs. Proctor, all of Ruston. Brother Mays requested that the following be placed on his tomb: "Born in Lincoln County, Ga., Nov. 17, 1821. Born spiritually, Oct. 18, 1839. Joined the Methodist Church, Sept. 4, 1839, in which I feel that I have been an unworthy member. But I hope to join the redeemed above in heaven in the First Resurrection." His pastor.

WM. H. COLEMAN.

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NEW IBERIA, LA.

Dear Brother Meek: I want to say a word in your valuable paper about the church at New Iberia, which has a membership of over 250, with accessions for 1911 of 49 members. We have a beautiful church building, of modern construction: brick, tiled roof, memorial windows, large pipe organ, and a fine choir. A large Sunday school, in charge of that peerless worker, Henry N. Pharr. An Epworth League of 40 members. The Rev. K. W. Dodson is our pastor, in his second year. The Episcopalian and Presbyterian organizations have good churches and Sunday schools, also well conducted. New Iberia is called the queen city of the Teche, because of its beauty, size, and importance; being at the head of navigation, there are two lines if steamboats bringing freight and passengers twice each week from New Orleans; there are two trunk lines of railroad—the S. P. and Frisco—besides numerous branches. We are now having a trolley line constructed from Morgan City to Lafayette, with belt line for this city. The population is 10,000, and the parish is well settled up. The schools of the parish are equal to any and give a nine months' session each year. A high school is conducted by a first class faculty, which gives diplomas when the courses prescribed are finished. Agriculturally, we are in the heart of the sugar belt; large central factories give market for all the cane raised. Our soil is rich beyond comparison and produces maximum crops of corn, cane, cotton and rice, vegetables and fruits in profusion; hardly a day in the year that something cannot be taken from the garden. Climate is mild; no extremes of heat or cold; mercury seldom goes below the freezing point. This is a great place for a lot of Methodists to come and make their homes. It is especially pleasant for those in the decline of life. Our mild winters and breezy summers contribute to lengthen our days. I could multiply words in commendation of this section, but will close by quoting Longfellow, who said of this section, "Beautiful is the land; they who dwell there have named it the Eden of Louisiana."—Recording Steward.

THE BIBLE AS A SOCIAL FORCE.

The late Grover Cleveland said that the book which he read oftenest was the Bible. Quotations from it are frequent in his written and spoken words. To a far larger extent than the average person supposes, the Bible is a powerful force in the world's political and social affairs. In his address in the Chicago convention, favoring Congressman Sherman for the Republican candidacy for Vice-President, Speaker Cannon made a quotation from the Scriptures. The "boy Absalom" has often figured in Mr. Bryan's political similes. The familiarity of Garfield and McKinley with the Bible was often mentioned during their lifetime, but especially at their inauguration. The references to the Bible in the addresses of Calhoun, Benton, and Webster, especially of Webster, are many. Who of the schoolboys of forty or fifty years ago does not remember Webster's magnificent peroration in his reply to Hayne, in his "liberty and union now and forever one and inseparable" passage, which opens thus: "When my eyes shall be turned to behold for the last time the sun in heaven." A more familiar passage of the same tenor is that in Garfield's short speech in Wall Street when the news of Lincoln's assasination was flashed across the country: "Fellow-citizens, clouds and darkness are round about him. His pavilion is dark waters and thick clouds of the skies. Justice and judgment are the establishment of his throne. Mercy and truth shall go before his face. Fellow-citizens, God reigns, and the government at Washington still lives!"—Lesley's Weekly.

IF YOU ARE A REFORMER

Hit the church.

Hit it hard.

Hit it often, and repeatedly.

Hit it when you are talking in a church and could not get a roof over your head to talk anywhere else.

Hit it when you are talking to an audience made up of members of the church, and could not get any other audience to listen to you.

Hit it for what it has done.

Hit it for what it has not done.

Hit it for what you think it ought to have done.

Hit it for what it has overdone or underdone, or is going to do.

Hit it because it "don't preach the gospel."

Hit it because it does preach the gospel.

Hit it because it has not converted the whole world.

Hit it because it tries to convert the heathen.

Hit it because hypocrites slip into it.

Hit it because its Christianity is counterfeited.

Hit it because it does not keep its doors open seven days in the week.

Hit it because only a few people enter these doors one day in the week.

Hit it because it is not in politics.

Hit it because it is in politics.

Hit it because all its members are not on the front seat of the "water wagon."

Hit it because some of its members are in the water wagon.

Hit it because somebody smelt liquor on the breath of one of its members several years ago.

Hit it because it is too worldly.

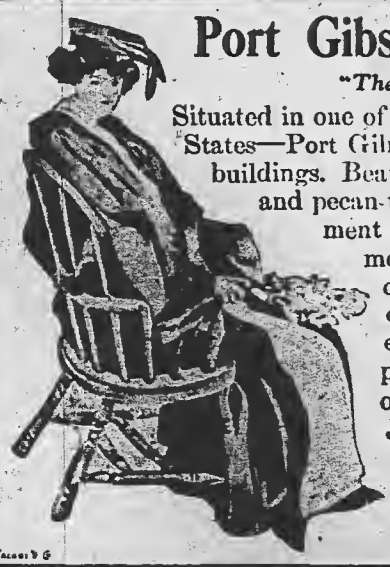
Hit it because it is too "other worldly."

Hit it because it does not settle all labor troubles.

Hit it for everything you can think of, and a lot of things that nobody ever ought to have thought of.—Advance.

When we climb to heaven 'tis on the rounds of love to men.—Whittier.

EDUCATIONAL



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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

"God hath given us four inferior teachers, travel, occupation, industry, conversation, and four superior teachers, love, grief, death—but chiefly books."

* * *

Canadian Methodism enrolls 391,426 members for the year just closed, which is an increase of 20,939 over last year. But the Sunday school enrollment is 438,364, which is 46,938 in excess of the membership.

* * *

Poplarville has a Philathea class which has caught the spirit of the organized class. They give lawn parties, thus meeting the social demands; distribute bouquets to the sick and thus minister to those in distress; aid the missionary society, thus familiarizing themselves with church work; and what is of more moment, while the teacher leads, she throws the responsibility largely on the class.

* * *

The purpose of the General Sunday School Board to erect a model Sunday school building at Montreat, N. C., should meet with the heartiest co-operation of pastors and Sunday school workers. One of the great hindrances to modern Sunday school work is suitable buildings. A greater hindrance is not knowing how to adapt the building we have to the work, and, in the construction of new buildings, to adequately plan the Sunday school room. This model Sunday school building will put before the Church just such a building. Rally Day, in October, has been designated by the General Sunday School Board for the taking of a collection for this building. Programs can be had free, by writing to Mr. E. E. French, Publishing House, Nashville, Tenn.

LOUISIANA CONFERENCE NOTES.

By Rev. F. O. Lowrey.

Thre are now 56 pupils in he elementary department of the Pollock Sunday school, with Mrs. J. C. Wallis and Mrs. Backer, teachers. They have had a photo of their department pupils made and sent to the Sunday school editor at Nashville, an example that should be followed by more of our Sunday schools in Louisiana. Who will be next to let others see their good works?

* * *

Mr. W. A. Brown, superintendent of the Pollock Sunday school, reports his attendance still above the one hundred mark and collections improving, and says: "I am always on the lookout for something new to increase the interest and attendance of the school, also anything that I can suggest to the teachers." Such a superintendent does not live, sphinx-like, in the past, but in the ever-growing future.

* * *

The Sunday school at Pelican, under the superintendency of Mr. W. E. Sledge, the local T. & P. railroad agent, has an aggressive spirit and is looking to forward moves in efficiency. The superintendent is planning to hold an annual rally in October, and grade the school and install the graded literature. A teachers' meeting and a teachers' training class are also in contemplation. A home department, with Mrs. W. H. Mason, superintendent, has been organized; also a cradle roll, with Mrs. J. T. Williams, superintendent.

Two Systems of Grading.

To have a first class system of grading, is an important thing for a Sunday school, that due recognition for merited fidelity may be given both to pupils and to classes. The class grade averaging everything by the number of pupils, should be put on the board each Sunday and an honor roll of pupils for longer periods of time. A banner should be given the class each Sunday making the best record.

(1) This system is used by the Dexter Avenue School, Montgomery, Ala., W. F. Feague, superintendent:

Attendance	40
On time	10
Contribution	10
Bible in hand (I would reverse with next)	10
Lesson study	6
Daily Bible reading—2 each day	14
Church attendance—for previous Sunday	10
Total	100

The teacher is graded for attending the teachers' council, 10, instead of church attendance, as that is taken for granted.

(2) This system is used by the Crowley Sunday school, Mr. A. P. Holt, superintendent:

Attendance	10
Punctuality—decreasing to 5 at beginning of lesson study, after that 0	10
Lesson	10
Deportment	10
Missionary work done—kindness to the needy, etc	10
Church attendance	10
Contribution	10
Bible—daily reading and bringing to Sunday school	10
Home department—each pupil looking after a member	10
Singing—taking part	10
Total	100

The teacher is graded on attending the monthly teacher's council instead of deportment.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Anyone may consent to take a class, but it takes some one to teach a class.

* * *

The teacher-training class should magnify, dignify and vitalize the entire Bible study enterprise.

* * *

The ideal of the training class should be to show persons how to lead rather than to offer them information.

* * *

Every Bible teacher should be constantly reminded that the real result of Bible study must be accounted for in terms of life and service.

* * *

No efficiency in method or principle of teaching will suffice to cover a deficiency on the part of the leader in the knowledge of the facts of the lesson.

* * *

A teacher in the middle West spends one hour each day in Bible study, prayer and preparation for his teaching; he has actually discovered the Bible and is giving the revelation to his hungry, waiting men.

* * *

"The ability to teach the Bible involves these things upon the part of the leader: First, a clear understanding of the truth to be taught; second, the mastery of the art of expression and interpretation of that truth; Third, a knowledge of the student and his needs."

* * *

"To recognize with delight all high, generous and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have lost sympathy—this is the spirit which can heal the love of slander and calumny."

* * *

This text from II Timothy ii, 15, is one every teacher should memorize and repeat over and over again every time a lesson is in process of preparation: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

* * *

Service is the very finest inspiration to continued growth—service; not for pay, not for pride, not for selfish love, and personal interest, but the service of unselfish love for one's neighbor, town and generation. When we reach that height of simple Christian altruism, we can begin to see the real ideal blessedness of the Christ-life.

* * *

The consecration of a business to real, genuine, helpful service is beautifully exemplified in the genuine offer of a wagon load of beautiful roses by a nurseryman in North Mississippi. These were to be sent to the sick, and shut-ins, through the sick committee of our adult Bible class of men. They fulfilled their mission on Sunday afternoon, after the regular morning class session. For five years this busy man has scarcely missed a meeting of his class, flower in hand, and a smile on his face, and he has sent joy, sympathy, love and roses into many saddened homes.

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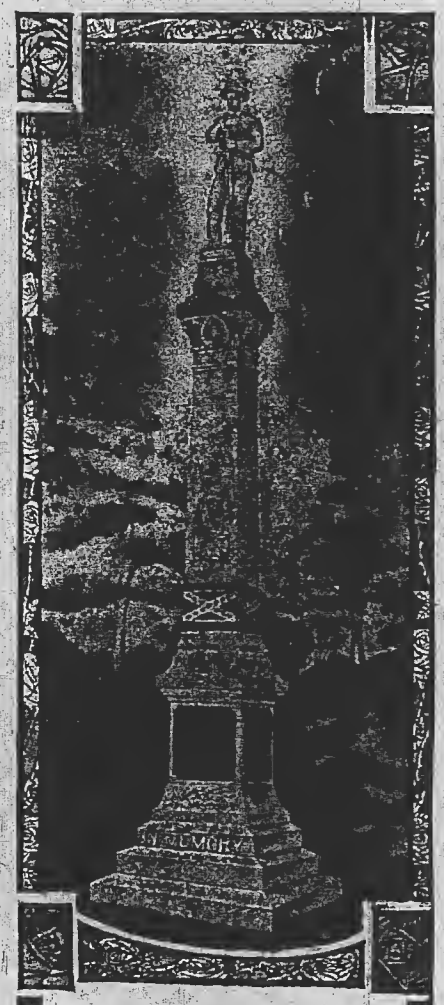
CHRIST IN OUR LIVES.

There are to be found to-day men and women to whom Christ is as real as though they held His fleshy hand and looked into His sweet human face. They are as sure that heaven is around them as that their hearts beat within them. They know that God loves them as certainly as if He awoke them each morning with a kiss. . . Some time ago I saw a picture representing two women in great sorrow. Standing behind the chairs in which they were sitting, there appeared the figure of Christ stretching out his hand over them. They could not see Him, because their eyes were dim; but He was none the less present with them. He was near in all his effulgent brightness, with all His helpful power. At the foot of the picture this verse was written:

Unheard because our ears are dull,
Unseen because our eyes are dim,
He walks on earth—the Wonderful—
And all great deeds are done for Him.

What we need is the power to see—to see chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the everlasting Father. And seeing this, we shall have the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is: "Lord, we pray thee open our eyes that we may see."—Walker Jubb.



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OPPORTUNITY.

There is a pretty Indian legend of a good spirit who, wishing to benefit a young princess, led her into a golden cornfield and said: "See these ears of corn, my daughter; if thou wilt pluck them diligently, they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way."

The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of wheat on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost.

To each of us are golden opportunities offered: let us redeem the time by giving our hearts to Jesus now, for we cannot return again to the days of childhood after we have once passed through the journey of life.—Apples of Gold.

FIND YOUR WORK—THEN DO IT.

Remember, my son, you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of 30. Men die sometimes, but it is because they quit work at 6 p.m. and don't get home until 2 a.m. It is the interval that kills you, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not even know their names. It simply speaks of them as "so-and-so's boys." Nobody likes them. The great busy world does not know that they are there.

So find out what you want to be and do, and take off your coat and go it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you.—Robert J. Burdette.

STAR-GAZING.

In the Bible, the stars are mentioned in many poetic phrases. They are called "the hosts of heaven," as if they were the soldiers of the sky. We read in Job how the "morning stars sang together," a beautiful idea for the praise of God. You will also remember that Abraham was promised that his seed should be as numerous as the stars of the heavens. Other references are also made, and many writers are of opinion that several planets are mentioned in the Scriptures as well as constellations.

A belief arose (and is held in the East by some peoples to this very day), that a close connection prevailed between the position and movement of the stars and the lives of men. Men interpreted the position of the stars at the moment of the birth of a child and foretold his future from them. This is called astrology, and the first astrologers of whom we hear, were called Chadeans or Babylonians, from the country in which they lived. You will understand that this art is opposed to all the teachings of Judaism. No one can foretell the future. God alone knows what he purposes for us, and, in his great mercy, keeps the future hidden from our sight.—Jewish Chronicles.

SEVEN WAYS TO KILL A CHURCH.

1. Don't come, stay at home, or go somewhere, rather than come to church. Staying at home is not only helping to kill the church, but by degrees is killing the spiritual life of the individual.

2. If you do come, come late. The faithful few are generally on time. Getting to church on time shows an interest in the Lord's work that no one can call in question.

3. If you come, come with your mind made up to take a back seat. Act as if you were afraid of the front seats, and afraid to be seen.

4. If you come, come with your mind made up to find fault with the service, the preacher in particular. There are some that never have a good word to say about the church nor the preaching of the Word, though they go to church occasionally.

5. If you come, come determined not to give a cent to any object, not even to keep up the expenses of the church. Many say they would go to church if it was not for the taking of so many collections, and yet such people never give anything. This ought not to keep them away.

6. If you come to church, return to your home without shaking hands with your pastor or with any of the brethren or sisters. The preacher often after a hard effort to reach his people returns to his home with the blues, saying: "I wonder what was the matter with Brother Snider, Brother Snow, Brother Simmons and Brother Smith—not one of them spoke to me."

7. If you come to church, come all alone; don't bring your wife or husband, or children, or neighbors. Many people when they start to the house of the Lord slip off as if they were afraid someone would find out where they were going. "Andrew first findeth his brother Simon, and he brought him to Jesus." (John 1:47.)

The seven things mentioned above will kill any church.—C. C. Haymore, in The Biblical Recorder.

THE FATE OF THE APOSTLES.

The following brief history of the fate of the apostles may be interesting to many. It is tradition and not to be accepted as well-ascertained facts.

St. Simon Zealot was crucified in Persia.

St. Jude was shot to death with arrows.

St. James the Great was beheaded at Jerusalem.

St. Matthias was first stoned and then beheaded.

St. Paul was beheaded at Rome by the tyrant Nero.

St. Barnabas was stoned to death by Jews at Salania.

St. Luke was hanged upon an olive tree in Greece.

St. Philip was hanged up against a pillar at Hieropolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

St. Andrew was bound to a cross, whence he preached unto the people till he expired.

St. Thomas was run through the body with a lance at Caromandel, in the East Indies.

St. Matthew is supposed to have suffered martyrdom or was slain with the sword, in a city of Ethiopia.

St. James the Less was thrown from a pinnacle or wing of the temple, then beaten to death with a fuller's club.

St. John was put in a caldron of boiling oil at Rome, but escaped death. He afterwards died a natural death at Ephesus, in Asia.

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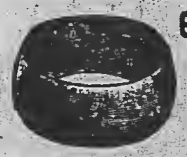

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Floyd	Aug. 26, 27
Downsville	Aug. 29, 30
Mangham, at Boueff River	Sept. 2, 3
Eros, at Indian Village	Sept. 6
Winnsboro, at Boueff Prairie	Sept. 9, 10
Rayville	Sept. 13
Florence	Sept. 17, 18
Merrouge	Sept. 20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

Wilson, at Manassas	Aug. 26, 27
St. Helena, at Pine R	Sept. 2, 3
Kentwood	Sept. 3, 4
P. Grove, at Pipkin's	Sept. 6
Port Vincent, at Mauripas	Sept. 9, 10
St. Francisville, at Tunica	Sept. 16, 17
N. Roads, at Morganza	Sept. 23, 24

C. C. MILLER, P. E.

Ruston District—Third Round.

Arcadia	Aug. 26, 27
Ruston	Aug. 27, 28
Lanesville, at Brushwood	Sept. 2, 3
Lisbon, at New Hope	Sept. 9, 10
Houghton, at Doiline	Sept. 16, 17
Cotton Valley, Pleas. Val.	Sept. 23, 24
Minden	Sept. 24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Tioga, at Liberty Chapel	Aug. 27, 28
Alexandria	Sept. 1
Selma	Sept. 3, 4
Opelousas	Sept. 10, 11
Glenmora	Sept. 13
Colfax, at Atlanta	Sept. 17, 18
Melville, at Simmesport	Sept. 24, 25
Bunkie, at Cheneyville	Sept. 26

Special attention will be given to questions 18, 21, and 23.

PAUL M. BROWN, P. E.

NORTH MISS. CONFERENCE.

Winona Dist.—Third Round.

Eupora, at Eupora	Aug. 24
Bellefontaine, at Walthall	Aug. 24
Kilmichael, at Lodi	Aug. 26, 27
Tutwiler, at Marks	Sept. 2, 3
Slate Springs, at Bethlehem	Sept. 9, 10

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Sherman Ct., ———	Aug. 25
Myrtle Ct., at Ebenezer	Aug. 26, 27
Kossuth Circuit, at Pleasant Hill	Sept. 2
Guntown and B., at Baldwyn	Sept. 3, 4
Baldwyn Mission, at Palestine	Sept. 9, 10

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Okolona	Aug. 27
Nettleton Ct., at Shiloh	Sept. 9, 10
Montpelier, at Foster's Chapel	Sept. 16, 17
Smithville	Sept. 23, 24
Amory and Nettleton	Sept. 24, 25
Palestine	Sept. 28, 30
Pontotoc	Oct. 1, 2
Beuna Vista, at Ebenezer	Oct. 7, 8
Prairie, at Prairie	Oct. 8, 9
Verona, at Verona	Oct. 14, 15
Shannon, at S	Oct. 15, 16
Houlka, at Concord	Oct. 21, 22
Houston	Oct. 22, 23
Pittsboro, at Pine R	Oct. 28, 29
V. and C. City, at C. City	Oct. 29, 30
Derma, at Rhodes Chp	Nov. 4, 5
Wren, at Tranquil	Nov. 8
Aberdeen	Nov. 8
Greenwood Springs	Nov. 11, 12
Okolona Circuit	Nov. 12, 13
Tremont, at Asbury	Nov. 18, 19
Fulton, at Vanburen	Nov. 19, 20

No business session of the conference will be held until Sept. 23. Tupelo, Okolona, Amory and Nettleton, Nettleton Circuit, and Montpelier will have their conferences at pleasure.

I will preach on the Wren Circuit, Sunday, Sept. 3, holding their business session as indicated. We are to send to conference the best report in the history of the Aberdeen District. Take due notice, brethren, and govern yourselves accordingly.

JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Porterville, at Porterville	Aug. 26, 27
Daleville, at Andrew's Chp	Aug. 30
Waynesboro Circuit, at Fedora	Sept. 2, 3
DeSoto, at Hopewell	Sept. 9, 10
Meridian, 7th Ave	Sept. 13
Meridian, Poplar Spgs	Sept. 14
Waynesboro	Sept. 17, 18
Bucatunna, at ———	Sept. 19
Meridian, South Side	Sept. 20

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Wolf River Mission, at Durham's Chapel	Aug. 26, 27
Long Beach	Aug. 30
Biloxi	Sept. 2, 3
Bay St. Louis	Sept. 6
Logtown	Sept. 7
Coalville, at Poplar Head	Sept. 9, 10
McHenry and Wiggins, at McHenry	Sept. 13

W. B. JONES, P. E.

Newton Dist.—Third Round.

Morton, at Zion Grove, Friday	Aug. 25
Hickory, at Garlandville	Aug. 26, 27
Philadelphia	Fri. Sept. 1
Neshoba, at Sand Town	Sept. 2, 3
Hillsboro, at Prairie Hill, Friday	Sept. 8,
Forest, at Lena	Sept. 9, 10
Indian Mission, at Neshoba	Sept. 16
Stallo, at Neshoba	Sept. 16, 17
Newton Wed	Sept. 20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Harriston, at Martin	Aug. 25
Washington, at Pine G.	Aug. 26
Natchez, Jefferson St.	Aug. 27, 28
Nebo, at Oak Grove	Sept. 2, 3
Wilkinson, at Mars Hill	Sept. 9
Woodville	Sept. 10
Hermanville, at Sarepta	Sept. 16
Natchez, Pearl St.	Sept. 17
Rocky Springs, at Willows	Sept. 23, 24
Oak Ridge, at Bovina	Sept. 30
Vicksburg, South Washington Street	Oct. 1
Centreville	Oct. 4
Homochitto, at Mt. Vernon	Oct. 6

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

Magnolia	Aug. 26, 27
McComb and Fernwood, at South McComb	Aug. 27,
Wesson	Aug. 30,
Adams, at Ebenezer	Sept. 1,
Meadville, at Ediceton	Sept. 2,
Pearlhaven, at Bethel	Sept. 3,
Brookhaven	Sept. 3, 4
Summit, at East McComb	Sept. 10,
McComb, Centenary	Sept. 10, 11
Monticello, at Georgetown	Sept. 16, 17
Scotland at Bethesda	Sept. 23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Lucedale, at Shipman	Aug. 27, 28
McLain, at Cross Roads	Sept. 2, 3
Eastabuchie, at McLaurin	Sept. 7
Eucutta, at Broyls	Sept. 9, 10
Sanford, at Sanford	Sept. 16, 17
Seminary, at Bethel	Sept. 20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Yazoo City	Aug. 27
Benton, at Tranquill	Aug. 28
Deasonville, at Fletcher	Aug. 29
Flora, at Livingston	Aug. 30
Fannin, at Holly Bush	Sept. 6
Jackson, Galloway Chp	Sept. 10
Yazoo City 7:30 p. m.	Sept. 13
Bolton, at Brownsville	Sept. 16, 17
Satartia	Sept. 23, 24

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IMPORTANT NOTICE.

To Whom It May Concern:

We, the undersigned members of the Board of Directors of the Louisiana Methodist Orphanage, to-day in session at the Orphanage, take pleasure in making the following statement for the public:

By the invitation of the Superintendent, Rev. R. W. Vaughan, we have made a thorough inspection of the buildings and grounds and investigation of the affairs of the institution.

We find the forty acres of Orphanage land in a very fine state of cultivation and being made to produce a great variety and large quantity of vegetables and food stuff, which the Superintendent is using to supply the Orphanage table with plenty of fresh vegetables in season and canned vegetables and fruits during the winter.

The Orphanage dairy furnishes plenty of milk and a nice lot of hogs are being raised for pork.

The buildings are in an excellent state of preservation and sanitation.

Several of the children of different ages, both boys and girls, were called and questioned as to their treatment, and they all stated that they are being well treated and are happy and contented.

The children—fifty-four in number—look cheerful and show that they are well fed and cared for.

Their training is being well looked after, and is being given in the Home, in the city public schools, and in church and Sunday school. When they attend these latter institutions they are always neatly dressed and well behaved.

Brother and Sister Vaughan are both giving their personal attention to this great work, in which they are proving themselves to be skilled workers.

We appeal to all who may be interested in this benign work to contribute liberally of the means with which God has blessed them, that the unpaid balance on the buildings may be paid this year and that the Superintendent may be left unhandicapped and unembarrassed, to devote his entire time to local work of the institution.

We desire to especially commend to your confidence and support our faithful and capable Superintendent and Manager, Rev. R. W. Vaughan.

Signed: S. D. Pearce, Chairman; Wm. H. Coleman, Secretary; Jas. H. Mays, O. E. Hodge, R. H. Wynn.

MRS. A. E. COLLIER.

Mrs. A. E. Collier, widow of Col. M. T. Collier, was born Oct. 30, 1831, in Culloden, Ga. Her mother was Mrs. Emily Reynolds. Her father was Rev. Charles Hard, who died in Tuscaloosa, Ala., while presiding elder of Tuscaloosa District. He gave liberally to churches and schools—in fact, gave largely to buy the land on which Emory College, at Oxford, Ga., is located.

Mrs. Collier always said she was proud that her parents were Christians and that her father was a Methodist minister. Her uncles, Capt. Tom and Willie Stanford, took an especial interest in her and gave her as good an education as women in that day had. She often spoke of Prof. Darby, of prophylactic fame, as one of her teachers.

She was a Methodist and Christian, and after her marriage her home was ever open to the ministers. Many a young man has had his whole life changed for the better by her teaching and prayers. She was a regular attendent at church and Sunday school and all charitable gatherings till her health was impaired by lateral curvature of the spine.

She had 8 children, all of whom preceded her to the grave, so that in her old age she was left childless.

She spent the last years of her life with her son-in-law in Birmingham, her sister in Bissemer, her son-in-law, the late Rev. Q. A. Oats, and her granddaughter, Mrs. Rowena Thayer House, all of whom loved and cared for her tenderly. She died at the home of her grandson, Morton Thayer, in Vicksburg, Miss.

Thus ended a beautful and well-spent life, the memory of which lingers with those who knew and loved her as a priceless inheritance. No purer saint ever lived. Though her cares and sorrows were heavy, this writer has heard her say over and over, "Though he slay me, yet will I trust him."

She is the child of a King and now dwells in the palace overe there, where there is room and peace and plenty and comfort and happy communion with those "gone before."

Earth is poorer, and we, who are left to mourn, feel the need of the sustaining grace of her prayers, for we know she had power with God in prayer. What a meeting in heaven!

MRS. Q. A. OATS.

Georgia papers and Alabama Advocate, please copy.

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From Adachi Kinnosuke's "Christian Mission in Japan" in the September Century.

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Epworth League Department.

(Edited by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications intended for this Department should be addressed.)

THE DEVOTIONAL SERVICE.

August 27.—"The Debt of the Strong" Rom. 15:1; I Cor. 8:13; 10:31-33

By Daniel Westfall, D.D.

The imparting of power to an individual is a commission to service. Never before has the strong been under such tribute as to-day. The strength of the intellectual giant is challenged by an army of problems seeking solution and by the untutored seeking guidance to the light. The wreck of moral life seeks our strong reformers asking for help, and the awakening world is asking for such spiritual help as their cases demand for salvation from their sins. A great multitude in our churches—some just saved, and others protracted weaklings—look to the strong for training and stimulus. The world was never so small or opportunity so large as now. There is no longer a foreign land. This world-community is calling to the strength of the Epworth League as no other age has called. Secure strength, and administer it.

SOURCE OF STRENGTH

Sin is weakness. Divorce from God is self-defeat. There is no new or novel route to the goal of strength. There is no merely ethical ascent to its heights, neither is there an educational promotion to it. All ethics and school life multiplies and enhances ability without necessarily imparting true strength. In the remaking by justification and regeneration alone are we enrolled in the school of power. Only because we abide in Christ have we any claim to strength reaching to God and man. Divinity is our supply when we have done our best, and the way given to Nicodemus is the only route. Epworthians, we want to rely on the true source of power, and less on clippings and recitations which serve to decorate a devotional service without securing or imparting strength.

Knowledge, strength, culture or art possessed simply as an adornment is an abomination. God gave Moses strength, but charged him with the deliverance of Israel. Jasbua, Gideon, Elijah and the forerunners of Christ were endowed with large measures of power, but the debt to be paid by each was commensurate with their strength and opportunity. To those who have preceded us, building better than they knew, to those who toil with us, and to those who shall follow us, our debt is almost immeasureable. Never was it so sublime to live as now.

CHARITY TOWARDS THE WEAK.

As in the days of Paul, there are many of the flock who need charity and kindliest forbearance. The young disciple needs indoctrinating; the wavering must be led to Pentecost before the "seed" becomes "rock"; doubters must be shown Christ in us before they get the martyr spirit. There's an Epworthian who stumbles over the prohibition of popular amusements; another who can not lead a public service; another who has come out of environments not conducive to Christian character and work. Strong heart, you must be all things to all such, that you may save them to the chapter and the kingdom. Do not quench the "smoking flax," nor break the "bruised reed!"

The strong are to abstain from indulgences for the sake of the weak. Strong Paul was to "eat no more meat," that his weak brother might be saved from offense. This is charity, and charity is greater than knowledge. Lecky, the English writer, said: "Christianity for the first time made charity a rudimentary virtue." Self denial is a true test of character. If drinking wine, playing at cards, attending theatres, dancing, and Sunday excursions "make my brother to offend," or stumble, I will do these no more.

A TRUE TEST

Is it to the glory of God? "Do all to the glory of God." Here are the scales in which we may weigh our motives and conduct. Do you know of any one who does things for his own pleasure or happiness? Have you heard of those whose greatest glory was in their country, or position, or politics, or church denomination?

All legitimate service should be worship before the true God. Eating, drinking, sowing, reaping; at the teacher's, lawyer's or doctor's desk; in the shop or factory, in the store or home, in recreation or in the furnace of temptation, serve to the glory of God. Epworthian, can you command the heights of faith in Romans, fourth chapter, and then by works make God to be glorified in all things? Blessed is such a one!

STRENGTH RETAINED.

Activity is essential to self-preservation. There is a debt which every one owes to himself. "To thine own self be true." With this there is another truth. God has so interlaced our welfare with that of our fellow men that we must save them in order to save ourselves. Seek out what you can do for your chapter, your church, your home, your city, your weakest comrade in life's struggle, and be about it. Pray for a clear vision of your obligation, and then do not be disobedient thereunto. You are still your brother's keeper.

"How many lifted hands still plead
Along life's way!
The old sad story of human need
Reads on for aye.
But let us follow the Savior's plan—
Love unstinted to every man—
Content if at most the world should say;
'He helped his brother along the way.'"

—Pittsburg Advocate.

WHAT CHRIST WANTS.

Is there nothing that Christ, as your friend, your Lord, your Savior, wants you to do that you are leaving undone to-day? Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that? Do you doubt an instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him, and declare that you are his servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once he spake, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to us. And yet he speaks. I know what he—there in all his glory, be here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine; it is his voice that tells me.—Phillips Brooks.

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Mr. W. R. Crise, Detroit, Mich., writes: "It is without doubt the best ointment for healing wounds I ever saw.'

GENERAL BOOTH AND HIS ARMY.

General William Booth, founder of the Salvation Army and now in his eighty-second year, sends word from London that he will come to America this fall. He writes that he is intensely interested in and busily laboring for London social conditions, especially among the extreme poor, but that he must, once more, inspect his Army in America. Less has been heard of the Army than in former years, but late reports indicate that both its work and its income are larger now than ever before. While neglecting no part of its relief work, the Salvation Army in the United States has developed a remarkable trading business, keeping at the present time thirty men on the road selling goods. These men do not enter regular commercial lines, but trade with Army people. These people are not merely the officers in charge of posts in various cities, but the volunteers who work in the daytime and appear in uniform in street meetings at night, in support of trained officers. Such run into the hundreds of thousands, and it is among them that the trade has been developed. Profits from the trade go, of course, to the Army and its work. Sales last year amounted to $324,000. Army officers on this side fear General Booth will not be able, at his age, and nearly blind as he is, to get here as he plans.—Zion's Herald.

"It is a great thing to see God in the manna; it is greater to see him in the fields. It is a great thing to see God in the miracle; it is greater to see him in the usual. To waken in the dull morning and feel that God is there! to go to our drudgery and have his presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, that is the mark of growing trust in God."—Congregationalist.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, AUGUST 31, 1911. CHAS. O. CHALMERS, Publisher.

THE SPIRITUAL SIDE OF THINGS.

By Rev. J. H. Jowett, M.A., D.D.

"Who is my mother . . .? For whosoever shall do the will of God, the same is my brother, and my sister, and mother."—Mark iii. 33, 35.

This is one saying of our Lord's which sometimes strikes the reader with a certain suggestion of harshness and disrespect. There is an apparent want of tenderness in the words, as though the speaker were half impatient in his speech. But we may always assume that the apparent harshness of the Master is due to the dull appreciation of his readers.

In the first place everybody knows how the meaning of a word can be changed by altering the tone in which it is spoken. By changing the tone we can turn a reproof into an appeal, an imperative into a tender exhortation. A gesture can add the richest suggestion to a speech. Looks and smiles have a language of their own which mingles with the speaker's words. And so it is possible to misquote a man, even when we quote him correctly. The saying may be verbally accurate and yet it may convey an impression the very opposite to that intended by the speaker himself. And so it is with the words I have just quoted and which have frequently stirred people into painful wonder. We must imagine the look of the Master as he turned his eyes toward his mother. We must imagine his tones, and we must try to realize the diffused and sunny sympathy with which he embraced both the members of his family and those of the disciple band.

But what can have been his purpose in speaking these words? It is needful that we should realize the conditions of the people among whom our Master lived. They were becoming, or had become, the victims of a very perilous habit. Their life was running to the outside of things. Their proneness to give exclusive attention to the "outside of the cup" was symbolic of a general tendency in their life. They were becoming more and more superficial and were living on the mere surface of things; they were in danger of taking a shallow view of everything. Their ideal of purity was limited by the conception of "washed hands." Their ideal of a holy Sabbath found expressions in petty restrictions and in inhuman abstentions from service. And so the envelope was becoming more than the message it contained. The letter of the evangelist was treasured more than the spirit. This was true of even the disciples themselves. When our Master spoke to them, they instinctively leaped to some outside interpretation of the words. If he spoke of "bread" they thought of "loaves and fishes." They did not readily respond to the spiritual significance of the Master's words and works.

Now, our Lord had to meet this tendency on every side, and he sought to break the habit and to lead the thoughts of his hearers to the inside of things, to the secret place of the eternal. He was constantly endeavoring to deepen the shallow lives of his hearers. And this is the key to a multitude of things he said and did. If we remember that his purpose was to get away from the husk to the kernel of life, and to get people to live on the inside of things, we shall understand many sayings that are now obscure. And so it is with the saying to which I want to lead our present meditation. Those who were standing about him had just used the words "mother" and "brother" and "sister," and the Master at once apprehended the shallow significance which they attached to the words. So here again he carried out his deepening ministry and led them into more profound relations. He would lead them from the conception of fleshly fellowships to spiritual relations. He would show them that there were deeper kinships than the honored kinships of flesh and blood. Not that he slighted these, or in any way disparaged them, for he always held them in tender and chivalrous regard, but he put them in their right place and gave pre-eminence to communion of spirits, and to family likeness in the realm of the soul. So that what we get out of this habit of Jesus is just this, his purpose to lead us to the spiritual side of things. He wants us so to cultivate the spiritual inwardness of all things that the spiritual side shall at length become magnetic and immediately arrest the interest of mind and soul. Let us consider how the principle will act in the actual fields of life.

There is the spiritual side of "life" itself. The current usage of the great word is frequently thin and superficial. Man speaks of "enjoying a bit of life," or he boasts of having seen "a good bit of life," or when his days have been packed with work or crowded with pleasures, he sums them up and claims to have had "a very full life." And all these phrases are significant of the outside of things and keep us in the circumference of circumstances, and do not take us to the heart and center of the holy thing. Now, if we had been speaking with the Master and had used the word in this way, I think he would have immediately caught our conversation and turned us away to the depths. If we had been speaking about Dives and had hinted that he had enjoyed a "full life," the Master might have answered, "And what is life?" "A man's life consisteth not in the abundance of the things which he possesseth." Real life is not found in things but in relations, and that, not in carnal relations, but in communion with God. And he would tell us that, no matter how vast were our accumulations of earthly treasure, nor how many carnal fellowships we enjoyed, we were dead. "This is life," to "know thee." We are to cultivate the spiritual aspects of common life.

Then consider the matter of worship. All my readers are familiar with the common tendency to dwell on the outside of things when we presume to worship the eternal God. If we could listen to the members of a congregation as they retire from the sanctuary after a Sunday service, we should find that a large proportion of them were concerning themselves with the letter to the ignoring of the spirit. Some would speak of the rendering of the anthem, and never mention the message of God. Others would speak about the oratory of the sermon and never hint at the sacred message from the eternal Father. Others might criticise the grammar and be heedless of "the wind" that "bloweth where it listeth." We so frequently regard our worship as a matter of words, of attitudes and forms. Now the Lord would fasten our eyes on the spiritual aspects of worship. It is not that he despises the ministry of forms, or that he wishes us to confine the form to something unfinished and ugly. He desires "strength and beauty * * * in his sanctuary." But he teaches that a beautiful form may be a minister of death unless it is possessed by the vitalizing spirit of life. And so he would lead us to dwell on the upper side of worship—the spiritual side, the higher sphere, where the soul holds communion with the Eternal. He would have us listen to the anthem from the inside, catching a finer music than ever falls from human lips. He would have us listen to the sermon from the inside and catch the voice whose good news can never be enshrined in human speech. He would have us pray from the inside, spirit with Spirit, not embarrassed by the form, not allowing ourselves to be hindered by any posture, but seeking the secret place where we meet him face to face. And so we are to emphasize, not the beauty of music, but the beauty of holiness; not the amount of the gift, but the spirit of the giver. "For the gift without the giver is bare." "My son, give me thine heart."

And then there is the spiritual side of work. There is nothing more common than the habit of living on the outside of daily labor. We come to regard our ordinary time exclusively as a means of employment, and as a machinery by which we earn our daily bread. And just because we so live on the outside of work, it is often extremely wearying and oppressive. If we lived on the spiritual side of our calling we should find a summer realm, and clearer, finer air. For how does the Lord teach us to regard it? We are to regard it as a means of grace, a ministry by which we are not only to earn our daily bread, but through which we are to grasp the Bread of Life. It is to be a helpmeet, not only for enriching the purse, but for enriching character. The great test when the day's work is done is not the work itself, but the condition of the worker. What is he like at the close of the day? If he has been living on the mere outside of labor he may have enlarged his bank account, while he himself has become a smaller man. If he has been living on the spiritual side of labor, then, even though his purse should reveal a disappointing day, in the eyes of heaven he has been successful and has enlarged his inheritance.

Look again at the spiritual side of nature. Many of us rarely get beyond the realm of the senses. And that realm is not one to be despised. Wonderfully gracious is the ministry of song and color and perfume, but we limit the purpose of the Almighty if we only seek our satisfaction in physical delights. New worlds come into view when we seek the spiritual side of our natural surroundings. It must have been a mighty experience to walk down a country lane with John Ruskin; but what must have been the experience to move among the wonders and beauties of creation in the company of Jesus Christ! What revelations must have come to those who

walked with him through the cornfield or among the lilies, on the mountain slope, or stood with him on the shore by a breaking wave! Everything was like an envelope, and he opened it to find the message. And even though we are far from being experts in this gracious art, we all have some power in deciphering the hidden significance of God's world. And it is an art that grows by exercise. Let us confront the things that are about us in eager questioning. Let us ask them to reveal to us their spiritual secrets. The flower, the bird, the evening cloud, the morning dew! "What message do these bright summers tell?" Let us seek their inward treasures and so enrich our souls.

And lastly, there is the spiritual side of death. There are many people who are depressed by the great outside of death, by the fleshly aspects of it, or the dark trappings, or the melancholy graveyards. It is the duty and the privilege of Christians to get above these gloomy tokens and to rise into the light and liberty of the Resurrection. It is my inheritance in Christ Jesus to live and move on the spiritual side of death, and to dwell in a deathless communion with Christ. "He shall never die!" "He shall never see death!" If we get on that side, and live there, we shall attain unto release, promotion, enlargement, and triumph, "While we look not at the things which are seen, but at the things which are not seen."

And so there is a spiritual side to everything. Let us practice it, step by step, moment by moment, until some day it will be the spiritual that will instinctively become our possession and our delight.—Record of Christian Work.

THE BOY.

By Rev. J. M. Weems, D.D.

If criminality had its origin in the brain, the blood, or the environment of man, there might be hope of a universal cure by the application of remedies discovered and applied by man. But the development of crime is so constantly taking place under conditions the most favorable for the best in man, that it is a waste of time and a loss of energy to attempt to account for it on any other hypothesis than that it is a disease of the heart. The Master located the seat of all the evil in man when he said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

How then can a remedy become efficacious that fails to reach the seat of the disease? If you educate with the hope of a cure, you are only making crime more scientific and the harder to detect and to expose. One has well said on this point: "The educated man will not pick your pocket—he will only forge your name; he will not steal—he will only defalcate." To cultivate the head and neglect the heart, is but to make the man an astute criminal.

And yet the call of conditions is loud and long for aid. Walking the streets of our city this morning, I saw a youth of about 18 years in the chain gang with a lot of hardened criminals, working the streets. I could but ask myself the question, if it would not have been a mercy to the boy, and a deliverance to humanity, if the authorities had hanged him by the neck until he was dead? And then the thought came that it is a shame on the professed Christianity of the age that other provision had not been made for such conditions.

I know the plea for a reformatory has been met with the cry of a lack of funds. Yet no one is impressed with the correctness of this plan, save those who are spending the vast sums of the State's revenue for other purposes. However, no scheme for the salvation of the boy will be worth the effort that does not include the Gospel. Paul affirms that the Gospel is the power and the wisdom of God unto the salvation of man. Can any plan or device of man exceed the wisdom and power of God? And as both are offered to man without money and without price, should man not gladly accept the offer?

Any attempt to reform a degraded humanity that does not re-enforce the inspired impulse, is a failure. Let us have a reformatory and let it be distinctly under the best moral and religious influences. And would it not be a righteous thing to take the income from the labors of hardened criminals to prevent the increase of their class? To me there is something repulsive in the thought that this income is placed in the common fund of the State.

Laurel, Miss.

A GLIMPSE AT A CHINESE FUNERAL.

By Rev. Issac D. Borders.

Some of the dear Advocate family may remember a sketch of a Buddhist funeral which appeared in its columns some months ago. It was eclipsed in some of its details by a Chinese interment which I witnessed to-day. I was not privileged to observe the ceremonies which preceded those at the grave, but these were sufficiently interesting to me to lead to the belief that perhaps my back-home friends would not be averse to hearing of them.

I was just leaving a newly made grave into which had been laid a poor fellow over whom I had said the service, when my attention was attracted to a strange procession wending its way up the avenue, a conspicuous figure in which was an Oriental who was diligently casting out of the carriage bits of paper. These were perforated in numerous places, and I learned that their design was to intercept the evil spirit which was following the hearse. He had to stop, so the theory had it, and go through each one of these holes, and thus would be delayed until the body could be buried beyond his influence.

There is a section of the cemetery devoted to our yellow brethren, and I repaired thither that I might learn more of their peculiar customs. The coffin was taken out, and with it a sealed bottle in which was to be seen a scroll bearing an inscription in Chinese. This I was told was a history of the deceased, a kind of introduction to the spirits he was to join. The body was lowered into the grave, and before it two Celestials took their stand.

One made a bonfire of a batch of papers, which were presumably documents formerly belonging to the departed friend. Another lighted numerous tapers, resembling gaudily decorated Christmas candles mounted on sticks, making them similar in appearance to miniature sky-rockets such as we used to shoot in the long ago. While these were burning, the friends took out of a market basket the viands which had been prepared for the refreshment of the one who had taken up his long journey into the unknown land.

Would you believe it? There was a lovely slab of roast pork, a fine roast chicken, a bowl of rice, a large potato, a vessel of tea, and the inevitable chopsticks. These were spread out carefully before the grave, the tea being poured out around the other food. I saw the ground drink it, but what will eat the edibles remains for conjecture.

The last step in the process was to take all the clothes and bedding, and apparently all the personal effects of the deceased, to a crematory built for the purpose and there reduce them to ashes. This is said to be a regular and unvarying custom, and was certainly not a bad idea in this instance, for without meaning to be offensive to the dead, it was rather an ill looking lot of property which he had accumulated.

I have not before written anything calculated to make my brethren turn their eyes fondly in this direction, but when the report gains circulation back there that good roast chicken goes to waste out in this country, I expect to have a number of inquiries as to whether there are any suitable openings in this Conference. Well, there is at least one heart which would give a very warm welcome.

Stockton, California.

AN EXCURSION AND SOME HAPPENINGS.

By Rev. H. P. Lewis, Sr.

It was in the early autum of the year 1882. For five years I had been pastor of the Adams Camp Ground Church. I had received into the Church not less than 150 and baptized as many children, and had made many fast friends—many of them members of other churches. I had tried hard in the pulpit, and out of it, to teach both by precept and example the unspeakable importance of practicing our religion everywhere—that is, of being just as religious away from home as at home.

A friend of mine, a brother Baptist, arranged to run an excursion from Hazlehurst to New Orleans. He presented free tickets to my wife and myself. Quite a number of my members, together with some Baptists, decided to go on the excursion. We had a nice, jolly crowd of old, young and middle aged people. From some cause, we were delayed on the route, and did not get to the city till between 12 and 1 o'clock at night. Arrangements had been previously made with the proprietor of St. James Hotel to furnish board and lodging for the excursionists. So, by 2 o'clock a.m. we were all in bed, trying to sleep.

The day following, which was Tuesday, we spent in sight-seeing, making some purchases, etc. Late in the day, we all met at the hotel, partook heartily of our evening meal, then went into the ladies' parlor to rest and talk over the experiences of the day.

By some means, I hardly know how, wife and I found ourselves seated at one end of the long sitting-room, while the other members of the party were at the other end, seemingly in close, earnest conversation about something. I said to my wife: "Our party is going to leave us and go to the theater." About that time Mrs. Magee, a good Baptist lady, came to where we were and said, "Brother Lewis, we are going to the theater, and while some of our crowd wanted to slip off from you two, I told them, 'No, I was going to tell you about it.'" In a few minutes they left us, and as they went marching down the stairway and out on the street, my heart was sad within me, and I began to sing a song I had often heard in other years: "O, there will be mourning at the judgment seat of Christ; pastors and people there will part—will part to meet no more." That tune and song rang in my ears for days and weeks afterwards.

Brother W. Y. Webb, now of Gloster, Miss., whose company had deserted him for a similar purpose, heard that we were left alone in the hotel, and came to where we were, and we three talked the matter over and felt so sad, to think that some people were more religious at home than away from home.

Years ago there lived somewhere in the eastern part of our State, perhaps in Perry or Jackson county, a man who was considered a pretty good Methodist at home, but when he went to Mobile on business, it was said of him when he got to the State line he would lay aside his Methodist coat and say, "Stay here till I get back," then go to Mobile, transact his business, get on a big drunk and act ugly in other ways; then return home, putting on his Methodist coat at the State line and resume his pretense at being a Christian.

On Wednesday morning, when we all gathered about the breakfast table, and I had invoked the blessings of God on us and our food, I could but tell our party of my sad thoughts of the previous evening when we had parted. They all knew the stand I took was right. But this was the first chance some of them ever had of going to the theater, and the devil persuaded them that they could not afford to miss the opportunity. I feel sure most, if not all the crowd, saw their mistake and were afterwards sorry.

I have tried both by precept and example to teach my children and others how wrong it is to go where the Lord Jesus would not be a welcome guest. To-day, I have the honor of being the father of six boys, five of whom are doing good work in the ministry.

If you want your children saved, prove to them by your daily walk and conversation that there is something in the religion you profess. "Let your light shine."

$177.00 pays Board, Tuition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking duties. Apply now to Port Gibson Female College, Port Gibson, Miss.

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THE MEN AND RELIGION MOVEMENT.

Its Plan And Purposes.

Christianity organized for Sunday school work a century ago. It organized for missionary work seventy-five to one hundred years ago. It got together for work for men in its Christian associations fifty to sixty years ago. Within the last few decades, almost within the last few years, it has organized for social service, including civics, labor, health, child welfare and many other lines.

The latest thing Christianity is organizing for is method. It has often happened in the past that plans have failed and the question has been asked, both by those within and without the churches, if God's cause is failing? If men were no longer religious? The fact was simply that the plan was wrong. There was nothing the matter with men, with their religion, or with God's way of working.

The Men and Religion Movement Campaign, in which organizations of laymen in practically all the churches are joined, will put church economics, the new study in organized Christianity, into effect along seven distinct lines. Here are the seven:

1. Speakers going out will be provided with written lectures. With their aid these lecturers can give, not simply all they know of the subject, but all everybody knows. There will be a common teaching. And there will also be excellent instruction. How often it happens that eminent men, widely heralded, really tell little worth a man's while to go to hear! Many a campaign has left last conditions worse than the first for just this reason.

2. The whole subject will be covered—work for boys, work for men, Sunday school work, mission work, and social service. Unity is a good thing among more things than religious bodies. How long it has taken organized Christianity to learn that in union there is strength!

3. Conferences will follow in one city, then in another. There will be no doubling on the road. Trained men giving six weeks of their time will get in six full weeks of work. What a waste of the time of religious and missionary speakers has heretofore obtained!

4. Leaders from small towns will attend upon the instruction given in large towns and immediately go back and give to others all they learned. What men get to give they get better than when they get to keep. Churches will make a better showing in attendance, and in listeners keeping awake, when they make the rule, and enforce it, that all who come and hear sermons on Sundays must give some part of these sermons to others during the week, or before they come back for more.

5. Not one central committee is arranging conventions in cities, but laymen in the respective cities are arranging them. The order is changed end for end. So is the responsibility, and so is the likelihood of performance. The same body of laymen in a given city that arranged a convention this year can arrange one next.

6. The hymnal has the hymn, "Publish Glad Tidings." The greatest place in the world to do it is the public press, the daily newspapers and the religious weeklies. A good part of organized Christianity has not yet learned the lesson.

7. The campaign is in charge of certain organizations, but these organizations will not go out to advertise themselves, or to get members to make themselves bigger. Strange that it took them so long to learn the simple and economic truth that "he serves his organization best that serves his Christ best." The campaign's work will be for Christ, through the body of Christ, the Church under its various names.

Is the cause of Christ losing its hold on men? The answer is clear and unmistakable. It is not doing so when men of the known character and ability of James G. Cannon, Fayette L. Thompson, Ralph W. Harbison, C. F. Miliken, R. A. Long, F. H. Bonsall, David Russell, Fred P. Tucker, James D. Husted, Frank Harvey Field, Benjamin F. Edwards, J. M. Speers, James H. Post, F. M. McBrier, and men like them give themselves to it—not simply for themselves, but that they may help others—putting into such work all the energy and enterprise with which God endowed them.

In the churches of the land are millions of splendid young men, spiritual, missionary, sacrificing, and clean. The world needs more like them, of course, but we wrong the cause when we forget how many the churches already possess. The campaign is, in its economic and up-to-date methods, to use some of these laymen to get other laymen, making man, moment and money accomplish most possible for Christ and his cause.

THE EDUCATION OF WOMAN AND MANSFIELD COLLEGE.

Dear Brother Meek: I have been requested to say something in the Advocate concerning the work at Mansfield College. It has been my good fortune during the year to spend two weeks at this excellent institution, including Commencement. I have had a good opportunity to inspect the buildings, and it affords me pleasure to state that they are in the very best condition, both as to repairs and sanitation. In the wholesomeness of the surroundings, Mansfield is not surpassed by any educational plant in the country.

Preachers are often asked by parents to recommend a college for their sons or daughters. Being the oldest minister in the Louisiana Conference and having had opportunity to observe the workings of a number of educational institutions, I have no hesitancy in giving Mansfield College my hearty and unqualified endorsement. It is well worthy of the confidence and support of the Methodist people of the State.

Some one has said: "In these years of wonderful development of a multiplicity of schools, offering educational advantages of all sorts and types, the question of where to send our girls is more confusing than in the days of few schools and limited advantages." "An investigation of the psychology of the sexes confirms the fact that woman by nature inspires man and excites him to action." Woman is more religiously inclined than man. "To woman, man will ever look for inspiration and the preservation of his ideals. It appears, then, that the school for girls should first of all, no matter what line of education it may follow, be a school where the girl may come to the fullest realization of her powers and of her duties and obligations as a home-maker. This does not mean a concentration of effort upon the mastery of the industries of the home. These are to the full making of the woman what the rules of syntax are to the philologist, and are best mastered within the home itself."

For the reasonable and sane development and establishment of the religious convictions of the girl, the institution should afford every possible opportunity. This, as far as is possible, should be promoted by both the courses of study arranged and the example of the teachers. Happily, Mansfield College puts commendable emphasis upon this important phase of education, and the religious atmosphere which it maintains leaves nothing to be desired.

It is important also that the patrons of an educational institution should believe that it really gives the advantages which it claims to furnish—that they should have confidence in the honesty and efficiency of the faculty. Could those who send their daughters to Mansfield know the instructors there as I do, they would entertain no doubt on this point. If they could have been present at the recent Commencement exercises, they would have been completely convinced as to the perfect competency of those in charge of the affairs of the college.

Nor must the physical development of the girl be overlooked. Touching upon this, Miss Moore, of Athens, Ala., says: "When we consider that the physical development of the race depends so largely upon the physical development of the mother, a father who fails to satisfy himself as to the condition for wholesome physical development in the school in which he places his daughter, is derelict in his duty." The girl does not need to develop a pugilist's muscle, but she must have plenty of fresh air, ample grounds for outdoor sports, recreation, and clean and wholesome surroundings. All this may be had at Mansfield.

I could not speak too highly of President Peters and his excellent wife. They make everything homelike and attractive. The food served to the pupils is well prepared and excellent. Briefly summarized, the advantages furnished at Mansfield may be set forth as follows: A splendid faculty; course of study modern and up-to-date; discipline wholesome and constructive; the general atmosphere pronouncedly religious; a healthful location, and the buildings and grounds attractive and in fine shape. And in view of the foregoing, I urge Methodist parents to send their daughters to this worthy institution. They may be assured that they will make no mistake in doing so. GEORGE JACKSON.

A WORD FROM THE COUNTRY.

After a pleasant three years spent at Algiers, and eight years at Felicity and Second Church, with a year or two of revival life in between, I am again in the country and quite pleasantly situated. My predecessor, Rev. J. W. Booth, is an excellent pastor, and the aroma of his presence still lingers as a sweet-smelling savor. His work abides and it is due to his exertions that this church, built by Rev. S. L. Riggs under the most discouraging circumstances, was relieved of all indebtedness. His work opened up possibilities of another kind for me which, ladened as he was with money gathering, he could not exploit.

A word concerning conditions may throw light on the situation at this point. In the first place, nearly all this K. C. S. railroad country is supported by large saw mills, and while some of our congregations are old settlers (that is, have lived here eight or nine years), yet a large part of one's audience are here to-day and gone to-morrow. Saw mill people move, travel more and remain in one place less than any other class of people. One's work is built up and promises well, when lo! they are elsewhere, and one must begin anew. Twenty families have left for other parts within the last three weeks (this has been due largely, however, to labor troubles), yet our work goes on, as is evidenced by the fact that last Sunday night the Sunday school room was in demand to seat the audience, while the Sabbath school had an attendance of one hundred and forty-six, and has had as many as one hundred and seventy-eight. The Sabbath school room is regularly opened and to some extent is used every Sunday night.

Church work moves on steadily and the outlook is favorable for a good year. During last year, Brother Booth held two meetings and quite a large number united with the church, leaving but little ingathering for this year; yet twenty-eight have been added thus far since Conference. Of the nine stewards, only two were in the Sunday school until a few months since, while now nine out of nine attend quite regularly. At our board meetings we have six and seven, and sometimes, a full board. This is due to good training in the past. With an increased assessment for current expenses over last year, everything is paid in full to date, and some overpaid. All departments of church work are in excellent shape, save the prayer meeting. The highest attendance here has been fifty-six, but it is not always thus.

The adult Sunday school class has been named "The Jno. F. Foster Wesley Adult Bible Class." Some time since, its attendance was ten; the enrollment to date has been 117, and it is increasing.

The young ladies' class is organized, calling themselves the I. and L. class, while the other classes have class receptions and picnics occasionally. A teacher training class has met regularly since last February.

Brother Harbin was with us in the spring in a union meeting, the services being held in the Baptist Church. He did us good work and all enjoyed having him with us. Brother Singleton, the presiding elder, is in high favor with my people, and all over the district he is likewise popular.

If ever a bachelor minister was comfortably roomed, 'tis your present writer, for he has steam heat for the winter, hot and cold water on tap, tub and shower baths at his disposal and an electric light (forty-eight candle power) in his room, with a negro porter to superintend everything; with roses in the garden and in the room. Fraternally,

JNO. F. FOSTER.

Secular News and Comment

The contract for the buildings of the Mississippi State Normal College at Hattiesburg has been let for $178,591. This does not include the plumbing, heating and lighting, which, it is estimated, will cost $50,000 more.

* * *

It is reported that Mr. J. D. Rockefeller has given an additional million dollars to the Rockefeller Institute for Medical Research. It is doubtful whether the great capitalist could devote his money to a better purpose.

* * *

Chicago's new City Directory estimates the population of that municipality at 2,264,184, a gain over last year of 78,891. The Johnsons in the city are said to number 7,749; the Smiths, 5,315; the Millers, 3,795; the Browns, 2,933, and the Joneses, 2,111.

* * *

The estate of the late John W. Gates is estimated to be worth from $30,000,000 to $40,000,000. It was bequeathed chiefly to his wife and son, Charles G. Gates. The obsequies of the famous financier were conducted in the Madison Avenue Methodist Episcopal Church of New York City.

* * *

The Lincoln Memorial which Congress has authorized and appropriated $2,000,000 to erect in Washington City will probably be located in Potomac Park. The task of designing it has been committed to Mr. Henry Bacon of New York by the Fine Arts Commission, which has supervision of the work.

* * *

Jefferson County, Alabama, in which the city of Birmingham is located, voted in favor of saloons on the 24th inst. The prohibitionists, however, made a strong and aggressive fight, and there is no cause for discouragement. Despite such temporary reactions, the fight against the licensed liquor traffic will go bravely on. The right must ultimately win.

* * *

Congress adjourned on Tuesday, August 22. The most important measures passed were the Canadian reciprocity bill and the admission of the Territories of New Mexico and Arizona into the Union as States. The attempted tariff legislation amounted to little else than the maneuvering of politicians for party advantage.

* * *

The Mississippi Railroad Commission, in session at Jackson last week, passed an order prohibiting the public drinking cup on trains and in depots. Louisiana has had such a law for some time. But it here applies, as it ought to do, not merely to railroads, but also to hotels, restaurants, schools and all other public places.

* * *

The new chair of Tropical Medicine in Tulane University will be filled by Dr. Creighton Wellman, who is now a member of the faculty of the Oakland School of Medicine, of California. Dr. Wellman is said to have had experience in medical colleges in London, Liverpool and Hamburg, and has held the position of Secretary of the British Society of Tropical Medicine.

* * *

It is stated that Mr. Rodman Wanamaker, of New York, will erect at his own expense in New York harbor a bronze statue commemorating the American Indian. The lower House of Congress passed a measure on August 22, donating, on the government reservation in the harbor, a site for the monument which is considered an admirable one.

* * *

An enumeration just made shows that there are in Louisiana, with three parishes missing—Evangeline, Iberia and Jackson—504,700 children of school age. Of these 288,798 are white, and 215,902 are colored. In the city of New Orleans the white children number 83,755, and the colored children 31,577. Estimating the figures in the three missing parishes, the Times-Democrat fixes the total number of educable children in the State at 525,000.

* * *

Anti-Jewish riots have recently broken out in parts of England, the shops of Hebrews being looted, and, in some instances, women being attacked and driven from their homes. This is something new in Great Britain, which has long been known as the land of law and order. But the spirit of lawlessness seems now to be alarmingly widespread and contagious. Perhaps we are reaping the consequences of the preachment of demagogues, that all who own property are greedy, grasping, and the enemies of those who are less fortunate in life. Such teaching is false and vicious, and is calculated to do vast harm.

* * *

A Washington dispatch states that Secretary Stimson of the War Department and General Wood will begin on September 15 an inspection of the fortifications along the Atlantic Ocean, south of Norfolk, and the Gulf coast to New Orleans. The citizens of the Crescent City are making a vigorous fight against the abolishment of the Naval Station at this place. They have called attention to the fact that there are no fortifications at the mouth of the Mississippi River adequate to stop an enemy desiring to advance up the big stream, and that at present a well armed fleet could easily make its way to St. Louis. They contend that the proper protection of the great Mississippi valley demands that the Naval Station here should be maintained and improved.

* * *

The so-called "House of Governors," which Mr. Roosevelt is said to have been instrumental in calling into existence, will meet at Spring Lake, New Jersey, September 12. According to report, 35 State chief executives have signified their purpose to attend. The Wisconsin Legislature by formal action has authorized the Governor of that commonwealth to represent the State at this gathering and to pledge his people to bear their part of the expenses of such conferences. It is thought that much good will ultimately result from these meetings, which are designed to be held annually. There is talk of asking the forty-eight States for an aggregate appropriation of $50,000 yearly to establish permanent headquarters and keep the various governors in permanent co-operation with one another. This movement has been called the "New Stateism," by way of contrast with the "New Nationalism," of which so much has lately been heard.

* * *

The city of Paris was thrown into a state of excitement on August 22, by the discovery that the great painting, "Mona Lisa," Leonarda da Vinci's masterpiece, had been stolen from the Salon Carre in the Louvre. The valuable frame and the glass which covered the picture were found intact on a back staircase within the building, but a careful search disclosed no trace of the famous portrait. This is said to be the most renowned picture of a woman in the world. It was painted from life, the model being a Florentine woman about thirty years of age who was the wife of Francesco Del Gicondo. It is about four hundred years old, and its most striking characteristic is the smile upon the face. The British Government is reported to have once offered five million dollars for this treasure of art, only to be refused. The French authorities are sparing no effort to discover who has taken it and to regain possession of it.

SERENE AND HAPPY AT EIGHTY-SEVEN.

(The following is part of a letter written to the publisher and editor of the Advocate by Rev. George Jackson, the oldest member of the Louisiana Conference, on August 9, his eighty-seventh birthday.)

Dear Brethren: I am this day eighty-seven years old and in good health for this hot weather. I hope that all your staff are well, having to stay in those hot rooms to get out the dear old Advocate. I feel some signs of old age coming on. I think my eyesight is a little dimmer, and my legs seem to totter some. I cannot walk as well as I did; it takes me longer to walk a mile, and the people pass me on the way. I need not wonder at this when David said: "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

May our last end be like that of good old Simeon. He saw the child Jesus. "Then took he him up in his arms and blessed God." Not in our arms of flesh may we do this, but in the arms of faith. It is not Christ in the manger, or on the cross, or in heaven, but in the arms of faith and love that can save us and make us happy. Having seen his promised Savior, Simeon desired to leave the world: "Lord, now lettest thou thy servant depart in peace." World attraction gone, he could say with Paul: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing." I have not had the visions of Simeon or Paul; but I have the promise, "I will come again and receive you to myself, that where I am, there ye may be also."

The doctors tell me that I am going to live to be a hundred years old. I do not know. "All the days of my appointed time will I wait till my change come."

When the Seashore Camp Meeting was over and I came to New Orleans, because of the very warm weather I left sooner than I intended. However, I preached four times and delivered a Sunday school address in the city. I preached last Sunday at Franklin. I keep busy. I pray God that if I am to live to be a hundred years of age, I may retain all my reasoning faculties and be able to preach his blessed gospel, which is the "power of God unto salvation."

"Happy, if with my latest breath,
I may but gasp his name;
Preach to all and cry death,
'Behold, behold the Lamb!'"

Yours fraternally,

GEORGE JACKSON.

To Whitworth College Students

THE PROSPECTS ARE GOOD FOR THE BEST ENROLLMENT FOR MANY YEARS.

EACH STUDENT SHOULD REACH THE COLLEGE ON
Wednesday, Sept. 13th.

It is important that the Students of 1910 and 1911 should be on hand TO GREET THE NEW STUDENTS.

Session 1911-1912 will begin Thursday, Sept. 14, at 10 A. M.

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Church News

Rev. John E. Wakerly has been chosen fraternal messenger from the British Wesleyan Church to the next General Conference of the Methodist Episcopal Church.

* * *

The following three churches are said to have reported the largest per capita contribution for foreign missions: United Presbyterian, $2.48; Reformed Church in America, $1.77; Southern Presbyterian, $1.60.

* * *

Dr. G. Campbell Morgan has been unanimously elected to the presidency of Cheshunt College, Cambridge, England. It is thought if he accepts the place, that he will not abandon his pastorate at Westminister Chapel, but will fill both positions. Dr. Morgan is expected to set sail soon for the United States.

* * *

The city of Baltimore is said to contain 275,000 Protestants, 150,000 Roman Catholics, 45,000 Jews and 88,485 persons connected with no church. The Protestant population is divided among the several denominations as follows: Methodist, 31.4 per cent; Episcopal, 18.3; Lutheran, 16.8; Baptist, 10.7; Presbyterian, 9.1; others, 14 per cent.

* * *

Dr. T. H. Lewis of the Methodist Protestant Church is booked to deliver an address on "Methodist Union" before the approaching session of the Cincinnati Conference of the Methodist Episcopal Church. He is perhaps the most eloquent platform speaker among the followers of Wesley in America, and has for several years been advocating this cause with conspicuous ability.

* * *

The Disciples of Christ (Campbellites) are reported to be contemplating some aggressive work in New York City, where they have only seven small churches (four of them in Brooklyn) and 2,000 members. There is talk of raising $500,000 for this purpose, though it is stated that the appeals thus far made have not met with a very generous response. A conference on the subject will he held in September.

* * *

The Foreign Mission Board of the Methodist Episcopal Church states that its receipts up to the present have been more than $100,000 in excess of those of last year. This is not an exceptional gain, however, since their yearly increase has several times within the past decade amounted to this much. Both the Home and Foreign Mission Boards of this denomination will meet in Denver this fall, the former on November 10, and the latter on November 16.

* * *

In view of the fact that so much is being written about the salaries of ministers, it is interesting to note the figures which the Lay Association of the Toronto Methodist Conference (Canada) has recommended to the churches as the minimum that should he paid. They are as follows: "Probationers, $600 a year; ordained unmarried men, $900; married men on country or village circuits, from $900 to $1,200; on town circuits, from $1,200 to $1,500; in city charges, $1,500."

* * *

The Christian Guardian, of Toronto, states that the Ecumenical Methodist Conference, which is to meet in that city next October, will probably designate a Sunday when every Methodist congregation in the world will be asked to sing the same hymns and have read an address from the Ecumenical assembly specially prepared for the occasion. Such an arrangement would doubtless prove most interesting and tend to emphasize the oneness in spirit of Methodists in all lands.

* * *

The Baltimore Sun, one of the ablest of American dailies, recently referred to Bishop Wilson and his great work in the following complimentary manner: "Bishop Alpheus W. Wilson, the nestor of Bishops of the Southern Methodist Church, and one of the oldest ministers in active service in this city; has been chosen fraternal delegate to the General Conference of the Wesleyan Methodist Church in England. This venerable minister—he is now seventy-seven years old—has been in the episcopate nearly thirty years, and in that time has risen until he is regarded as one of the most remarkable and able exponents of the Gospel in the whole country. Although for years he has been in feeble health, he has never allowed that to interfere with his zeal for spreading the doctrines of Christianity. Again and again he has forced himself to rise from a bed of sickness, and, urged on by an untiring determination to push the work to which he has given his life, has journeyed from one part of the country to another when apparently physically unable."

* * *

At the recent session of the British Wesleyan Conference the time limit, after discussion, was left unchanged at three years. One reason assigned for this is that the Constitution of the Church is such that it would require action by Parliament to make any alteration possible, and with the Church divided on the subject it is not believed that body would be disposed to take a hand in the matter. Some of the Wesleyans are said to favor the three-year limit; some to desire to lengthen it to five years, while others prefer to do away with it entirely.

* * *

Honors, like calamaties, often come in quick succession. An illustration of this is seen in the case of Dr. Charles M. Stuart, the distinguished editor of the Northwestern Christian Advocate, who recently was chosen to a chair in Wesleyan University, and now has been elected to the presidency of the Garrett Biblical Institute at Evanston, Ill., with which he was formerly connected for thirteen years as Professor of Sacred Rhetoric. Dr. Stuart accepted the professorship tendered him by the Wesleyan Trustees, and whether he will surrender it for the new position offered him has yet not been announced.

REV. JAMES W. McLAURIN.

By Rev. H. M. DuBose, D.D.

My Dear Dr. Meek: While taking a brief vacation in the mountains of Virginia, I received delayed tidings of the death of Rev. James W. McLaurin, my life-long friend and early pastor. These tidings terminate for me a tender earthly fellowship and quench the light of a simple but perfect human joy. What fulness and flow of soul there will be when these are renewed in the house above! The close friends and Conference comrades of my youth have nearly all joined the company of the disciples in the immediate presence of the Master. Galloway, the rapt and eloquent; West, Little, Singleton, Bradford, Ellis, Hunnicutt, Woodward, and now—McLaurin! I would fain write with the name of each of these some one of the scores of the definitive and affection-suggested terms that wait upon my tongue for utterance, but I can best express in these brief lines my heart's true tribute by saying that in life they were loyal, and in death, faithful. These were they who touched my life when, in a tender youth, I struggled with the message in my heart and with the misgivings and self-distrust which beset my goings. From each of these, I received help and inspiration. Blessed were their deeds, and now is their memory also blessed.

Brother McLaurin became my pastor about the time I was a lad in school. His influence over my early walk and thinking was direct and pronounced. Through his solicitation I took up, in my sixteenth year, the work of public prayer and exhortation. There was then no Epworth League, or other responsible organization for the young people of the Church. I trust I do not offend with the slightest suggestion of immodesty, when I say that it has often come to me that the village school-boy prayer meeting in which these things happened to me was one of the potent influences which led to the organization, ultimately, of the young people's society in Southern Methodism. By this, of course, I desire to be understood as meaning only the manner in which this organization came about. No one man is entitled to any large or particular credit for this dispensation given to "the Church of the first born." It was, and is, of God.

But the memory which comes to me as I pen these notes is instinct with the dreams and hopes of youth, and with the intercourse of a youthful pastor with his far more youthful parishioner. What is most distinctly recalled of that pastor's life and ministry is that it met the Pauline injunction: "Let no man despise thy youth." With simple dignity of manner, with blameless walk, with purity of thought and speech, and with a message of faithfulness, he met the demands of his call. I am making no claims of intellectual mastery for him, but his early industry as a student gave him an effective and correct use of language, and an ability and sequential force in reasoning. His sermons throughout his life were studiously and conscientiously prepared. His method in this matter of duty, if imitated by his brethren as a whole, would increase the power of the Methodist pulpit immeasurably above what it is. That too just criticism upon religious America to-day, "A passionless Church and an indifferent world," is at last justified in another "indifference"—that with which too many pulpit messages appear to be prepared. It is a fault which in the end will stifle a passion as intense as that of St. Paul's.

To his carefulness as a preacher, this friend of my soul added the industry and diligence of the apostolic pastor. For a time these excellencies brought him both the attainment and the promise of large success. He filled important posts, and his services were in demand, but in the very first years of his ministry he began to develop those bodily ailments which, rapidly growing into chronic and wasting disorders, drove him from the active ranks of the itinerancy. For more than fourteen years past he has been upon the non-effective list. During all this time his patience in suffering, his loyalty of spirit, have been beautiful. He accepted with submission the providence which made him a broken vessel, and found his joy and honor in his brethren to whom a happy heritage of health and opportunity had been allotted. No man watched the current of affairs in the Church with a keener eye, nor a more sympathetic heart, and few kept their judgments of these affairs in a readier or a sounder summary. Doomed to a wifeless life, he gave the full measure of his affection to the Church and his brethren. To the friend who was nearest him always, his letters were womanly tender and beautiful, and the tithing of his spirit was like the word spicery of the Shulemitess.

And he is gone! Simple, tender, loyal, he is with the now larger circle of those who on earth "spake often one to another," and who "kept a book of remembrance." The years which thus transport our friends and comrades put us "In a strait betwixt two." Fain would we abide, and yet to depart seems good.

SOMEWHAT SUGGESTIVE.

A writer in the London Methodist Times offers this reason for empty churches:

"None of the churches are prosperous, but the Free Church are in difficulties. What is wrong? More than one thing is wrong, but I will name only one. We have blundered with the children; and this is a capital blunder which nothing else has been able to redeem. Look at the people who are outside the churches. Who are they? They are our old Sunday school scholars. These crowds of 'outsiders' have been through our Sunday schools. We had them once, but we did not know what to do with them. And so, like prodigals, we squandered our wealth."

Here, now, is a place to begin. Whatever other reasons may be given for empty pews, this reason obtains. To offset it the Church has only to cultivate more intelligently and more assiduously the interest of the children. And in this the Church must have the reinforcement of parental concern.

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Concerning Missions.

Attention, Woman's Foreign Missionary Societies. North Mississipp Conference—

My Dear Sisters: You are aware doubtless of the action of the Woman's Missionary Council, creating the new department of Social Service in our great woman's missionary movement of Southern Methodism. This step only proves anew the wisdom and Christian aggressiveness of our unified Board of Missions.

All the other great Protestant denominations of America have such a movement in active operation; most of them with a sufficient number of years behind them to demonstrate beyond the shadow of a doubt that there is urgent need of such a department of Social Service in our churches, and that it is possible to operate it successfully and beneficiently for the uplift of humanity, both in the home and foreign fields.

Our Board of Missions is making every effort to provide informing and inspiring literature for our guidance in this new, and to us, largely untried field of Christian activity. We are not to be left without wise oversight and intelligent direction in our maiden efforts along this line. But it develops upon us to avail ourselves of the opportunities and helps which are being so carefully and prayerfully provided for us by our faithful, consecrated leaders. It is to this end that I appeal to you to co-operate with me in this important work, as it affects the North Mississippi Conference Foreign Missionary Societies.

At the annual meeting, held in Cleveland, Miss., in June, I was elected fourth vice-president, being thus by your Conference action put in charge of its Social Service work for the ensuing year. In order that anything definite and practical may be done, it is imperative that each auxiliary elect at once a fourth vice-president, to look after the interests of this new department in their respective communities; these vice-presidents being instructed to keep in close touch with me as Conference fourth vice-president, by making at least quarterly reports of their work.

I urge upon each auxiliary the importance of electing its fourth vice-president at the next regular monthly meeting, and beg that I be informed of their action, and be given the name and address of the new officers at the earliest possible date. I, in turn, will make reports to the fourth vice-president of the Council, Mrs. Arch Trawick, of Nashville, Tenn., thus forming an unbroken chain of connection between the local auxiliaries and our Board of Missions. It is only by such concerted action that we can hope to achieve the results which our leaders deem so important, and for which they are planning and praying so earnestly.

Dear sisters, I am enlisted, heart and soul, for the success of this new department of work within the bounds of our Conference, but my hands are tied unless you come to my rescue. I am dependent upon each auxiliary for help—am helpless, indeed, unless all the societies put themselves in touch with me by the election of their fourth vice-presidents, and by furnishing me their addresses at once.

I have, at this writing, a large supply of Social Service literature for distribution among the local auxiliaries. This is just the thing you need to inform, to guide, and to direct you in this new work. But I am unable to mail it to you until you have elected a fourth vice-president to take charge of it, and until I know her name and address.

Truly the King's business requires haste—this part of it, particularly, just now. I shall rely upon each Foreign Missionary Society in the North Mississippi Conference to rally nobly to my help, to the end solely that our Master's work may be prospered in our hands, and his kingdom established in the hearts of men, by the wise use of every means within our power—physical, social, educational and spiritual. Let us realize as never before that we are, in a very vital sense, our "brothers' keeper."

Yours for the work, Mrs. J. M. WYATT,
Fourth vice-president W. F. M. Society, North Mississippi Conference.
Brookhaven, Miss.

"WORK DAY" FOR THE LOUISIANA METHODIST ORPHANAGE.

Following our custom for the past three years, we are requesting that the Sunday schools of the Methodist Church in the Louisiana Conference set apart and observe Saturday, Oct. 7th, as "Work Day" for the Orphanage. The idea is to induce the children to find some work to do and give the proceeds of the labor to the Orphanage. Not only are the children asked to give the proceeds of the day's labor to the Orphanage, but all Methodist people in and out of the Sunday school are requested to give the proceeds of the day's toil to the Orphanage. Individuals, men and women, boys and girls, are all urged to help in this way. Corporations, business concerns of various kinds are asked to join in this beneficent effort to place this worthy institution out of debt and in position to carry forward its great work for homeless children.

We owe a balance on our building debt of $7,000. It will cost us at least $1,500 besides this amount to meet our running expenses to the close of the year. Our object is to meet this debt, which falls due on the first day of December; pay all our expenses and enter the new year unencumbered. We then expect to have the Orphanage dedicated as soon as possible in the first of the new year. Bishop Mouzon has agreed to do it. With one united effort, with all our Methodist people joining in this one attempt, there can be no doubt that we will raise the entire amount. So we urge our preachers to call the attention of their people to this effort. We hope the superintendents of our Sunday schools will keep it before the schools every Sunday until "Work Day." Let committees be appointed. Let Sunday school classes take the lead. Let every Methodist be reached and appealed to by some one in each congregation, and this "Work Day" will be the greatest in the history of our work.

We appeal to our friends inside and out of the Church. Our need is imperative. The work is growing. The demands are increasing. Advancement is necessary. We must be relieved of this debt and reach out to all who, in their helplessness, cry to our Church for a home. Sincerely,

ROBT. W. VAUGHAN, Superintendent.

A STATEMENT FROM BROTHER GALLOWAY.

In accepting the presidency of the Mississippi Conference Training School at Montrose, I am taking up a work that I have been thinking of for some time—a work, too, that can as much be done for the glory of God, as that of any pastorate. I go to no discouraged, run-down institution. Brother Moore has wrought well—his name in the community is "as ointment poured forth."

Two settled purposes are in my heart. First of all, I shall keep in mind the religious life of the students. We will let no pupil come and go away from us unhelped spiritually, unless he refuses to let us aid him.

My second aim is to stand for thoroughness. To build up in Mississippi a school of the character of Bell Buckle is my ambition. Ths we feel our Training School already largely is, but we are going to try to make its advantages more widely known and appreciated.

If you want to send your son or daughter where religion will be first, and education in the subordinate place where it belongs, send them to us at Montrose, Miss. We will do all that we can to help and bless them.

My connection with the school will not interfere with my duties as Missionary Secretary, as I have secured the services of a young man to do the work in the school until Conference.

G. H. GALLOWAY.

PROSPECT BRIGHTENING FOR MANSFIELD.

Dear Dr. Meek: Conditions in Mansfield Female College are much improved. Prospects for a large attendance are very flattering—in fact, it looks now that we shall double the enrollment over last year. A few of the friends of the college have done valiant work and are still working like Trojans for its success, and they are now happy to state that the success of the institution is assured. It should be the pride of every Methodist in the Conference to rally to its support and make it one of the best schools in the South. This can be done; and what a blessing it will be to every one and a joy to every loyal Methodist when it is done!

The members of the faculty have been selected with great care, and their efficiency is unsurpassed; their training and experience recommend them to the public. The faculty is as follows: A. B. Peters, president; Miss Mary Shuler, dean and principal of the normal department; Miss Elia Williamson, teacher of modern languages and Latin; Miss Elain Griffin, teacher of expression and history; Miss Lettie Ensign, teacher in primary department; Mrs. H. T. Liverman, assistant in primary department; Mrs. Irma Egan, directress of music; Miss Margaret Kyle, assistant in music; Mrs M. S. Gill, teacher of art.

With a faculty composed of well trained and experienced teachers, we feel safe in saying that the coming year will be one of the best in the history of the college. Every department is well organized and in the hands of strong teachers. Our friends need not fear to send us their daughters, for the work of each department is of the highest order. The discipline is wholesome, constructive and homelike. While the girls are made to feel at home, a spirit of work and good-fellowship pervades the whole college at all times.

This is a Christian institution and our purpose is to build character as well as to make scholars. In the buildings, on the campus, and on the streets the girls are looked after and cared for with the same attention and devotion as they receive at home.

Those young ladies who wish to become teachers are asked to investigate our Normal Department before going elsewhere. It does not seem to be commonly known that graduates of Mansfield College are not required to take an examination (except in theory and art of teaching) in order to secure a first grade certificate. But this is true. A diploma from this college is accepted by the State authorities.

It will be a pleasure to us to correspond with any young lady about any department of the college.

Very truly yours, A. B. PETERS, Pres.
Mansfield, La.

GRENADA COLLEGE OPENING.

The sixtieth session of Grenada College begins Sept. 13. The buildings were never in better condition for the reception of the student body. Several thousand dollars have been expended the present summer for improvements. Granolithic sidewalks have been laid around the property, the campus has been graded, galleries have been rebuilt, the exterior wood work has been painted, many rooms have been papered, new furnishings have been installed, and other things done to make the buildings both comfortable and attractive.

The faculty is composed of thoroughly equipped women who are specialists in their several departments. Four of the best music teachers in the South have charge of that part of the work. The schools of art and expression are in the hands of experts. No school in the State does a higher grade of literary work.

A full school is assured and a great session is confidently expected. More graduates from the high schools have enrolled than heretofore. This means better work because they are prepared for college classes. Let all students come to Grenada on the 12th and be present at the opening exercises.

J. R. COUNTISS, President.

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The Home Circle

ONLY A TRAMP.

By Clara Trotter Shaw.

No, he wasn't good to look at, as he slouched along the street,
For his clothes were old and tattered and torn, and his body old and weak.
His eyes as they looked from bushy brows were shifty, sly and shot
With the red of sleepless nights, and the sign of a drunken sot.
The crowd, as it passed in frenzied glee up and down the street,
Took no thought of his trembling limbs or his body, old and weak;
For it was a merry crowd, 'twas Christmas night, you see,
And what time had it to fool away on a creature such as he?

So, slouching along and slinking from the sight of the passers-by,
He wended his way in loneliness, tho' his heart must have heaved a sigh.
And the thought that once in the long ago, he, too, was young and true,
Must have come like the brand of a red-hot iron searing his body through;
For he winced at the sight of a lovely child holding its father's hand,
And he shrunk at the look on a maiden's face, and the clear brave look of a man.
A mother went by, gentle and old, on the stalwart arm of a son,
And the lines that came to his wearied face, a tear from an angel won.

Hark! the alarm of fire rang somewhere in the town,
And the engine bells clanged long and loud as they came rushing down,
Down through the crowd and the wintry street, scattering to left and right,
For ne'er before was there such a fire as on that Christmas night.
The people backed from the horse's hoofs as they went rushing by,
But above the noise and the ringing bells, rang a baby's startled cry;
No one saw the little tot, as it ran across the street,
Or heard its cry as it slipped and fell under the horses' feet.

No one saw but the ragged tramp, and no one heard his cry,
As he snatched the babe from the horses' feet swiftly hurrying by;
He saved the babe from the awful crush and gave his life instead:
As he threw it safe to its mother's arms, the engine struck his head,
And he went down all bleeding and torn; and among the curious throng
Some one whispered, "He's only a tramp," and the crowd went merrily on.
"Only a tramp," but the life he gave was given to save another,
And greater hath no man than to give his life for a brother.
And the Christ who suffered on Calvary's brow to save such as we,
Said, "In as much as ye do it to one of these, ye do it unto me."

Fort Worth, Texas.

SOME LONG WORDS.

"What is the longest word in the English language?" asked Uncle Tom.

"Valetudinarianism, I suppose," replied James, who had taken a prize in spelling.

"No," spoke up Susie; "it's 'smiles,' 'cause there is a whole mile between the first and last letters."

"I know one," said Jack, "that has over three miles between its first and last letters."

"What word is that?" asked Uncle Tom.

"Beleaguered," cried Jack triumphantly.

"I know one," said Phillp. "that is longer than that. 'Transcontinental' has a whole continent between its beginning and ending."

"'Interoceanic' beats them all," exclaimed Elsie, "for it contains an ocean; and an ocean is larger than any continent."—Lippincott's.

WHY CAT FAMILY DIDN'T MOVE.

Mrs. Dappled Gray lived in the barn where the hay was stored, with her three little kittens. One kittie was black and one white and one was gray, just like his mamma cat.

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time Mamma Cat came back from the house she told the kittens about the lovely romp she had with the baby and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day Mamma Cat said: "I have found a nice new house for you in a very large trunk where some old clothes are kept, and I think we will move in at once."

Then she picked up black kittie and walked right out of the barn with him in her mouth. Mamma Cat went into the hall upstairs and dropped black kittie in the open trunk there. Then she started for white kittie.

But what do you think! The lady who owned the trunk came out and seeing it open shut it with a bang. She did not know that a dear little fat kitten was in there.

Oh, how frightened Mamma Cat was when she came back with white kittie! She scratched and clawed the trunk and rushed to the lady who was playing with her baby in another room. "Mee-ow, mee-ow! You have your baby, and I want mine," she cried, and rubbed against her dress.

The lady saw Mamma Cat jump on the trunk and scratch it with her sharp claws. "What can the matter be?" said the lady; and she opened her trunk. There cuddled up in the clothes was black kittie sound asleep.

Before the lady could ask Mamma Cat a single question she had picked up black kittie out of the trunk and started for the old home and the barn.

When she got the three babies back in the hay Mrs. Dappled Gray Cat told them that the house was a very nice place to go, but the barn was the best home to bring up little kitties.—Child's Hour.

THE ART OF TALKING.

Talk is the one social accomplishment to which nearly every human being is eligible; it is the one with which the fewest number of distraining circumstances need interfere. A girl who was tempted once to study the harp, decided not to for this reason: "There are very, very few homes that have a harp. When I wish to give pleasure with my playing I should either have to express my delicate instrument ahead of me, or else confine my playing on it to my own house. Everyone has a piano. If I study the piano I shall be able to serve pleasantly on a hundredfold more occasions."

It is astonishing that in the choice of accomplishments which may tend toward social favor and a happier time among one's fellows, more persons do not elect to study the fine art of talk; for there is almost no place where human beings gather together, in pairs or in groups, that the ability to talk well is not a prized accomplishment.

There was a woman once who loved music very, very dearly, and wished with all her heart she knew how to sing or to play. "How much pleasure I could give my world, if I knew how to sing!" she would say. But she never had opportunity to learn. What she did learn, without cost of money, without interruption of her other businesses, was to talk. And it came about that people used to count it a red-letter day when they met her even for a few moments' chat as she was finishing her luncheon in a restaurant or going home on a car. She had a way of clothing even dull, commonplace subjects with bright raiment of good humor and quaint expressions. "You always put me in love with life again," people would say to her. And she was grateful for her accomplishment. "For I couldn't startle restaurants and street cars with a song," she said. "I guess talk is a pretty happy gift, after all."

Now there is only one school where one can learn to talk, and that is Life's school, to which we all go. Children should be taught conversation at home, from their earliest years; and particularly should they be bred to the fine pleasure of good table talk. Yet in how many homes that any of us know is there table conversation that educates the children to think, to express themselves, to show interest and respect for the opinions of others? Father is lost behind a newspaper. Mother is fussed and fretted by the negligence of the maid or the faults of the children or the extortions of the butcher. And the children chatter among themselves, unless father orders them to make less noise and not disturb his reading. And after an evening meal in most homes, what happens? Is there a general gathering in the living room to talk over the day's events and the topics that take hold on the larger life, on to-morrow? Or is there a scattering, each to his studies or games or novel or magazine?

Out of the homes where the value of talk is never considered, come the multitude of persons we all encounter who can, perhaps, chatter with some one of their acquaintances who is of a familiar age and station and of similar tastes, on a subject familiar to both, but who have no remotest conception of the value of talk as a real social medium, as open sesame to the treasures of other minds, as a never-failing way of sharing with others the treasures of thought and experience that life has brought to them.—Clara E. Laughlin, in Interior.

MIDSUMMER READING.

Shall it be frothy fiction, or blood-heating adventure? Certainly it should not be brain-tiring literature, requiring fatiguing application.

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is a book that you will read with care-forgetting delight, and arise refreshed in faith and zeal. Then you will read it again and again with new appreciation. Cloth and gold, only 50 cents, postpaid.

"To say that I enjoyed reading 'Modes of the Heavenly Life,' is to express my appreciation but mildly. I read it the first time at one sitting and was strengthened in faith and hope. I have read it through again and some of it the third time. My estimate has grown with each reading. It cannot fail to inspire higher aspirations in any one who will read it. I hope it will have a large circulation, and I commend it most heartily to all seekers after the truth concerning the office and work of the Holy Ghost." R. W. Tucker, Presiding elder, Ruston District.

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Editorial.

CHRISTIANITY'S EARTHLY TASK.

It is a great mistake to imagine that the mission of Christianity is merely to fit one for a home in the sky and the larger activities of eternity. To be sure, it does that, but it also equips and qualifies man to perform well his part in the present life. It is not so other-worldly that it ignores or belittles the duties and opportunities of earth. Humanity has here a grand theater of action—lofty and ennobling tasks to discharge. From these obligations the Christian religion brings no exemption; on the other hand, it deepens and intensifies them and spurs its votaries on to aid in the great work of advancing human society and uplifting the race. Man needs both time and eternity for his development. The truth that he is an immortal and accountable being and that in the existence beyond the tomb he will be rewarded or punished for his present conduct, furnishes him his most wholesome restraint from wrong action and his mightiest incentive to high endeavor. But while the thought of the unending future steadies and inspires him, it is in the busy world about him that God, for the time being at least, would have him render service. It is by acquitting himself worthily here that he can best prepare himself for what may await him in the hereafter.

As we have before had occasion to say, the crying need of our age is applied religion. The saint in the cloister shows a total misconception of the divine purpose. We are not saved to guard and minister to self, but to rescue the perishing and bless our fellow-men. That which measures the value of any enterprise or institution of the Church is its utility in reaching and helping the people. Striking, indeed, in this respect is the example which the Master set us. No ascetic, dwelling apart from the masses, was he; nor did he allow his superiority to them to form a chasm between them and him. On the contrary, he dwelt among them, sympathizing with them in their struggles and sharing their joys and sorrows. Most significant are the two statements made concerning him: "He went about doing good;" "The common people heard him gladly."

It cannot be too strongly emphasized that the work which we as Christians need to do is that which lies about our very doors. Commonplace it may appear to be, but if done in Jesus' name, we may be assured that it is well worthy of our best efforts. Idle contemplation of the glories of the future ill befits the disciples of him who said, "My Father worketh hitherto and I work." The world's roughest, lowliest tasks belong to us as the representatives of a Lord who lived and died for all men. Christianity must find its way into every sphere of human life and activity and dominate it, if mankind is to be redeemed and uplifted. This earthly mission of the Christian religion was recently stated in the following impressive language by Dr. Charles F. Aked, in a great sermon at Chautauqua, New York: "The world is waiting for a new incarnation—a religion which shall be as good for the polling-place as for the prayer meeting; as good for swapping horses as for saying prayers; as good for the primaries as for the presbytery. We may be thankful for the promise of the mansions on high, but what we need is more decent houses on earth, and more decent people in them. Religion is not a thing of the stars; it is a thing of the streets."

THE VIEWS OF AN OUTSIDER.

The Presbyterian of the South of Aug. 23 contained the following editorial utterance:

"The General Conferences of the two prominent Methodist organizations in this country have committees who are considering the union of the two Churches. There is one barrier which to our Southern brethren may prove insuperable. It is indicated in a statement found in 'Our Hope,' an evangelical magazine. The editor says: 'Departure from the Word of God is widespread among Methodists; indeed the departure from the faith is nowhere so evident as in Methodism.' He then quotes statements from two prominent Northern Methodist ministers. Dr. Luther Freeman, of Kansas City, is quoted as saying: 'I have never preached the entire acceptance of the Bible. * * * It contains many great truths, many great philosophies, and as literature, it has not been excelled. But the Word of God—no. If this kind of preaching is heresy, then I have been a heretic a long time.' A St. Louis pastor of the same denomination is quoted as saying: 'The Bible is a collection of myths, legends, folk-lore, and anonymously written documents by many authors. * * * It should be revised and edited and brought down to the viewpoint of the people of the twentieth century.' These men represent the modern form of infidelity. The more honest and avowed infidelity of former times is now comparatively harmless. It has been thoroughly discredited before the world. The wolf-in-sheep's-clothing method is now in use. The denomination to which these men belong is responsible for their teaching. It endorses their statements as being authorized by the Church. It says these ordained ministers are expounders of the beliefs of the Church and their teaching is to be accepted by the people. In forming a union with the larger body, the Methodist Episcopal Church, South, would become sponsor for the blatant infidelity of the class of men mentioned above. The Southern branch of Methodism is soundly evangelical; they cannot afford to make an alliance which would commit them to approval of the most prominent and destructive form of modern infidelity."

This statement of our contemporary is suggestive and well worthy of consideration. In our opinion, there is more heretical teaching in all the churches of the North than in those of the South. It is that section which has been furnishing most of the sensational pulpit utterances that the secular papers so delight to parade, and also most of the heresy trials which have so excited the religious world. Indeed, what little there is of this so-called new learning among the denominations of Dixie exists chiefly among ministers who have attended Northern institutions of learning. The University of Chicago has perhaps done more to extend the contagion into these parts than any other college in the country.

But while unorthodox views seem to prevail to some extent throughout the North, we do not believe that they are more common among the Methodists than among those of other churches, as is alleged by "Our Hope." So far as our observation extends, both the Presbyterians and Episcopalians have been much more disturbed by doctrinal unsoundness than have they. If there is a Methodist theological seminary anywhere that is as loose in its instruction as Union, we are ignorant concerning it. The cases of the two ministers mentioned in the editorial quoted above (if they are correctly reported) are most reprehensible, and they should be vigorously dealt with; but we do not admit that their attitude is representative of the clergy of the Methodist Episcopal Church. On the contrary, their position is exceptional and commands, we dare say, but little approval.

It is not just to say that the Northern Methodist Church "endorses" the expressions of these men. She may not be sufficiently watchful—she may be censurable for not taking them to task and requiring them either to repudiate these statements or to cease to occupy her pulpits; but to affirm that she sanctions their skeptical declarations is going rather too far. Because of her non-action in handling them, she is to some extent unquestionably responsible for their evil influence; but it should be borne in mind that it is exceedingly difficult to try men for heresy. They usually have a way of showing that they were misunderstood, and thereby escape arraignment and conviction. An eel at his best is not more sleek and slippery than the average advocate of "advanced theological thought." We think it is a Church's imperative duty to do its utmost to guard the doctrinal purity of its pulpit teaching, but that it will be able to hush every discordant and uncertain note is scarcely to be expected. The occasional outburst of such a blast from the trumpet of some erratic brother and the fact that he is not summarily silenced, are not to be construed as meaning that the Church "endorses" his unsound utterance.

The Presbyterian of the South's testimony, "The Southern branch of Methodism is soundly evangelical," we heartily appreciate. We believe that this is really true of our Church to-day, and we trust that it will ever be. But though we have not committed ourself to the advocacy of the union of the two Episcopal Methodisms of the United States, we do not think the doctrinal unsoundness of our sister Church stands in the way of their coming together. That, we think, our contemporary has very much exaggerated. We read every week the press of the Methodist Episcopal Church, and there is none in the land which is abler or truer to the essential doctrines of Christianity. Surely, if heresy were widespread among the Methodists of the North, it would find expression in their periodical literature. The theology of Methodists everywhere is substantially that which Wesley preached, and more and more as the years pass it is leavening and shaping the thought of expanding Christendom.

MAY SOLVE THE PROBLEM.

Nearly ever since the Civil War the race question has been regarded as the South's gravest problem. Remembering the terrible days of Reconstruction and holding the view that the negroes were multiplying at a more rapid rate than the whites, many of our ablest public men have trembled in anticipation of what the future might bring. Observing thousands of negro children learning to read and write in the public schools and viewing them as possible voters in the near future, the danger of domination by the blacks seemed to them to be increasingly threatening. Many different suggestions were made as to what ought to be done to avert the calamity which they considered impending. Some favored the colonization of the negroes; some closing the public schools against them, that they might remain disqualified to exercise the right of suffrage, and others insisted that the only real hope lay in the repeal of the Federal amendments, which prevent the legal disfranchisement of our colored population.

It is not our purpose to enter upon a discussion of these several proposals. We merely wish to remark that to us the outlook seems more encouraging. Years ago, in discussing this question, the lamented Bishop Galloway said: "Let us do our Christian duty to these people as we see it at present, and leave the future to Providence." Already the wisdom of this characteristic utterance is becoming manifest. It is now seen that the percentage of increase of our white population is larger than that of the negroes. And immigration, too, is beginning to exercise an appreciable influence upon the situation. Formerly there were four States in which the blacks were in the majority—Florida, Louisiana, South Carolina, and Mississippi. Of the first two of these, this is no longer true. The excess of negro population disappeared in Florida fifteen years ago; in 1900 the white majority was 67,000, and it has since increased to 140,000. The whites outnumbered the blacks in Louisiana in 1900 by 79,000, and the figures have since increased to 150,000 or 160,000. That South Carolina and Mississippi will likewise become white States in the not far future, is the confident prediction of careful observers. Though the latter commonwealth now has a negro majority of 266,000, the prophecy is being made that this will be wholly wiped out by 1925, if not earlier.

Everywhere the impression prevails that the South is on the eve of the most remarkable industrial development in its history. The tides of immigration are fast turning in this direction, and with the completion of the Panama Canal, it is likely that they will pour in upon us at a much more rapid rate. As this goes on, it is not improbable that the negroes will finally come to form but a small portion of the great population living beneath Southern skies. And with the black man in a hopeless minority, he would no longer be a serious political menace, and the race problem would be

vastly simplified. In the great civilization here built up, the colored people may find a useful but not controlling place, and live contented and happy. We believe that such an outcome is far more probable than amalgamation, or colonization, or the reduction of the black race into a state of legal serfdom by legislative enactment. The skies are brightening—let us thank God and take courage.

CALLED HOME.

We regret to chronicle the death of Sister G. W. Gordon, the wife of our pastor at Vaiden, Miss., which occurred in the parsonage at that place on the morning of Aug. 15, at 2:25 o'clock. The remains were carried to Saltillo, Miss., the bereaved husband being accompanied on the sad journey by Rev. N. G. Augustus, Rev. J. C. Park, and other friends. The obsequies were conducted by Brothers Park, Augustus, and Cain, after which the interment took place. Sister Gordon was a noble Christian woman, who lived in conscious touch with Christ. Her faith was strong and ardent, and her consecration was thorough. She was never so happy as when doing something to brighten and bless the lives of others. For thirty-three years she shared with her husband the varying fortunes of a career in the Methodist itinerancy, and exercised a wholesome and helpful influence in every community in which it was her lot to live and labor. Her health for a number of years had been precarious, and for several months she had been growing perceptibly weaker. So the summons which came a few days ago was not unexpected. It found her ready to meet her Lord and dwell with him in the Father's house. Having walked worthy of her high vocation, having kept the faith and finished her course, she has gone to reap the unending reward of the faithful. To the stricken and lonely husband, our sympathy goes out in fullest measure, and we pray that the Holy Spirit may strengthen and enable him to bear bravely up under the weight of this great sorrow.

PERSONAL AND OTHER NOTES.

Dr. T. B. Holloman, of Port Gibson, has lately visited relatives at Ittahena, Miss.

Rev. W. T. Griffin assisted Rev. A. J. Davis in a meeting at Porterville last week.

It has been announced that Bishop Denny will change his place of residence to Richmond, Va., on Sept. 1.

Dr. H. Walter Featherstun requests us to state that hereafter his address will be Port Gibson, Miss., instead of Gloster, Miss.

The meeting at Winnsboro, La., conducted by Rev. Walter G. Harbin, resulted in the accomplishment of much good. There were 23 applications for church membership.

In the absence of the pastor, the pulpit of the First Methodist Church of this city will be filled next Sunday at 11 a. m., by Rev. J. G. Snelling, pastor of the Carrollton Avenue Church.

Rev. T. W. Lewis, pastor of the First Methodist Church, of Memphis, has been spending some days at Chautauqua, New York. Rev. R. A. Clark, of the Second Church of the same city, is recreating at Atlantic City.

The Texas Christian Advocate states that Bishop Mouzon did some brilliant preaching during the recent encampment at Epworth-by-the-Sea. We are informed that the Bishop is expected to visit New Orleans soon.

Rev. C. A. Battle, of Lafayette, La., after a stay of several weeks in Alabama, passed through the city on Thursday, Aug. 24, en route home. He favored our office with a call, but unfortunately we were out and missed seeing him, which we much regret.

A picture post-card from Rev. T. M. Bradley, of Rosedale, Miss., written from Toronto, brings the news that he and Rev. W. H. Mounger, of Hollandale, have wandered north into Canada. He reports that they are seeing the sights and having a fine trip.

The Midland Methodist of August 23 says: "Dr. H. M. Ellis, Hospital Commissioner, is doing a good deal of office work during the heated term and absence of the people, preparatory to a big fall campaign in the interest of the Memphis Methodist Hospital."

Miss Elaine Griffin, daughter of Rev. and Mrs. W. T. Griffin, of Gulfport, has accepted the position of teacher of expression at Mansfield College. We congratulate President Peters and his Trustees upon having secured the services of this capable young instructor.

In forwarding some names to be placed on our subscription files Rev. H C. Gatlin, of Clinton, La., adds: "We began a meeting at Gilead on Sunday, Aug. 20, which is yet in progress. Rev. S. L. Riggs is helping me. I am keeping busy, and am pleased with the outlook."

We take off our hat to Pastor W. B. Ainsworth of the Estabutchie charge, Mississippi Conference, who forwarded us a club of eight subscribers, with a check to match, on the 21st inst. This is refreshing in these days of dearth. We assure our brother of our hearty appreciation.

Our long-time friend, Rev. J. M. Wyatt, now in charge of the church at Brookhaven, Miss., brought us under additional obligations a few days since for a list of subscribers. Brother Wyatt began a meeting Wednesday night of this week, and is being assisted in the services by Rev. C. N. Guice, of Summit.

A card just received from Rev. J. W. Ramsey announces that he has lately held a great meeting on the Moorsville charge, of which Rev. W. W. Hartsfield is pastor. Large crowds attended, the church was revived, several family altars were established, and there were a number of conversions and accessions.

President Countiss is meeting with gratifying success in his canvass for pupils for Grenada College. In a letter received a few days since, he said, "I think we shall have a full school." Let the Methodists of North Mississippi see that he does. There ought not to be a vacant room at this most excellent institution.

The report has reached us of a gracious revival at Tomnolen, on the Bellefontain work, North Mississippi Conference. The pastor, Brother Northington, had with him Rev. W. V. Shearer, whose preaching pleased the people. The church was quickened, the community stirred, and there were a number of names added to the church register.

Mr. E. E. S. McKenzie, who has been assistant to Rev. N. E. Joyner at St. Mark's Hall, has resigned and will enter Centenary College when that institution opens. He has been succeeded in the position vacated by Rev. Thomas Chisholm, a young Englishman who has applied for admission into the Louisiana Conference. Mr. McKenzie also is from England.

The city papers have announced that Dr. David Spence Hill has been elected to the chair of Education and Psychology in Tulane University and Newcomb College, and that he has accepted the position. Dr. Hill is a son of Dr. Felix R. Hill, president of Centenary College, and is an A.B. graduate of Randolph-Macon. He is an educator of distinction, and is well known as a writer on scientific subjects.

Mr. Edward C. Brewer, of Black Hawk, Miss., who was graduated from Millsaps College a year ago with a B.A. degree and who finished his Master of Arts course at Vanderbilt last June, has accepted a position to teach at Covington, Tenn. He is not yet twenty-one years of age, but is possessed of unusual brilliancy and a fine equipment for the work of teaching. The school engaging him has made no mistake.

A card from Mrs. A. J. Foster, whose husband was an esteemed member of the North Mississippi Conference, states that her son has accepted a position to teach in the high school at Burnet, Texas, and that the family will soon take up their residence at that place instead of at Georgetown. Mr. Foster's object in teaching is to earn means to prosecute his studies further, which he expects to do as soon as is practicable.

We were pained to learn of the death of Mr. John DeLoach, of Grenada, Miss., which occurred in Texas a few days since as a result of pulmonary trouble. The remains were brought home for interment. The deceased was a young man of worthy character, and his passing has saddened a wide circle of relatives and friends. We extend sympathy to the sorrowing ones, and pray that divine grace may comfort and sustain them.

A correspondent informs us that the work in the Monroe District is proceeding favorably under the leadership of Dr. S. S. Keener and his faithful band of assistants in that field. Dr. Keener is one of the strong men of the Louisiana Conference, and allows no interest of the Church to suffer in his hands. The charges over which he has supervision have held up surprisingly well, considering the fact that they are in the boll weevil section.

The last charge to join our Honor Roll is Byhalia, Miss., all of the officials of that work now receiving the Conference organ. The energetic pastor of this flock is Rev. J. W. Raper, who is in his third year, and who during his incumbency has liquidated the debt on the handsome new house of worship erected a few years ago and had it dedicated. All departments of the church are represented as being in a good condition.

In a personal note to the editor, President A. B. Peters expresses high appreciation of the excellent service which Rev. N. E. Joyner has been rendering in behalf of Mansfield College. Brother Joyner has not spared himself in seeking, along with others, to place this deserving institution upon a better financial footing, and he has contributed largely to the success which has been achieved. The meed of praise which Brother Peters accords him is well merited.

Rev. J. L. Sutton, superintendent of the New Orleans Home for the Relief of Destitute Orphan Boys, recently carried 45 of the boys under his care to the Seashore Camp Ground for a several days' outing. They report that they were accorded many courtesies by the people along the coast, and that the trip was a most enjoyable one in every respect. Brother Sutton's management of this excellent institution, which is non-denominational, has won him high praise.

Good news comes from Rochelle, La., which is connected with the Pollock charge. The pastor, Rev. A. R. Hoffpauir, has recently held an excellent meeting there, in which the preaching was done by Rev. A. W. Turner, of Mausfield, and the singing was conducted by Rev. F. J. McCoy. As a result of the labors of these brethren, a Methodist Church was organized with 25 members. Brother Hoffpauir is preaching twice a month at this point, and the outlook is promising.

Rev. C. A. Northington, of Bellefontaine, Miss., writes: "Our meeting at Walthall was one to be remembered. It was conducted during election week, yet the congregations were fairly good. The preaching was ably done by Rev. T. J. Halfacre, who has a habit of doing well what he undertakes. Our third quarterly conference was held while the services were in progress. Our beloved presiding elder, Rev. E. S. Lewis, was with us, and delivered a stirring sermon. Our Conference collections are well in hand."

Success is attending the labors of Rev. R. T. Pickett on the Coalville charge. He has been keeping up seven appointments and has held some fine meetings, in which he has had the assistance of Rev. W. T. Griffin, Rev. R. F. Witt, and Rev. R. T. Nolen. He began another series of revival services last Sunday, with Rev W. W. Moore to aid him. He states that the Palmer Creek Camp Meeting will begin on Sept. 30 and last until Oct. 8. Brother Pickett reports that his evangelistic efforts have added 20 members to the church. He has also been mindful of the interests of the Advocate in his rounds, and has sent in 40 subscribers during the year.

Dr. S. H. Werlein, pastor of the First Methodist Church, of New Orleans, accompanied by his son, Philip, took passage on the Steamship Atenas of the United Fruit Company, which sailed Saturday, the 26th inst., for Colon on the Isthmus of Panama. The round trip takes seventeen days, giving a week to visit points of interest and see the work of the canal. The ships of this company are comparatively new, with a uniform tonnage of five thousand, and with every appointment for the comfort of passengers. This is becoming a very popular trip with excursionists, and doubtless thousands will avail themselves of it before the great waterway is completed.

From a recent number of the Carrollton Conservative (Mississippi), we take the following: "North Carrollton has enjoyed a good series of meetings the past week. The people were delighted and benefited by the preaching of Rev. W. H. Saunders, who was pastor of the Carrollton Circuit fifteen years ago. To the freshness of style of those earlier years, Mr. Saunders has added maturity of thought; and this combination makes his sermons a delight and blessing. Mr. Saunders also has rare charm in the social circle. He is now filling an important pastorate in Vicksburg. His visit to our commnnity was an unmixed blessing."

Laying aside the cares of his large pastorate at Augusta, Ga., Dr. H. M. DuBose has been resting for a few days in the Mountains of Virginia. On the 22d inst., he journeyed to Atlantic City to be present at the final session of the Program Committee of the Ecumenical Methodist Conference, of which he is a member. He is much pleased with the order of exercises arranged for the great gathering, and predicts that the session will be a memorable one. For the benefit of Dr. DuBose's many friends in Mississippi, we take the liberty of quoting part of a letter written by him to the editor a few days since: "In Georgia I have found a home and a warm welcome from loyal hearts, but in the joy of new fellowships, I do not forget the old. Mississippi will always be a soil dear to me, and visited in daily dreams and memories. My faith looks forward, but my love will roam backward. I am happy in preaching. Hereafter I shall think only of how to make Christ real to men in a loving message."

As is usually the case during the summer season, the attendance upon the meeting of the Woman's City Board of Missions, which was held at St. Mark's Hall on Wednesday, Aug. 23, was not large. In the absence of the president, Mrs. W. W. Carre, Mrs. J. G. Snelling occupied the chair. Rev. N. E. Joyner, the superintendent, was ont of the city working in the interest of Mansfield College, and Miss Margaret Ragland, the head deaconess was on her vacation in Texas. Miss Roberta Baker and Miss Lottie Keithly were in charge and reported as to the status of the work. The cooking and sewing classes have been discontinned during the hot season, but the other kinds of instruction are going on. The clinic is well patronized, and if occasion requires, the workers at St. Mark's even carry their patients to specialists, that they may have the exact attention needed. The mission is having daily calls for aid from families in which the bread-winners are unable to secure employment, and it is felt that a hureau to help such persons to find work is an urgent necessity. Increased activity in all the enterprises of the mission in the early autnmn are in contemplation.

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Just as night had thrown off its dark mantle, and the glory of the day had begun to enlighten this beautiful world, the sainted spirit of DEWITT CRITZ winged its flight to his heavenly home on June 22, 1911. Farewell, dear child! Home is so lonely, so desolate without him! One less at home—one more in heaven. He has gone, but not forever. Yes, I will meet him.

"In that home of many mansions
Dwells my darling, young and fair;
Years of absence cannot change him,
For no changes enter there."

MOTHER.

MISS EMMA E. PACE, the subject of this memoir, was born Nov. 26, 1887, and died Sept. 7, 1910. She was reared in a Christian home. She was converted at home reading her Bible, after a revival meeting had closed in Arcadia some two or three days before. The Spirit of the Lord was doing his office work: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v, 39. She joined the Methodist Episcopal Church, South, the Church of her mother and father, and lived a devoted Christian life until God called her home. How beautiful are the feet of them that preach the gospel! One does not have to have license from a church to preach. We all can preach by living a consecrated Christian life. The best service rendered our God is a consistent Christian life. Such was this young woman's life. To my mind there is nothing more beautiful than a young man or woman whose life is consecrated to the God who gave it. The last words the deceased spoke were, "Father, I want to have my heavenly home," and a few minutes later she fell asleep in Jesus. To her parents, Brother and Sister J. T. Pace, we extend deep sympathy, and pray the God of all grace to comfort them.

A. H. PARKER, P. C.

MRS. S. H. KELLEY (nee Campbell) was laid to rest in White Chapel cemetery, July 12, 1911. Mrs. Kelley was born at Barbrack, and lived there until she married, when she and her young husband moved to Gold Dust. After a few years there, they moved near Eola, La., where they purchased a home and reared a large family of industrious children. Mrs. Kelley joined the Methodist Church in 1883, and from that time until her death the church never had a more faithful member, nor the pastor a more loyal friend. Her home was always open to her pastor, and she loved for him to be one of the family group and mingle with her boys and girls, in whom she was so interested. For the last year of her life, she was a great sufferer, and while her faithful husband did all that one could do for her recovery and comfort, yet God knew best and took her unto himself. May the Father's richest blessings rest upon the lonely husband and children whom she left behind.

F. M. FREEMAN.

Bunkie, La.

CLARA MARTILE KINMAN was born Jan. 12, 1908, and departed this life, July 14, 1911, at 7 p. m. While nothing was left undone that loving hands could do to prolong the life of this precious little jewel, God in his own wisdom saw fit to take her home. As she was the only child of good parents, it was, indeed, hard for them to give her up. I count it a privilege to have known this sweet child. She was too pure and lovely for this world, so the Father transplanted her to his paradise above. The interment took place at New Prospect cemetery in the presence of a host of sorrowing relatives and friends. She was a general favorite, and it was one of the saddest funerals that I have ever conducted. I know that it is hard to have her taken away, but our loss is her gain. We do not sorrow as they who have no hope. Our most profound sympathy goes out to the bereaved and lonely parents, and we pray God's richest blessings upon them. How sweet in such an hour is the hope of meeting our loved ones in the Father's house, to dwell with them evermore! Her pastor,

R. H. BAMBURG.

Mrs. CORA E. WRIGHT (nee Bains) was born in Dallis County, Ala., June 15, 1855, and died at her home three miles east of Quitman, Miss., Feb. 6, 1911. She was the wife of J. Cope Wright. Twelve children were born to them, ten of them yet living to mourn with their father the sad death of a precious mother. She was converted and joined the Methodist Episcopal Church, South, about forty years ago; and has lived a consecrated life since, till her death. Her life was full of service to God and his cause, and to her family and neighbors. She never talked of anyone's faults, but of their good traits. She was untiring in her efforts to help those who needed help. Truly, she was "an Israelite indeed in whom is no guile." She was not sick but a few minutes. How comforting it should be to the relatives and friends that she was ready for the judgment. In the absence of her pastor, Rev. H. S. Westbrook, we, her former pastor, laid her to rest in the Cooper's Chapel Cemetery, in the presence of a host of relatives and friends.

GEO. P. FIKES.

Pachuta, Miss.

Marriages

Aug. 9, 1911, at the parsonage in Harrisville, Miss., by Rev. R. T. Nolen, Mr. R. A. LEWIS, of Pearl, Miss., to Miss FLOID MILEY, of Merritt, Miss.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Nettleton Ct., at Shiloh	Sept.	9, 10
Montpelier, at Foster's Chapel	Sept.	16, 17
Smithville	Sept.	23, 24
Amory and Nettleton	Sept.	24, 25
Palestine	Sept.	28, 30
Pontotoc	Oct.	1, 2
Beuna Vista, at Ebenezer	Oct.	7, 8
Prairie, at Prairie	Oct.	8, 9
Verona, at Verona	Oct.	14, 15
Shannon, at S	Oct.	15, 16
Houlka, at Concord	Oct.	21, 22
Houston	Oct.	22, 23
Pittsboro, at Pine R	Oct.	28, 29
V. and C. City, at C. City	Oct.	29, 30
Derma, at Rhodes Chp	Nov.	4, 5
Wren, at Tranquil	Nov.	8
Aberdeen	Nov.	8
Greenwood Springs	Nov.	11, 12
Okolona Circuit	Nov.	12, 13
Tremont, at Asbury	Nov.	18, 19
Fulton, at Vanburen	Nov.	19, 20

No business session of the conference will be held until Sept. 23. Tupelo, Okolona, Amory and Nettleton, Nettleton Circuit, and Montpelier will have their conferences at pleasure.

I will preach on the Wren Circuit, Sunday, Sept. 3, holding their business session as indicated. We are to send to conference the best report in the history of the Aberdeen District. Take due notice, brethren, and govern yourselves accordingly.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Starkville	Sept.	2, 3
Shuqualak	Sept.	10, 11
West Point	Sept.	17, 18
Brooksville	Sept.	23, 24
Macon	Sept.	24, 25
Matbiston	Sept.	30, Oct. 1
Crawford	Oct.	7, 8
Columbus, First Ch	Oct.	15, 17
Columbus, Second Ch	Oct.	15, 18
Mashulaville	Oct.	21, 22
Cochrane	Oct.	28, 29
Cedar Bluff	Nov.	4, 5
Columbus Circuit	Nov.	8
Sturgis	Nov.	11, 12
Starkville Circuit	Nov.	18, 19
Mayhew	Nov.	25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Waynesboro Circuit, at Fedora	Sept.	2, 3
DeSoto, at Hopewell	Sept.	9, 10
Meridian, 7th Ave	Sept.	13
Meridian, Poplar Spgs	Sept.	14
Waynesboro	Sept.	17, 18
Bucatunna, at ——.—	Sept.	19
Meridian, South Side	Sept.	20

W. H. LEWIS, P. E.

Seashore Dist.—Fourth Round.

Howison and Saucier, at Lyman	Sept. 24, Nov.	23
Columbia	Oct. 1, Nov.	20
Brooklyn and Bond, at Brooklyn	Oct.	4
Americus, at Salem	Oct.	7, 8
Hub, at Hub	Oct.	14, 15
Mentorum, at Pine G	Oct.	20
Vancleave, at New Prospect	Oct.	21, 22
Gulfport, 29th St	Oct.	25
Lumberton	Oct. 29, Nov.	20
Mississippi City	Nov.	1
Poplarville	Nov.	5, 18
Pascagoula	Nov.	10
Moss Point	Nov.	11, 12
Escatawpa, at Escatawpa	Nov.	11, 12
Biloxi, Main St	Nov.	15
Derby, at Derby	Nov.	7
Carriere and McNeil, at Carriere	Nov.	18, 19
Oakvale, at Oakville	Nov.	21
Long Beach	Nov.	22, Dec. 2
Wolf River Mission 10 a.m.	Nov.	23
Coalville	Nov.	24
Bay St. Louis	Nov.	25, 26
Logton	Nov.	27
Gulfport, 25th Ave	Nov. 29, Dec.	2
McHenry and Wiggins, at Wiggins	Nov.	30

W. B. JONES, P. E.

Newton Dist.—Third Round.

Philadelphia	Fri. Sept.	1
Neshoba, at Sand Town	Sept.	2, 3
Hillsboro, at Prairie Hill, Friday	Sept.	8,
Forest, at Lena	Sept.	9, 10
Indian Mission, at Neshoba	Sept.	16
Stallo, at Neshoba	Sept.	16, 17
Newton	Wed. Sept.	20

T. J. O'NEIL, P. E.

Port Gibson Dist.—Third Round.

Nebo, at Oak Grove	Sept.	2, 3
Wilkinson, at Mars Hill	Sept.	9
Woodville	Sept.	10
Hermanville, at Sarepta	Sept.	16
Natchez, Pearl St	Sept.	17
Rocky Springs, at Willows	Sept.	23, 24
Oak Ridge, at Bovina	Sept.	30
Vicksburg, South Washington Street	Oct.	1
Centreville	Oct.	4
Homochitto, at Mt. Vernon	Oct.	6

H. WALTER FEATHERSTUN, P. E.

Brookhaven District—Third Round.

Adams, at Ebenezer	Sept.	1,
Meadville, at Ediceton	Sept.	2,
Pearlhaven, at Bethel	Sept.	3,
Brookhaven	Sept.	3, 4
Summit, at East McComb	Sept.	10,
McComb, Centenary	Sept.	10, 11
Monticello, at Georgetown	Sept.	16, 17
Scotland at Bethesda	Sept.	23, 24

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

McLain, at Cross Roads	Sept.	2, 3
Eastabuchie, at McLaurin	Sept.	,7
Eucutta, at Broyls	Sept.	9, 10
Sanford, at Sanford	Sept.	16, 17
Seminary, at Bethel	Sept.	20

District Conference at Richton, July 11-14. The conference will organize on the 11th at 8:30 p. m. All members are requested to be present at the organization.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Fannin, at Holly Bush	Sept.	6
Jackson, Galloway Chp	Sept.	10
Yazoo City 7:30 p. m.	Sept.	13
Bolton, at Brownsville	Sept.	16, 17
Satartia	Sept.	23, 24

J. R. JONES, P. E

LUTHER'S GREATEST SERVICE.

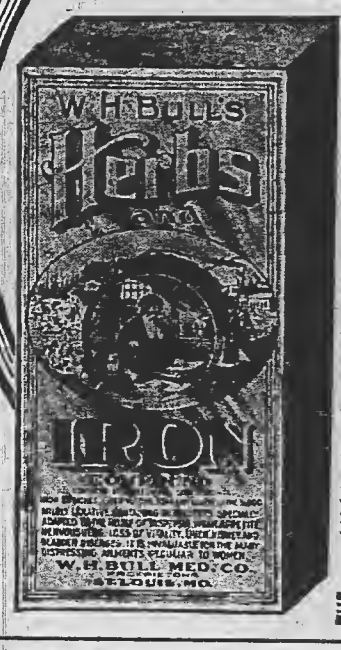
"Luther's greatest service to the modern world," says Dr. McGiffert in the September "Century" chapters of his serial, "Martin Luther and His Work," "lay in his recognition of the normal human relationships as the true sphere for the development of the highest religious, as of the highest moral, character. He performed an incalculable service in dignifying married life and ascribing to it a sacredness above the career of monk or nun. Instead of a temptation to a less perfect way of living, as woman was too commonly represented by the religious teachers of the middle ages, he saw in her one ordained of God to be the companion and helpmate of man, and in their union, not in their separation, he found the ideal life. Religion had been making too much of the abnormal."

PROOF

What better proof of the superior merits of a remedy could you ask for than the fact that druggists use it themselves as well as recommended it to the public.

Danceyville, Tenn. 6-8-10
I recommend Herbs & Iron to anyone for anything you recommed it to do. Especially nervous and broken down people. I felt tired and nervous all the time, until one day thought I would try a bottle of Herbs & Iron. Having it in stock, tried a 50c bottle, and I feel like a new man now. Am not nervous as I was, nor tired, have more life than ever before, and truly think it is due to Herbs & Iron. It is the medicine for anyone.
Yours, D. C. Crawford.

Read What Dr. Crawford Says About
W.H. BULL'S HERBS and IRON



Ninety-nine times out of a hundred, poor health is due to weak, impoverished and impure blood. In fact, the blood is the *very life* of the body, and it is impossible to be well and strong with bad blood.

W. H. Bull's HERBS and IRON makes pure, rich, red blood. It cleanses the bowels, regulates the Liver and Kidneys, insures perfect digestion, gives you a hearty and natural appetite, steadies the nerves and

Gives Health, Strength and Vigor.

Get a bottle from your druggist today, use two-thirds of it, and if you are not thoroughly satisfied that it is improving your health, return the remainder to him, and your money will be refunded.

There is Work for an IHC Gasoline Engine Every Day

It will separate your cream, grind or cut feed, run your wood-saw—pump—fanning mill—thresher—electric light plant—washing machine—save you time and money on all the thousand and one jobs around the place.

A few cents' worth of fuel—a turn of the wheel—and it will work for hours—without watching or bother—taking care of its end of the work and leaving you free to do yours.

An I H C Engine is not only wonderfully serviceable and economical, but with proper care it will last for years. Its construction guarantees smooth, steady running—its few simple parts make it most durable. The perfect accessibility of every part makes it easy to clean and keep in perfect condition. And, just as important, our line guarantees

An I H C Engine for Your Individual Need

of just the right size and style to do your special work to the best advantage.

Vertical type—2, 3, 25, and 35-H.P.; horizontal—1 to 25-H.P.; semi-portable—1 to 8-H.P.; portable—1 to 25-H.P.; traction—12 to 45-H.P.; sawing, pumping, spraying, and grinding outfits, etc. —built to operate on gas, gasoline, kerosene, distillate, or alcohol—air cooled or water cooled. See the I H C local dealer, or, write today for catalogue, or any information desired.

International Harvester Company of America
(Incorporated)
Chicago USA

I H C Service Bureau

The purpose of this Bureau is to furnish farmers with information on better farming. If you have any worthy questions concerning soils, crops, pests, fertilizer, etc., write to the I H C Service Bureau, and learn what our experts and others have found out concerning those subjects.

Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price $1.00

"WHERE'S MOTHER."

Bursting in from school or play,
This is what the children say,
Trooping, crowding, big or small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's Mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize:
From the bronzed and bearded son,
Perils past and honors won:
"Where's Mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's Mother?"

—Western Christian Advocate.

BARLOW CIRCUIT.

Dear Dr. Meek: For several days I've been thinking of writing up this work, but have not had the time until now. Let it be understood in the outset that this is not an obituary; for the Barlow Circuit is not dead. There are many good people here who are still alive to the cause of Christ. On Friday, before the first Sunday in August, they began pounding us thick and heavy, and by the time they had finished, my wife declared that we were better off than the fellow who never had thirty days rations at one time. We started our meeting at old Rehoboth Church the first Sunday in August and closed the following Friday evening. Brother W. M. Sullivan, of McComb City, Miss., did the preaching. Those who have heard Brother Sullivan say that he is a great preacher, and I am disposed to believe that his work here at Barlow was superior to any that he has done before. He was in perfect health and fully equipped with the preparation of the gospel. Eternity alone will give the results of his faithful labors. There were several bright conversions, and six were added to the church on profession of faith. It was not merely a surface work, but a deep and ethical process, a breaking up of fallow ground, and the church was much revived. We start our meeting at Brandywine the fourth Sunday in this month. We are expecting Brother W. J. Ferguson, of Brooklyn, to do the preaching. Our hearts are in the work. C. A. SCHULTZ.

THE REVIVAL CAMPAIGN ON THE DENHAM SPRINGS CHARGE.

We began the work at my home town, Denham Springs, Louisiana, on June 27. Rev. P. H. Howse, of Hattieburg, Miss., came to assist me, and was with us seven days, preaching powerful gospel sermons. The church was much revived. Only one accession.

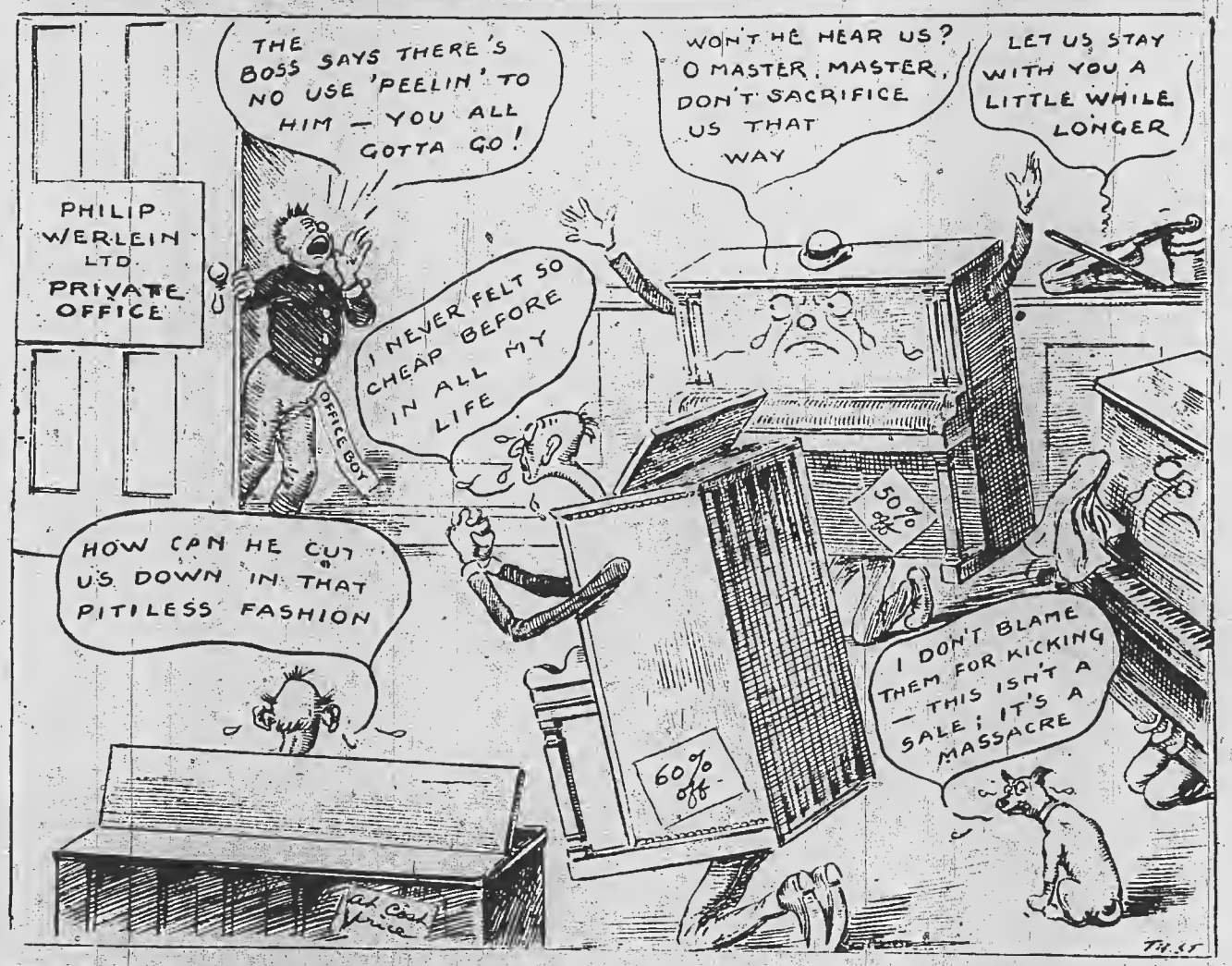
From there we went to Palmetto, where we labored for nine (rainy) days. We had a great outpouring of God's Spirit in the salvation of souls. Twenty were added to the church. Brother Howse is excellent help, and left us in great favor with my people. I heartily recommend him to any brother needing an evangelist.

I next began at Live Oak, Rev. J. M. Alford coming to my assistance on Monday. Though the rains still came in torrents, we had a glorious revival. There were fourteen accessions, twelve family altars were established and a number of infants were baptized. The people were pleased with Brother Alford, and attended every service possible. By the faithful presentation of God's Word, he got the ear of many of our church members and succeeded in causing them to see that their lives were far beneath God's ideal for them. Indeed, he inspired them to seek to become what God would have them be. I feel that much lasting good was accomplished.

Next I opened up at Friendship, where the pastor did the preaching until Tuesday, when Rev. S. D. Howard arrived and preached for four days. Here he was on an old "battlefield" and fought valiantly. We added eleven names to our church roll, and greatly revived the membership. We all love Brother Howard, and pray that God may long allow him to unfurl the banner of Prince Immanuel.

Lastly, my brother, Rev. J. B. Fulton, came to my assistance at Alford's Chapel. From the beginning all went well. Five were added to the church. During the meeting, Brother Miller held our quarterly conference. He gave us one masterful sermon, baptized six children, partook of the excellent repast spread hy the good ladies for the occasion, held the conference and passed on. Brother Miller is well heloved on my charge, due to the excellence of his service and his charming personality.

Thus ended our revival campaign. We have received up to date, altogether, 72 members and baptized 39 infants. I am well pleased, having a loyal, lovable people to serve, and pray that God will continue to shower his spiritual blessings upon them, even more than he has been showering. RALEIGH V. FULTON, P. C.


THE BOSS SAYS THERE'S NO USE 'PEELIN' TO HIM — YOU ALL GOTTA GO!
WON'T HE HEAR US? O MASTER, MASTER, DON'T SACRIFICE US THAT WAY
LET US STAY WITH YOU A LITTLE WHILE LONGER
PHILIP WERLEIN LTD. PRIVATE OFFICE
OFFICE BOY
I NEVER FELT SO CHEAP BEFORE IN ALL MY LIFE
HOW CAN HE CUT US DOWN IN THAT PITILESS FASHION
50% off
60% off
I DON'T BLAME THEM FOR KICKING — THIS ISN'T A SALE; IT'S A MASSACRE

Philip Werlein, Limited, are about to commence work on the extension in their Chartres Street Annex.

There never was a time when you could buy a piano so cheaply as you can now. Price reductions greater than ever before must be made by this firm to move their large stock from risk of damage, and it is advertised that the person who wants a piano within reason can dictate his own price and terms throughout the coming week. The person with cash can make his own price on new and slightly used pianos, and by that is meant that any reasonable businesslike proposition will be considered, and therefore, people who will be interested in the piano proposition within the next year or so will find it advisable to make the purchase now. Those in the city should call at once. Those out of the city should take the matter up by letter, telegraph, or long-distance telephone.

For the protection of out-of-town customers, Philip Werlein, Limited, will exchange any instrument purchased at this sale for any new piano of like or greater value in their house up to January 1st.

It is not necessary to say any more—the whole story has been given, and the careful and prudent buyer will take advantage of this sale.

(E1) Mathushek, standard size, upright, mahogany, worth new $450; price $260; terms, $5 cash, $5 monthly.

(E2) Wegman, standard size, upright, mahogany case, worth new $400; price $220; terms, $5 cash, $5 monthly.

(E3) Werlein, mahogany case, another of the regular $400 pianos, used less than a month, practically new, guaranteed in perfect condition; price $265; terms, $5 cash, $5 monthly.

(E4) Mathushek, large size, ebony case, two pedals, carved desk board, good condition, worth new $500, now $215; $5 cash and $5 monthly.

(E5) Story & Clark, medium size, upright, walnut case, worth new $425; price $280; terms, $5 cash and $5 a month.

(E6) Werlein, medium size, upright, mahogany case; price new $292; now $190; $5 cash and $5 a month.

(E7) Haines Bros., standard size, upright, dark oak case, 3 pedals; price new $450; now $230; terms, $5 cash and $5 a month.

(E8) Steinway, small size, 2 pedals, ebony case, good condition; price new $550; now $170; terms, $5 cash and $5 a month.

(E9) Fischer, medium size, upright, mahogany case, 3 pedals; price new $400; now $175; $5 cash and $5 a month.

(E10) Everett, medium size, ebony case, open fretwork panel, 2 pedals; $350 new; now $135; terms, $5 casn and $5 a month.

Unequaled Bargains in New Pianos:

(1) Mathushek—discontinued style, walnut case, plain panel, dull satin finish, $425; now $340; $10 cash, $10 monthly.

(2) Wegman—Discontinued style, mahogany, $450; now $292; $10 cash, $7 monthly.

(3) Pease—Discontinued style, mahogany, always $375; now $300; $10 cash, $8 monthly.

(4) Story & Clark—Discontinued style, mahogany, $425; now $330; $10 cash, $8 monthly.

PHILIP WERLEIN LIMITED,
605, 607, 609 CANAL STREET.

Weber, Chickering, Mathushek and Werlein Pianos, Steinway and other Pianola Pianos, Victor Talking Machines, Sheet Music.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

A HORSE COLLAR WITHOUT HAMES OR PADS.

Every farmer and teamster, who has suffered annoyance, inconvenience and loss from the use of leather collars with hames that cause sore shoulders on his horses and mules, should send for the book telling how and why Indestructible Hameless Metal Collars not only prevent, but will actually cure while working, the sores on the shoulders and necks of work animals.

There is proof that it is the ideal horse collar in all climates and under all conditions.

That they are cheaper because they can't wear out, and because there are no hames, straps or sweat pads to buy.

That they are better because they are lighter and stronger.

That they save time whenever the team is hooked up or unharnessed.

That they are easily and quickly attached to any style of harness.

No farmer or teamster can afford to use the old style of collar and hames with its drawing, rolling, puckering, pinching motion, which rubs the flesh into sores.

It's economy: it's convenience; it's horse comfort to use a hard, perfectly adjusted and carefully fitted metal collar.

Write to-day for catalog and prices. Johnston-Slocum Co., 615 State Street, Caro, Michigan.

Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR SEPT. 3, 1911.

(Epworth League Rally Day.)

THE SUPREME MOTIVE POWER.

II Cor. v, 13-14; John xiii, 34; John iii, 16.

What Is Motive Power?

"Motive" is defined by the Century Dictionary as "a mental state or force which induces an act of volition; a determining impulse; a gratification contemplated as the final course of a certain action of the one desiring it."

Thus, when Herodias demanded the head of John the Baptist, her motive was not merely to secure the head itself; it was the gratification which satisfied her desire for revenge. "Revenge is sweet," is a common saying, expressing a motive power which has a very strong hold on ordinary human frailty.

Physchologically, motive power has its seat in the affections. It demands that the will gratify its desire. Reason may resist its demand; but too frequently the will surrenders to the affections rather than to the reason.

For this reason our subject is of great practical importance, for if the motives of a man's heart are right his life will be one complete victory; if the impulses of the heart are impure or wrongful, many defeats and a continual warfare will often discourage even the sincere seeker after God.

Guarding the Affections.

Few men have power to resist the impulses of their affections and the demands of their physical appetites. For that reason, a man should begin at the beginning and guard his affections and curb his appetites rather than to attempt, too often ineffectually, to resist them, when, escaping from the seat of the affections, they come charging like hungry lions upon the will of a man demanding gratification.

There are many bad motives that lie dormant in the human heart, waiting the exciting cause to arouse them to action; the human heart is therefore said to be "deceitful above all things and desperately wicked." Many good people seek to elude this declaration as "too extravagant." They say, "surely it is not true of this beautiful little girl of twelve years." And yet, only recently "a beauntiful little girl 12 years old," in a fit of rage at her brother, threw a fork at him and killed him. She was arrested and charged with murder, but the law was lenient in its punishment. And yet hideous murder lurked in that young child's heart. "Whoso hateth his brother is a murderer." 1 John III, 15.

No man or woman, boy (or girl), therefore is safe from these dangerous and hideous impulses that lie dormant in every heart until he has rid himself of them by what is known as the process of displacement—that is, by encouraging stronger and better motives to rule his effections.

Good and Bad Motives.

No better catalogue of good and bad motives could be written than the list Paul gave to the Galatians (v, 19-24) to-wit:

"Now the works of the flesh are manifest, which are these: Aduitery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, murders, drunkenness, revellings and such like, of which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God."

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Think now, think often on this catalogue of the fruits of the Spirit. Open the window of the heart wide and bid every one of them to come in. And then, as sunshine drives out before it the mice and vermin of some dark, damp tenement, so will the hideous monsters and vermin that defile our affections slink away before the Spirit of God.

Expuisive Power of a Good Motive.

The expuisive power of a good motive or a strong affection is now well recognized. The though has inspired many great sermons and some recent books.

But the idea is not a new one. St. Paul understood it when he admonished the Romans to "overcome evil with good."

Negative resistance to evil is doomed to failure. That is why God never said that we must be good in order to be saved. The forces of evil are too powerful for the ordinary human will. St. Paul's will was about as strong as anybody's and yet he records his own dismal failure in "trying to be good," by merely resisting evil. Read Romans vii, 15-25.

But St. Paul finally discovered the secret of victory. Read carefully, Romans viii, 11-13. That secret was surrender of the heart and its affections completely to the Holy Spirit. Remember God does not require us to remove anger, hate, jealousy, etc., but we must be sure that our desire to have them removed is sincere. Then will God's Spirit move in bringing with him the new affection and by the same operations "crucifying the flesh and the lusts thereof." This is the way and the only way that God promises victory over the temptations of the heart. Read Romans viii, 13, over again until the way of victory is clearly comprehended.

The Greatest Motive Power.

Love is the world's greatest motive power. Nothing so satisfies the human heart as love.

Even God cannot think of any higher conception of himself than love. Omnipotent power is not as great as perfect love. God is love and love therefore, what there is of it in this world, is the rarest and most delicate of the flowers of heaven, taking root here and there in human hearts that make a place for it.

Practice love. If love is indeed a passion, a motive so overpowering that every other impulse of the heart withers before it, practice it that it may become the stronger by exercise.

Practice it by loving your child, your father, your mother, your friend, your enemy.

The Love of Christ.

But, above all earthly love is the love of Christ. Not our love for Christ, which is often too weak and vacillating, but God's love for us.

It is this love that attracts the prodigal son who has strayed from the father's house and gone into the far country rather than the fear of punishment.

This love of God, of course, is seen only in Christ, through whom only we have access to the Father, and Paul therefore says, in one of the references given in this topic: "The love of Christ constraineth us."—St. Louis Christian Advocate.

Some League Aims.

Every League chapter should aim at a larger attendance at all its meetings. Empty seats are not very inspiring, and there are a multitude of young people who ought to be at the meetings, and many more who would be there if only they were invited to come.

Aim to secure a larger membership. Not half our young people belong to any Christian organization. It is surely the business of the Epworth League to win the young people of the community, and if they are not in the Church and League, why are they not there?

Aim to build up a more intelligent and loyal membership. Get your members to read, and think, and study. Study our own great church; know what Methodism is; start a mission study class in every chapter. Get in touch with the great world movements of our day.

Aim at more thoroughness in every department of League work. Raise the standard higher. Make each one feel that his work is important work, and that each one is expected to do his best. Aim high!—Pittsburg Christian Advocate.

Here it is (By Mahaffey) NEW LIGHT ON BAPTISM Facts found in the Original Authority under which John first baptized prove that Sprinkling was the Original Mode. No more doubt about it. 68 page book. Only 10c THE BIBLE MODE CO., Box C, Clinton, S. C.

ROYALINE OIL

Stongest and Best

ANTISEPTIC

Stops Pain----Heals Wounds.

Use it for Burns, Cuts, Sprains, Bruises, Headache, Toothache, Earache, Sore Eyes, Sore Mouth, Sore Throat, Sore Muscles, Sore Feet, Sore Joints. For External and Internal use. Pleasant, Clean, Safe.

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10c, 25c, 50c Druggists.

ROYALINE MED. CO., Ltd., New Orleans, Sole Proprs.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Mangham, at Boueff River	Sept. 2, 3
Eros, at Indian Village	Sept. 6
Winnsboro, at Boueff Prairie	Sept. 9, 10
Rayville	Sept. 13
Florence	Sept. 17, 18
Merrouge	Sept. 20

District Conference will meet in Rayville, July 26, 10 a. m.

S. S. KEENER, P.E.

Baton Rouge Dist.—Third Round.

St. Helena, at Pine R.	Sept. 2, 3
Kentwood	Sept. 3, 4
P. Grove, at Pipkin's	Sept. 6
Port Vincent, at Mauripas	Sept. 9, 10
St. Francisville, at Tunica	Sept. 16, 17
N. Roads, at Morganza	Sept. 23, 24

C. C. MILLER, P. E.

Ruston District—Third Round.

Lanesville, at Brushwood	Sept. 2, 3
Lisbon, at New Hope	Sept. 9,10
Houghton, at Doilline	Sept. 16, 17
Cotton Valley, Pleas. Val.	Sept. 23, 24
Minden	Sept. 24, 25

R. W. TUCKER, P. E.

Alexandria District—Third Round.

Alexandria	Sept. 1
Selma	Sept. 3, 4
Opelousas	Sept. 10, 11
Glenmora	Sept. 13
Colfax, at Atlanta	Sept. 17, 18
Pelville, at Simmesport	Sept. 24, 25
Bunkie, at Cheneyville	Sept. 26

Special attention will be given to questions 18, 21, and 23.

PAUL M. BROWN, P. E.

Fits We want every person suffering with fits to write for a sample bottle of our remedy, and booklet. Sent by mail FREE. Try it at our expense.
DR. TOWNS MEDICAL CO., Fond du Lac, Wis.

AGENTS WANTED In every town and city, also traveling men, to sell our new line of fine toilet preparations. Part or full time. Good commission. Pleasant work. No experience necessary. One agent sold 144 dozen of the Antiseptic Soap alone within the last week. Write for samples and terms to-day. Fine opportunity for live men and women.
The Liquozone Company,
30-32 W. Kinzie Street, Chicago, Ill.

ESTABLISHED 1858 CHURCH AND SCHOOL **BELLS**
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

BEST THING MADE.

April 28, 1910, Dothan, Ala.
I began handling Johnston's Tonic in Blakely, Ga., in 1884. In 1892, moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for Colds, Fever and La Grippe. In all the years I have been selling it, never had but 2 complaints. Both parties admitted afterwards they had not used it right.
H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.
I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.
A. P. ALDRICH.

Drives every trace and taint of Malarial Poison from the Blood.

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

Dr Tichenor's Antiseptic

WELCOME RELIEF

Follows the use of **Dr. Tichenor's Antiseptic** on the face after shaving.

Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.

No more *Chafing, Stinging, Chapping* or *Soreness* if you will do this.

"It's soothing coolness is delightful."

ALL DRUGGISTS - 25 AND 50 CENTS

ASK ANY ONE WHO HAS EVER USED IT!

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Expenses low. Literary course for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalog, naming department. (1)

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The Sunday School.

LOUISIANA CONFERENCE NOTES.

By Rev. P. O. Lowrey.

The Union Sunday school in South Mansfield has organized a cradle roll department, with Miss Gertrude Harris, as superintendent. Mrs. A. J. Shelton is superintendent of the home department, assisted by Mrs. Harris.

* * *

A home department, with Mrs. D. H. Sebastian as superintendent, and a cradle roll, with Mrs. G. B. Heard, superintendent, has been organized at Benson, and in other ways the school is planning to move forward.

* * *

A member of a senior class of young ladies of the Lake Charles Sunday school testifies that she has "the sweetest teacher in the world" in the person of Mrs. Drake, the mother of our pastor there. This spontaneous and sincere tribute to the friendly shepherding and capable teaching of this mother in Israel suggests in a practical way that "it is better to wear out than to rust out"—to be faithful until death.

* * *

A typical illustration of the zeal of the French Protestants is seen in the Sunday school work at Bell City. All the church members are regular Sunday school attendants, the older women who cannot read being the "sisters of charity" who care for the babies, while their mothers recite or teach in the classes. They declare that they need no home department for themselves, but to reach non-Protestants they inaugurated the work, with Miss Katie Gosset, superintendent, and a cradle roll, with Mrs. Isaac Derouel, superintendent.

* * *

The Lake Arthur Sunday school has a Baraca class of 26 members, and an average attendance of 18. Mr. E. E. Baker, is the teacher, and has ordered Trumbull's excellent book on "Teachers and Teaching," and Moniger's book on the organized class, and is making "full proof of his ministry." S. W. Paxon, editor of the Lake Arthur Herald, is the president of the class, with T. E. Brown, secretary and treasurer. Mrs. L. H. Pugh teaches the Philathea class, and Mrs. W. M. Buckman teaches the young ladies' class.

* * *

By invitation of Rev. M. Hebert, who had charge of the services at the Lake Arthur Camp Meeting, the writer was asked to make a Sunday school address at one of the afternoon services, and he found an appreciative and responsive audience. And the next afternoon, upon a similar invitation, we represented our two colleges to the young men and young women present, this being a privilege accorded all Christian school representatives present at the camp meeting. In an afternoon workers' conference, we had present every teacher in the Lake Arthur Sunday school except one. Rev. R. P. Howell, who for a long time was a traveling preacher in Louisiana, is the superintendent and is planning a "Rally Day" and general forward movement this fall. He is especially successful as a local church financier, and hopes in the future to be able to help the brethren in this part of their church work as opportunity permits. The teachers in the elementary department of the Lake Arthur Sunday school are: Misses Eula Shoul and Alice Brown for the beginners; Misses Grace Dyer and Ellice Hoff for the primaries, and Miss Bessie Ingram for the juniors.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

At Hickory a cradle roll superintendent has been appointed; also a superintendent for the home department. From birth to the grave.

* * *

Oakvale Sunday school has begun grading, curtained the neat little church for class-rooms, and ordered a sufficient number of the "Legion of Honor" books to start a teacher training class. The superintendent says every teacher must be in it.

* * *

The pastor, superintendent and teachers at Chunkey, realizing that the best work in a small school can be well done only when done systematically, are introducing modern Sunday school methods into their Sunday school.

* * *

Oct. 1 is "Promotion Day." Babies three years of age are formally promoted to the beginners' department, and every class in the graded school "moves up one year." This calls for at least two more teachers in the intermediate department—the second year boys and second year girls. Many of the little folks have been looking forward to this day for some weeks. Let's not disappoint them, but have the best promotion day ever held. Do not confound this day with "Rally Day." They are separate and distinct.

Would this not be a good time also to plan special exercises in the organized adult department? The hot summer months have scattered the scholars, depressed the teacher, and demoralized the class. With the return home from vacation, picking up again the threads of life's duties, why should not this be woven in? Possibly we may keep some hesitating one by intelligent, systematic effort.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mr. A. J. Davis, superintendent at Belden, Miss., writes of a splndid Sunday school picnic he is planning for Sept. 16th, and from which he expects great results.

* * *

Miss Ellie Willingham's fine Morris Class, with their new church responsibilities and much other expense, will give $10 toward the education of a little Cuban girl next year.

Rev. S. A. Neblett, International Sunday School Secretary for Cuba, found this bright-faced little maiden of "the gem of the Antilles" hungry for education and uplift, and some of the Adult Bible Classes of our North Mississippi Conference are trying to make up the $60 a year necessary to give her this much desired good.

* * *

Twenty men from one Adult Bible Class joined the Pocket Testament League on last Sunday. If all the strong men and women of our Church could be induced to read and study the Word of God, great and lasting strides would be made in the elevation of Christian citizenship.

* * *

A party of teen age boys just returned from a ten days' camping and boating trip, took such clever pictures and withal had such amusing and character-building experiences, that the full story of their journey will be given the Sunday school world a little later.

* * *

The constantly reiterated cry is for more and better Sunday school teachers, and it is greatly to be desired that some of our fine, capable young people will decide to help settle this question of crying need by getting under the burden.

* * *

Here are some very pertinent questions discussed at the great International Sunday School Convention in San Francisco: How may we train our teachers to be soul-winners? How may reverence be cultivated in the Sunday school? What special advantages has the country superintendent? How can the highest spiritual atmosphere be attained and maintained? How may the social side of the Sunday school be developed and maintained? How best to introduce and maintain teacher training in our schools? What is the responsibility of a Sunday school to the home life of a community? How can a church be aroused to the tremendous importance of its teaching function? Many other questions of equal importance found vivid interest in every worker's heart and mind. Discuss these problems at the regular teachers' meeting, make their solution an object of real prayer and deep interest, and results will speedily prove the worth of the hours so spent.

A systematic, universal study of the holy Schiptures is fundamental to world-wide Christian conquest, and the Sunday school must bring this vision to the great outside world.

GET READY TO RALLY.

The writer once asked Rev. J. M. Brown, a faithful and tried Methodist preacher of the Louisiana Conference who was doing splendid Sunday school work, the secret of his success, and found that his key to the situation was in the observance of Children's Day and Rally Day. The first of these comes in the spring time, when life is at its most active stage, and allows its expression in the flowers, new dresses, songs and program especially for the children, when they can "say their pieces" before proud and happy parents, reaching a congregation impossible on any other occasion, who go away with a new sense of interest in the Sunday school work. Rally Day comes in the fall—some time in October—after the summer heat has passed, the holidays are over, and the schools are open and the wonted life has returned. This is the time to call all the people together and lay before them the meaning of the Sunday school work, to promote and reward scholars, to organize teacher training, home and cradle roll departments, appoint missionary and temperance committees, organize Wesley adult classes, grade the school, begin a teachers' meeting and everything else that expresses new life. The Publishing House is ready to furnish helpful programs. Now is the time to begin the planning of all our forces. Rally to the highest standards of modern excellence on this coming Rally Day!

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MARS HILL CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Meek: I will send you a short report of my summer's work so far. I began my first meeting at "Chapel Hill" the fourth Sunday in July with Brother W. V. Shearer, of Moorhead, to help wage the battle against sin. He did valiant service for our King and the cause of righteousness for six days. While the visible results were not what we had hoped and prayed for, yet there was work done that will abide till Jesus comes. The visible results were, six conversions and reclamations, and two accessions to the church. And the church was placed on higher ground spiritually. Our next battle was at old Mars Hill Church, the first Sunday in August. I had with me here that peerless fighter and old veteran of the cross, Brother D. M. Floyd, of High Point, Miss. My, my! How he did fight sin! He knows no compromise when it comes to fighting evil. He let the old gospel plow to the beam and showed up sin in all its hideousness. He showed poor, lost sinners the danger of continuing in sin, and then, with a heart overflowing with love for the lost, he would point them to the "Lamb of God that taketh away the sin of the world." While Brother Floyd is just a "local preacher," we know no truer man, nor one who will stand by the truth anywhere and at all times more firmly. Pastors will make no mistake in getting him to help them in their work. The last service (on Friday night) be preached to the young people, and that service will never be forgotten. I will never forget Brother Floyd. God bless him and his family. He has been like a father to me. The second Sunday in August I commenced a meeting at "Gore Springs" with Brother Lee Gillon, of Palestine, Tex., to assist me. While he is a Baptist, he did some as good, faithful preaching as has been my good fortune to hear. He is a true yokefellow. God bless him. Lord increase his tribe. The people here at this place have that oneness of spirit for which Christ prayed. There were ten or more accessions, some to the Methodist and others to the Baptist Church. The church was greatly revived. So you see, Mr. Editor, the Lord has been with us. I never was more determined to preach a whole gospel and stand by the truth than at this time. I am for a full, free and present salvation—a salvation from all sin. Oh, for a baptism with the Holy Ghost on us as a Church at this particular time!

THOS. L. PORTER, P. C.

MEMORIAL RESOLUTIONS

Adopted by the Woman's Home Mission Society of the M. E. Church, South, at Valden, Miss.:

Whereas our Heavenly Father, in his wisdom, has removed from time to eternity the spirit of our sister and co-worker, Mrs. GALLIE GORDON, wife of Rev. G. W. Gordon, our beloved pastor, we, the members of the Woman's Home Mission Society, realize that in her death our Auxiliary has sustained an irreparable loss. Although having been a member for only a few months, and being prevented from active work by her affliction, she was ever ready to help by her prayers and good counsel. God in his mercy has dealt kindly with us, and has protected the membership of this Auxiliary against the grim reaper, death, for Sister Gordon has been the first called. Therefore, be it resolved

First, That to the bereaved family the members, individually and collectively, extend our sympathy, and commend them to the Father "who doeth all things well."

Second, That we shall cherish the memory of her faithful and patient life and strive to emulate the example of her devotion and consecration.

Third, That a copy of these resolutions be sent to the bereaved husband, one to the Carroll News, one to the Christian Advocate, and that a copy be recorded on the minutes of the Society.

Signed: Mrs. Will M. Armstrong, Mrs. J. W. Conger, committee.

CHURCH EXTENSION LITERATURE.

The Board of Church Extension has just issued the following:

1. "Church Extension and the Representative Church, Washington, D. C.," a twenty-page booklet containing a strong address by Bishop John C. Kilgo, D.D., delivered at the annual meeting of the Board in Richmond, Va., April, 1911.

2. "Our Opportunity in Brazil," a sixteen-page booklet containing a stenographic report of an inspiring address by Bishop W. A. Lambuth, D.D., delivered at the annual meeting in Richmond, Va., April, 1911.

3. "Foreign Missions and the Board of Church Extension," a twenty-page booklet containing a stenographic report of a stirring and instructive address by Bishop W. A. Candler, D.D., delivered at the annual meeting in Richmond, Va., April, 1911.

4. "Let us Build," a twenty-four-page booklet containing a stenographic report of the 250th dedicatory sermon by Bishop E. R. Hendrix, D.D., preached on the occasion of the dedication of the Shaw Avenue Church, St. Louis, Mo., June 11, 1911.

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OFFICIAL EVANGELISM.

By Rev. John M. Moore, D.D.

The General Conference took the first step toward official evangelism at Birmingham In 1906, when it authorized the employment by the Annual Conference Board of Missions of suitable persons "to hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the Board at places designated hy the Board." The primary work of such men was "to conduct missionary work under the direction of the Board." These men were at once called "missionary evangelists," and their work soon became evangelistic rather than missionary. The Discipline states that their "support shall he provided from the funds under the control of the Board," but since the Conference Boards have not sufficient funds to meet the claims of their various needy charges, it was generally agreed that the missionary evangelists should he allowed to make their own engagements, take collections for themselves, and turn over to the Boards any surplus which they may have received above the maximum sum which they are to retain as their salary. In some cases the Conference Boards guaranteed the salaries and became responsible for any shortage in the collections, and reserved the right to use the evangelist in any mission territory which the hoard might designate. Those Conferences that gave no guaranty usually removed all restraint from the missionary evangelists, allowing them to accept engagements In other Conferences, or other States, as conditions might warrant. Such men are not missionary evangelists in the disciplinary sense, but independent evangelists who hold Conference membership, and have an appointment from the Bishop in charge upon the recommendation of the Conference Board of Missions. It is very douhtful whether or not strict construction of the law would permit such activities upon the part of missionary evangelists.

The Methodist Episcopal Church has provided for the appointment of "one or more members of an Annual Conference to do evangelistic work on charges within that Conference." It has also said: "No pastor shall engage an evangelist other than one of those appointed hy the Bishop of his own Conference, without first ohtaining the written consent of his district superintendent" (presiding elder).

The Methodist Church of Canada has granted power to its Annual Conference to employ evangelists. The use of evangelists other than those authorized hy the Methodist Church is carefully guarded. "Superintendents of Circuits (that means all preachers-in-charge) employing evangelists other than recognized ministers of the Methodist Church shall engage only those that are amenable to the Church In respect to the doctrines they teach, and labor under the supervision of the pastor, and with the consent of the quarterly board where they are employed." Evangelists other than recognized ministers and local preachers of our Church, who may he employed by the superintendent of a circuit, shall undergo, previously to commencing their work, an examination similar to that provided in the Discipline for local preachers." "No preacher-in-charge shall be permitted to employ any unauthorized evangelist without first ohtaining the consent of the Chairman of the district."

The Wesleyan Methodist Church has granted to its Home Mission Board the power to employ ministers and laymen for general evangelistic work.

Independent or Official Evangelists.

Methodism began as a revival, has won its place in the religious world by its revivals, and it can have no greater purpose or service in the future than that which is possihle through some well directed, divinely empowered revival effort. The Methodist Church, when true to its origin and history, is an organized revival. The Church should not only encourage hut promote revivals, and as a denomination it should feel itself responsible for the revivals which are held within its churches and for the evangelists who are employed. The independent revivalist is not responsible to any ecclesiastical body, and consequently he has sometimes become rash in his speech, unrestrained in his manner, selfish and sordid in his demands, and indifferent as to the effect of his work upon the general growth of the Church. Independent evangelists have been censured because of buffoonery, the wild, irresponsible statements, the reckless criticisms of the Church and the large financial receipts of some of their order. In many places and with many persons the name of evangelist has fallen into disrepute, and all because these men have not been controlled, directed and used as a part of a regular ministry. Such criticisms as these do not apply to many of these conscientious, godly men.

Paul puts the evangelist on the same footing as the pastors, teachers, prophets and apostles. Methodism will do well to follow Paul's example. The evils of independent evangelism can easily he cured, for the evangelists as a class are consecrated Christian men who love God and the Church, and who want to he used hy the church for the promotion and extension of the Kingdom of Jesus Christ. Their work began In a holy passion for the salvation of men. The Church declined to find a legal place for them in the work to which they felt divinely called, and so they began their independent work. As a sreult evangelism has suffered, and the Church has suffered. The evils of independent evangelism can be cured and the virtues of a genuine evangelism can be promoted by an official evangelism.

General Evangelists.

The Methodist Episcopal Church, South, joined her sister Methodisms at the last General Conference in providing for an official evangelism. Paragraph 371 of the Discipline says: "The Board of Missions shall appoint a Committee on evangelism which, under the direction of the Home Department, shall promote revival work throughout the Church. In accordance with the policies of the Board, this Committee shall he authorized to employ evangelists, provide for their support, and conduct evangelistic meetings and campaigns." The Board at its May meeting appointed this Committee, as follows: Bishop E. D. Mouzon, Rev. H. K. Boyer, Rev. U. V. W. Darlington, Mr. John R. Pepper, Mr. J. B. Greene. The Committee met July 25. Believing that it had not only the authority, but that it was its assigned duty under the law to employ, direct and control a sufficient number of evangelists to meet the needs of the Methodist Episcopal Church, South, it proceeded at once to adopt plans for discharging its responsibility. In the first place it authorized and empowered the Secretary of the Home Department to act as the administrative officer of the Committee in employing, directing and placing evangelists for evangelistic meetings and campaigns in the Church. It instructed the Secretary regarding the salaries that are to be paid evangelists, whether by the week or hy the year. It authorized the Secretary to employ an evangelist for his entire time, or for a part of the time, as conditions may warrant. The Committee is to he reimbursed by the Secretary's requiring as a minimum contribution from pastors a sum sufficient to meet the expenses and salary of the evangelist. If this rule is strictly enforced there is no danger of any financial loss to the Board, unless the Secretary unwisely employs more evangelists than the Church will use. In case the churches should contribute more money than the salaries of the evangelist shall require, the surplus shall go to a fund for employing ministerial students during the summer months in evangelistic and missionary work.

Evangelistic singers will be enrolled by the Secretary and supplied to pastors, but no financial obligation will he assumed by the Committee.

How many evangelists shall the Secretary employ? That will depend upon the demand of the Church and the co-operation of the pastors. Will the pastors henceforth apply to the Secretary of the Home Department for an evangelist when they want one, and not to the evangelists themselves? When an evangelist is employed hy the Committee his engagements will he made by the Secretary. The list of these employed evangelists will be published in the church papers and pastors can indicate their choices when they file their applications. Many of the leading evangelists of the Church have endorsed the plan outlined and will be employed by the Committee. The Secretary needs some indications from the pastors as to what number of evangelists should he employed, and he would he glad to have applications from pastors who may want to use official evangelists between September 1, 1911 and June 1, 1912. He would be pleased to have pastors designate any evangelists whom they may prefer.

Conference Evangelists.

The Committee does not think it wise to have all the evangelistic work done by general evangelists. There are many men who could be used as evangelists most successfully within thier own Conference who might not be available for general evangelistic work. So the Committee recommends that each Conference Board of Missions appoint a Conference Committee on Evangelism. This Committee should employ, direct and control the Conference evangelists and make engagements for their services with their pastors in the same manner as the General Committee employs, directs and controls its evangelists. That means that the Conference Committee shall pay the Conference evangelist a salary, and reimburse themselves by letting him out to the pastors at such a rate as to insure against loss. The Committee will he wise if it makes a large number of tentative engagements before the evangelist is employed A Conference evangelist is to work within his own Conference, unless he is employed hy the General Committee. The General Committee authorized the Secretary to use Conference Evangelists for a part of their Conference year, after he has secured the consent of the Conference Committee to use said evangelist. During the time he is used by the General Committee his salary will be paid by the General Committee upon the same basis as that upon which he is paid hy the Conference Committee. This plan will allow Conference evaugelists a chance to touch other fields, and at the same time aid the Secretary In finding proper recruits for the general evangelistic work.

Pastoral Evangelists.

Methodist pastors usually have genuine evangelistic gifts. So great have been these gifts that the Church heretofore has refused to set up an order of official evangelists, as they were considered quite unnecessary. While there can he no question as to the need of official evangelists, yet pastors should be employed as never before in revival work, if any great revival movement is to take place in the Church. The Committee said, "We recommend that the Secretary encourage the use of pastors as far as possible in evangelistic work." The Secretary will call on pastors to fill engagements with other pastors. The revival work that should precede an evangelistic effort in most places should be conducted by a pastor. That is, a pastor should prepare the way for the evangelist, so that his coming will be to gather the harvest which has been made ready by the pastor. A Conference Committee that hopes to bring about a general evangelistic campaign within its territory must use pastors, and place them, as well as the Conference evangelist, where there will bring about the largest results. The evangelistic note needs to be sounded ever and anon from our pulpits, for it sounds always with authority. The more pastors exercise their evangelistic gifts, the more professional evangelists will be required. There is no call for evangelists when the revival fires smolder, but let them blaze up, and help is everywhere at once demanded. Emphasis must he put upon pastoral and personal evangelism as never before in the history of our Methodism.

Missionary Evangelists.

Missionary Evangelists, according to Paragraph 376, are to he used largely for missionary purposes and in missionary territory. It is intended that they should be used by the Conference Board, possibly through its Committee on Evangelism, and under the immediate direction of the presiding elders, for reaching and developing those sections of a district which could not be reached and developed by the regular pastoral force. They should report their work to the Committee on Evangelism, in order that the Committee might have full information as to the progress of such missionary work in the Conference. Usually missionary evangelists should he assigned to a district, or group of districts. Through him the presiding elder might be able to use young ministers In the summer, a deaconess, a Sunday school organizer, or visitor, or other Christian workers. His salary should be paid out of a Conference or District Evangelistic Fund, which may be created by private gifts, collections made by the Missionary Evangelists, contributions secured hy the presiding elders, and appropriations from the Conference Board of Missions.

NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 36. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2899.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, SEPTEMBER 7, 1911 CHAS. O. CHALMERS, Publisher.

Editorial

A Baptist contemporary calls attention to the fact that in giving church statistics the new Encyclopaedia Britannica figures the Baptists and the Disciples of Christ (Campbellites) in together, and proceeds to reproduce some of the tables. It strikes us that this is rather a queer grouping of denominations. Are our Baptist brethren ready to claim a famliy connection with the followers of Alexander Campbell for the privilege of counting them? It seems that some of them at least are. But let not the Disciples become puffed up by this recognition; for, though they may be embraced on enumeration day, they will be shut out on communion Sunday.

* * *

A New Orleans daily that poses as a reform paper has been filling its columns for the past few days with extended accounts of the Beattie trial and flaming pictures of persons and places connected with it—especially with photographs of the accused and the woman in the case. We have also observed in this periodical conspicious advertisements of sales of city lots to be conducted on Sunday. Evidently this journal believes in reformation only in spots, and is not much concerned for any general moral improvement of the city. Its advocacy of any kind of reform is not calculated to have much weight, while it is so glaringly inconsistent.

* * *

Professor Sir John Thompson, in an address to the Associated Booksellers of Great Britain, is represented as having made the following statement: "In the University of Cambridge, I am afraid that the habit of reading is almost extinct, and that it has been replaced by lectures. The undergraduates expect to have the thing digested for them, and many of them read very little. This is a very serious evil and it would be better to encourage reading." We think that there is much sound wisdom in this suggestion. Attending a series of addresses by some eminent man is to some extent helpful, but it cannot take the place of individual application and systematic reading and study. What a chautauqua mostly does is to whet the mental appetite.

* * *

The secular papers report that three thousand persons attended a negro hanging in Mississippi; that a vendor of soda water, lunches and fruit did a thriving business within a few feet of the gallows, and that after the execution was over the rope used was cut into pieces for souvenirs of the occasion. That this account is correct we can scarcely believe. It is inconceivable to us that these things should happen in a State of schools and churches. Surely what transpired must have been highly colored and exaggerated. But why should there be a public hanging at all? We are a firm believer in capital punishment for some crimes, but we are equally strong in the conviction that it should be inflicted by the officers of the law within prison walls, with only a few witnesses present. A spectacular execution upon a gallows erected in the open air, and in the presence of a great multitude, is barbaric and brutalizing. The next session of the Mississippi Legislature should do away with this pernicious practice.

THE COMMERCIAL OUTLOOK IN THIS SECTION.

The arrival of September marks the beginning of a new commercial year, and among business men it is a time both for noting the progress made and estimating the future outlook. Though a religious paper, the Advocate feels a deep interest in the material welfare of the people of Mississippi and Louisiana, and is concerned for the prosperity and growth of New Orleans, which has been for more than a half century the seat of its publication. Indeed, the Church and its institutions are powerfully affected by business conditions. It takes money to carry on religious work successfully, and when the country is prosperous the requisite funds are generally forthcoming; but when a season of financial stringency prevails, it is difficult for the Church to obtain the means to keep her enterprises going. Even the missions in remote China are interested in the crops produced in America and the prices which they bring.

A backward glance at the two States constituting our patronizing territory discloses reasons both for gratitude and encouragement. During the past decade advancement has been made in population and practically every form of industrial effort. The increase in numbers in Louisiana was sufficient to give her an additional congressman. And more than almost any other commonwealth in the South, she still continues to be the beneficiary of immigration from the North. Nor is this surprising, since her soil, climate, and resources are such as to attract the enterprising settler and open wide to him the door of opportunity. Varied, indeed, are the industries and products of this land of plenty and promise. Cotton, corn, rice, sugar cane, oranges, many other fruits, and almost every kind of vegetable are produced in abundance. She is the second lumber State in the Union, possesses some of the largest sulphur mines in the world, has copiously flowing oil wells, is fast forging to the front in the stock-raising industry, and her rivers, lakes, and bays contain a seemingly inexhaustible supply of fish and oysters.

The products of Mississippi are not so diverse as those of Louisiana, and the influences which make for industrial development have not been so generally at work within her borders. But she is a great State, with abounding resources, and should have a bright future. She needs only to find herself, and to get somewhat more into touch with the world, to awaken the music of progress in every community and march abreast of her foremost sister commonwealths. The meetings which were held in the State this year and last year with a view to encouraging immigration were auspicious omens. That is what Mississippi needs. Her lands, considering their quality, are among the cheapest to be found anywhere. They afford rare opportunities for investments. True, the boll weevil must now be reckoned with; but we entertain little doubt that the farmers will soon recover from the disaster inflicted by this pest and be more prosperous than ever. Such has been the history of other parts of the cotton belt infested with the weevil.

New Orleans, the commercial metropolis of Louisiana and South Mississippi, is sharing in the general prosperity and growth of this section. In the decade from 1900 to 1910, the population increased from 287,000 to approximately 340,000. It is now undoubtedly well past the 350,000 mark. A comparative statement of the bank deposits of all the cities of the South (not including Baltimore and St. Louis), made by the Birmingham Age-Herald last January, showed those of New Orleans to be over $90,000,000—more than double those of any other Southern city except Louisville, in which they footed up slightly more than $50,000,000. In both imports and exports during the past twelve months, the city showed a healthful gain; its foreign and coastwise traffic together reached the sum of $360,000,000—reinstating New Orleans as the second American port, it being exceeded in the volume of business done only by New York. The postal receipts were more than a million dollars, and the bank clearings more than a billion. As a market for rice, coffee, sugar, molasses, and fruits, New Orleans is far in the lead. Though the Panama Exposition was lost, the city is the natural gateway to Central and South America, and its trade is already expanding in that direction.

The general business prospect for the fall season is represented as being fully up to the average. The corn crop is better than usual, the rice yield promises to be fairly good, and the sugar planters are expecting a normal harvest, with most satisfactory prices. Cotton is being injured in many localities by the boll weevil, the army worm, and other insects, and there is a widespread impression that the yield has been largely overestimated. The most conservative view is that the crop will be between 12,000,000 and 13,000,000 bales, and that the conditions existing justify better prices than those now prevailing. The other industries of this section are enjoying a reasonable measure of prosperity, and among those engaged in them there is almost without exception a feeling of hopefulness and confidence.

So as we face the autumn of 1911 with its duties and opportunities, we have much to inspire us and incite us to worthy effort. Of all parts of the Union, ours is to-day, perhaps, the richest in undeveloped possibilities. To make these known to the world and to seek their proper realization, is the task to which we now need to turn our heads and hearts and hands. Both self-interest and patriotism demand this. The call of a country for patriotic service comes not only in the time of war, but also in the time of peace. The Confederate soldier in citizen's garb, struggling to rehabilitate the devastated and prostrate South, was not less a patriot and hero than he was when, clad in gray, he charged the foe upon the field of battle. It is only as the various forces of industry are active and progressive, that a State can prosper and move forward to larger and better things.

"Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver, for the strife."

THE UNITARIAN PROPOSITION IN THE CITY OF WASHINGTON

By Bishop W. A. Candler

The national capital, the city of Washington, is one of the most beautiful cities in the world. In its various avenues the political buildings have and the ecclesiastical structures, a most unfavorable to the other than a city other of the capitals of the great nations.

The reason for this is obvious. We have no religious establishment in the republic and consequently we have no church edifices erected in this from the national treasury, while in other lands there are great structures of that capital built at public cost. Moreover, Washington is unlike such cities as London and Paris in that it is not a commercial center. Its population is drawn mainly by reason of its political importance alone, and many of its people are of a transient or semi-transient character. Few of its permanent residents are people of large wealth.

These facts being at hand are the leading denominations of the republic have built in general splendid representative churches there. If the capital of the nation ever has religious buildings in keeping with the importance of the place. Every great church having congregations there owes it to the nation and to the cause of religion in the nation to build at least one such place of worship in Washington.

This view of the matter is being accepted by many of the churches of the nation, our own Church among the rest. The Roman Catholics have their enterprise well on the way. The Northern Presbyterians and the Episcopalians also have undertaken the erection of such buildings there. Years ago the Baptists, Lutherans and Northern Methodists erected representative churches in the city to appeal to all their people. During the administration of President Roosevelt the Dutch Reformed Church erected and beautified its central church in the capital.

Now, under the administration of President Taft, the Unitarians, taking advantage of similarly favorable conditions, are projecting a great church in Washington. The President is lending active support to this worthy enterprise of the denomination. At the recent annual meeting of the National League of Unitarian laymen Rev. Dr. Long, of Massachusetts, made a strong plea for a general contribution toward the new church, and his appeal met with a hearty response. The *Christian Register*, the organ of Unitarianism, reports the proceedings in these words:

> There is almost an entire lack of the industrial element there. There are no large factories, there are no large commercial emporiums, there are no imports, there is no foreign trade, there are the usual retail stores that go with the local community. But there is a great city, which is made up of three classes—three or four classes. First are officials of the government, the Executive Department, Congress, with its two houses, the great multitude of employes in the various departments of the United States, intelligent men, well informed, selected (under our present civil service system) from all parts of the country. Then there is the residential population of Washington, people who go there and are engaged in the local business of supply, and especially people who come from all over the country to find the more delightful residences; people of large wealth and great means, who build beautiful homes, who spend their winters and remain part of the year in Washington because there they find political activity, great questions discussed, and also delightful social opportunities. Then we have the scientific men. In addition, there is the great body of colored people who find their way to Washington naturally after the war, looking there as to a Mecca. It is a body of extraordinarily intelligent, cultivated and thinking people. Washington is one of the most beautiful cities in the world, with its fine streets, its new public buildings, its exquisite parks, attracting to it not only our own people, but people from abroad.
>
> Now, how important is it that in a city of that kind, a representative city, there should be the best example we can furnish of our Unitarian faith, of our Unitarian life, of our Unitarian purpose, which is better than faith! As I said, the present church has been outgrown by the extent of its congregation. A movement is on foot to build a new church, still in a central part of the city, where we shall attract people who are at the hotels or about the Houses of Congress or in the busiest part of that great city. It is proposed to erect a large beautiful and impressive structure on such a site as will be in keeping with the requirements and demands of our denomination. It is proposed to connect with that a large building, to adjoin, a great house of worship, large enough for a thousand people, large enough for all the various affiliated societies which are associated with a church, again I say, and I give it the name the endearing name of Edward Everett Hale. That name alone is an appeal to us.

The argument of Dr. Long applies with equal or more force to our enterprise of the same sort in Washington.

The General Conference which met in Birmingham in 1910 recognized the importance of the enterprise and appointed a commission to secure the funds needed for it and erect the house. The General Conference of 1910 continued the commission and added a National Building Committee. We have had the wisdom to see the need of the building and the conference to set in hand the work, but thus far none of our people have failed to give the enterprise the support it deserves. A few substantial men have made liberal subscriptions, one noble man subscribing the sum of $10,000.

It is time now for all hands to rally to the work. Very many people will never have breadth of mind and largeness of heart to care for such a great matter, but surely there are enough of wider vision and more generous spirit among us to carry the enterprise to speedy success. As chairman of the commission I appeal to all such in our wide connection to respond at once to the appeals of the agent, Rev. George S. Benson, D.D., in behalf of this interest.

Further delay discredits us all and discourages our cause in Washington. We ought to have broken ground long ago for this building, and we must do it at an early day. Will not preachers and people send a helping hand to the work now? About four-fifths of the amount required has been subscribed, but the Discipline of the Church, as well as the heart of Church Extension, forbids the beginning of the work until we have more nearly secured the entire amount.

There are, of course, many local enterprises calling for attention. There will always be such if our Church continues to prosper, and if we wait until there are none, our great duty to the nation will never be discharged by us. It might as well mean to do more than any local enterprise just now. The case is urgent. We are a rich people, well able to do what the General Conference has proposed. Let our wise men give now the assistance which is asked, and the thing will be done speedily.

Let the Unitarians, a people far less numerous and wealthy than the Southern Methodists, provoke us to emulation and ardent zeal in the matter.

A PULPIT GIANT OF OTHER DAYS.

By Rev. W. C. Hartz, D.D.

During my youth and early manhood I had the privilege of a close personal acquaintance with a man whom I regarded then and still regard as one of the very greatest preachers whom I have ever known, Samuel L. L. Scott. With the editor's permission I will give the readers of the Advocate a few facts concerning this giant of other days. Let it be understood, however, that I am not writing a biography, but simply a few personal recollections, supplemented at one or two points by the memories of others.

Scott was of Northern birth—a New Yorker, I think—and had served in the traveling connection in that latitude a number of years before coming South. He removed to Mississippi, I think in 1849, having lived the previous year near Baton Rouge, La. During the later years of his life, he owned a modest little home about one mile east of Crystal Springs, and died there near the close of the Civil War. His sister, an elderly maiden lady, kept house for him, he having never married.

From the time of his coming to Mississippi, he was a local preacher in the Southern Methodist Church, and until disabled by age and poor health, occupied his time in doing the work of an evangelist. His success was marvelous. He had not the slightest idea of ostentation in the preaching of himself, and he knew no preacher of the day who could compare with him as a preacher of doctrines and a winner of souls. And his work was no superficial. He preached a thorough gospel that men must be moved to repentance and a joyful salvation, followed by earnest, consecrated service. He reached all classes. He had great success among the children and young people, but not with these alone. The very best citizens of the community, whether living in town or country, were swept into the kingdom under the influence of his marvelous presentation of gospel truth. He sought to make the converts workers for the Lord. Many became preachers. His famous meeting at Pleasant Valley Church on the Baton Rouge Circuit resulted in the licensing of eight preachers, all of whom, with possibly one exception, joined the Itinerant ranks. Bishop Marvin was one of the converts at a meeting in Hinds County. I mean William Nichols, who, while stationed at one of our New Orleans churches, united with the Protestant Episcopal Church, and some years afterwards became a bishop in the Reformed Episcopal Church. And not the ministry alone but all ranks of Christian life received recruits who had surrendered to our divine Lord, not only for salvation, but for service. That princely philanthropist and servant of the Church, Major R. W. Millsaps, was converted and brought into the Church under his ministry.

Scott was a collegian, and his college curriculum had been supplemented by an extensive and varied course of reading. And his vast stores of knowledge were under the control of a remarkably sound judgment, and were always at his command, all being pigeon-holed away in his memory ready for use when needed. Possessed of rare analytical power, he was enabled easily to get at the heart of a passage of Scripture and thus acquaint the people with the deep things of God.

As a preacher, he was especially strong on doctrine. He believed that in his day one of the greatest needs of mankind in general and Methodists in particular was instruction concerning the doctrines of Methodism, and this need he sought to supply in his ministry. And here he showed the wisdom of a master builder. Multitudes of people became Methodists who but for his strong and timely preaching would have swelled the ranks of other communions.

His services to the Church were not confined to the pulpit. In the social circle he was a factor to be reckoned with. In my whole life I think I have not known a man who at his advanced age was so interesting to young folks, especially boys. He had a fund of good anecdotes that seemed absolutely inexhaustible, and he knew how to tell them to perfection. This gave him rare power over boys, and this he wielded skillfully, not only to lead them into the kingdom but into the haunts of learning. He it was who fired the heart of Reuben Webster Millsaps with an invincible purpose to acquire a liberal education as a means of making himself a factor in the world's progress.

As a public speaker, I have always regarded him as standing at the head of the list of those whom I have heard, by which I mean this: That more nearly than any one whom I have known he could hold the attention of every auditor from start to finish for a period of two hours or more. He was small of stature, never weighing, I am sure, more than ninety pounds. His health was poor, and he had an appearance of great feebleness which one does not expect to find in a man whose daily business it is to move a multitude with the skill of a master orator. His voice seemed both low and weak. Yet that apparently feeble frame was adequate to the task of carrying him through two long services a day, week after week, with little apparent hurt. That seemingly low, weak voice was heard clearly by the remotest auditor. He never bawled—just talked. The tone of his voice was decidedly melodious. He gesticulated but little, because he felt that he "did not need to." He was fluent in the superlative degree. No one ever heard him hesitate for a word or recall a word and substitute another. All the words of the English language seemed at his tongue's end, and without apparent effort on his part just the right one came

forth. His vocabulary was choice. He could be grandiloquent, if he chose. But his words were usually plain and simple. Coarseness and vulgarity in the pulpit he had a contempt for. His utterance was neither fast nor slow—just that golden medium which the wise covet. During the last two or three years of his life, not being able to carry on his evangelistic work, he took the superintendency of the Sunday school at Crystal Springs, and most admirably did he fill the place. New features were introduced into the work of the school. There was a large increase in attendance and interest, and this continued as long as he was able to attend. Leaving my mother out of the account, there is no one to whom I am so much indebted for mental inspiration and spiritual uplift as to Samuel L. L. Scott. I expect to meet him and greet him "in the sweet by and by." His dust reposes in the Old Crystal Springs Cemetery.

OUR LOAN FUND CAPITAL—CAPITAL THAT "REPEATS LIKE A WINCHESTER."

By Bishop E. R. Hendrix, D.D.

That is always a part of a man's capital that is of the nature of reserve, or that is not consumed in his annual expenses. Happy is he if it is of such a nature that it is constantly dependable, not only in the conduct of his business, but in the increase of his capital from year to year. If by adding to his capital the amount of interest it would earn if loaned out to another, it serves him a most useful turn by its annual and steady increase. A business that can double its capital out of its earnings is regarded as a first-class investment and is always in demand and at a premium. It shows sound methods and wise, energetic and yet conservative management. It has no need to borrow from others, as its increasing capital supplies its needs. That increasing capital is like a magazine gun that always has something in reserve, and so "repeats like a Winchester."

That is the character of the Loan Fund Capital of the Church Extension Board, now aggregating $380,111, of which $107,215 is **interest added to the original principal** of $272,896, which has been loaned and is loaned without the loss of a dollar, and has done the work, in aiding to build churches, of $1,077,162. The Board of Church Extension not only provides in its constitution for the creation and administration of Loan Funds, but requires that these funds shall be loaned only on adequate security, and to aid in church building. Thus the sacredness of their use and the safeguards which mean absolute security, and even increase in the amount of the capital by adding the interest on loans, make a loan fund a most inviting form of religious investment. It is laying up treasure both on earth and in heaven and where, in neither case, can moth and rust corrupt or thieves break through and steal. It is not strange that there was received on loan funds during the past year the sum of $30,271, when there was added to the principal or capital besides the sum of $10,225 out of the interest account, after deducting all annuities. This increases the loan fund capital by a total of $40,496 in one year.

Mention is made of **annuities being annually deducted.** Thus persons who would like to give considerable sums to the loan fund, but who need the income for their own use during their lives, receive annuity bonds in exchange for their gifts and an agreed interest rate is paid on such annuity bonds, while the principal becomes a part of the loan fund and begins at once its useful and perpetual mission of help in building churches. The Board is now paying annuities on $39,133. The rate of interest at which the principal is loaned to churches not only safeguards the principal, but is such as to insure the payment of the annuities in full as they fall due. The Board affords the amplest protection for such gifts made on the annuity plan and invites persons advanced in years who need a reliable income, payable semi-annually, during their lives to invest their money in this way and so begin to do the good while living that they desire their money to accomplish when they are gone home.

Most of the present loan fund is made up of memorial loan funds **given in honor of some faithful leader of the Church, or of some relative—a father, a husband, a wife or a child.** Thus nine of our deceased Bishops have loan funds named for them. The oldest is for Bishop Kavanaugh, in whose memory there was contributed $16,000, which has now grown, by the addition of the interest, to $35,000, and the total loans made from it during twenty-five years amount to $159,742. In Bishop Marvin's memory $7,720 was contributed and it has now grown to $15,656, and has been so managed that the loans from it have aggregated $62,748. A noble layman gave $25,000, with which was established the "Moses U. Payne" loan fund, which now amounts to $41,000 and represents a total of loans amounting to $131,000. Abraham Collett, of Montana, gave $10,000 on the annuity plan, and, while he was receiving semi-annually the annuity on his gift, it was all the time helping to build churches and represents a total of loans of $39,000. The Alert A. Morrison loan fund of $15,593, after yielding a regular semi-annual annuity to his widow, is now $18,204, and has to its credit an aggregate of loans amounting to $33,873. The David Morton loan fund of $22,367 has not only yielded an annuity in part (that part contributed by himself), but now amounts to $35,422, and has done the work of $162,903 in loans.

It is not strange that many Annual Conferences are considering special "named" loan funds of their own to be raised and administered by the Conference Boards through the office of the General Board, in addition to what is done for the General Board. This enables them to suitably honor some worthy benefactor or leader and at the same time do a noble work in aiding churches with loans within the limits of the Conference. In addition to the great work done by the General Board in aiding 2,158 churches with $945,868 in donations and $1,077,162 in loans, the Conference Boards have aided a total of 7,222 churches with $1,020,034 in donations. Hitherto the Conference Boards have aided only by donations, but it will now be possible, by establishing Conference loan funds, to aid by loans as well, and thus, like the General Board, add much to their efficiency.

And there is much to be done in aiding homeless congregations. While our Church has a total of 16,477 church houses, it has also 2,942 homeless congregations. In many instances these are anxious and waiting to build worthy houses of worship. It is poor economy to build cheap and temporary houses, and many of the congregations are not able without aid to erect such houses of worship as they need. There is an increasing demand for loans at a less rate of interest than is obtainable locally. Timely loans, well secured and paying four per cent, will make it possible for many of these worthy people to build. Building a church a day for the next eight years would be necessary to house all these congregations; and long before that time there will be nearly as many more needing to erect houses of worship for our great and growing Church. Growth means need; and only when we stop growing will we stop asking. He that giveth to such a cause, lendeth unto the Lord. "Now, if you like the security, down with the cash."

OLD SHARON.

There is a suggestion to the writer that to most of those who read this sketch there will be little of interest, but perhaps to a few who yet linger there may be some. The title above is both of suggestion and affection. The almost painful evidences of the tooth of time suggests the one, and hallowed memories give birth to the other.

There was a time in the history of our Methodism, in the first half of the century just gone, when this was the rallying ground of her strong men. Here was an educational center for a radius of more than half a hundred miles, and many of Methodism's brightest women went out from this place to grace society and uplift humanity.

Rev. Jno. G. Jones, in his History of Methodism in Mississippi, has much to say of this community, which for years gave its name to one of the districts of the Conference, and over which for a term he was appointed as presiding elder. With his own hands, assisted by kind neighbors, he built the parsonage in which he lived, and in the nearby cemetery there stands a slab marking the resting place of his little son of only three summers. The faithful itinerant is still remembered in kindly deed by some thoughtful friend, for that mound has never been forgotten, but has the same tender care as those about it.

In those days of long ago, we read of Thornton and Pugh, and Fly and Montgomery, and Wiggins, and others of like spirit, who here wrought in pulpit and school room for a greater and a stronger Methodism; and in a later day of Abby, and Johnson, and Hunnicutt, and Pierce, whose names are yet household words. It was here that we first met the gifted Galloway and sat at his feet while he helped us charge the walls of Troy, dissect the horse of wood, and piloted us over the rough seas to the more peaceful shores of Itallum.

Himself just from the recitation room, he knew how to sympathize with the youth in his struggles to unravel those horrid idioms and still more fearful "ablative absolutes." When these come trooping by with uncovered head we reverently repeat, "Old Sharon."

And there are others—the old boys who enlivened the campus of "Madison College," and of the girls on the other hill, who gave charm to the community. Most of these have gone before, yet I needed but to look upon those scenes to quicken within us precious, though sad memories, and again in endearing tones we soliloquized, "Old Sharon!"

Where once were palatial homes and beautiful gardens of roses and rare flowers, are now fields of luxuriant corn and cotton; where was heard the sound of the piano and the voice in training, now feeds the calf on the rich grasses; where stood the two-story brick structure for the aspiring youth seeking preparation for a more useful life, is now a modest building, serving the community for a public school.

The commodious old church facing the east and, with a seating capacity of three hundred or more—my first appointment and where I gathered the first fruit of my ministry (and one worth the work of all these years)—this old temple, hallowed by so many memories, has been replaced by a smaller, more ornate structure, which tells, so saddening in its suggestions, of the changes wrought by time.

Many have gone to nearby towns; some have sought homes in the far West and many are in the churchyard laid, awaiting the time when the great Head of the Church shall "descend from heaven with a shout, with the voice of the archangel and with the trump of God."

Old Sharon! Yes, dear Old Sharon, where memory loves to dwell, and where forms and faces ne'er to be forgotten have been photographed—where friendships were formed which shall go on throughout the eternities to come.

T. B. HOLLOMAN.

Itta Bena, Aug. 23, 1911.

$177.00 pays Board, Tuition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking duties. Apply now to Port Gibson Female College, Port Gibson, Miss.

To Whitworth College Students

THE PROSPECTS ARE GOOD FOR THE BEST ENROLLMENT FOR MANY YEARS.

EACH STUDENT SHOULD REACH THE COLLEGE ON **Wednesday, Sept. 13th.**

It is important that the Students of 1910 and 1911 should be on hand TO GREET THE NEW STUDENTS.

Session 1911-1912 will begin Thursday, Sept. 14, at 10 A. M.

W. W. Carre Co. Ltd

Manufacturer Exporter of **Lumber**

NEW ORLEANS, LA.

Church News

The Western Virginia Conference is now in session at Parkersburg, with Bishop H. C. Morrison presiding.

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Dr. S. Parkes Cadman has in the hands of the publishers a new book entitled, "English Thinkers."

* * *

Mr. John D. Rockefeller is said to have given to Baptists of the North $180,000 for foreign mission work during the past year.

* * *

Gipsy Smith, who will be engaged in revival work in the West for several weeks, is expected to arrive in New York on September 17.

* * *

Five of the Bishops of the Methodist Episcopal Church—Hamilton, Berry, Nuelson, Smith and Hughes—are the sons of Methodist preachers.

* * *

Bishop Burt reported the organization of a Methodist Conference in Finland early in August. The work was started in that field by local preachers from Sweden about thirty years ago.

* * *

All the presiding elders of our Church in Texas will come together for a conference about the work at Waco on September 12. We are of the opinion that such a meeting should result in great good.

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The population of Ireland is divided among the religious denominations as follows: Roman Catholic, 73.9 per cent; Episcopal, 13.1 per cent; Presbyterian, 10 per cent; Methodist, 1.4 per cent.

* * *

The Christian Century, one of the organs of the Disciples of Christ (Campbellites), has declared that baptism should no longer be made a barrier between Christians, especially in the foreign field. Truly, the cause of fraternity is progressing.

* * *

Bishop J. C. Kilgo presided at the session of the Lewisburg District Conference at Hinton, West Virginia, last week. He is making a fine impression upon both the preachers and people wherever he goes.

* * *

Dr. Steel states in the Nashville Advocate that while traveling over the country, as he has been doing for many years, he has read the Bible through thirty times. Perhaps this explains why he preaches so charmingly.

* * *

The Central M. E. Church, South, of Raleigh, N. C., celebrated its sixty-ninth anniversary on Sunday, August 27, with elaborate exercises. The anniversary sermon was preached by Bishop E. E. Hoss at 11 a.m., who also delivered an address at the evening hour.

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Mr. Jacob Bernheim, Superintendent of the Polish work of the Methodist Episcopal Church in Chicago, states that there are six hundred Jews or sons of Jews occupying the pulpits of Protestant churches in Europe. Of these 450 are in Great Britain, and 150 in the continental countries.

* * *

Rev. John E. Gunn, of Atlanta, who was recently appointed Bishop of the Natchez Diocese (Mississippi) by Pope Pius, was consecrated to that office in Atlanta on August 29, with impressive ceremonies. He was born, reared and educated in Ireland, and came to the United States in 1892. He is 48 years of age.

* * *

Rev. W. A. Swift, of Texarkana, has purchased an interest in the Central Methodist Advocate, of Lexington, Ky., and will become one of its editors. He will transfer to the Kentucky Conference and take an appointment, as the present circulation of the paper is not such as to justify him in giving to it all his time. Brothers Mann and Batson will continue on the editorial staff as heretofore.

* * *

Rev. Henry Haigh, the president of the British Wesleyan Conference, and Dr. James Hope Moulton, Greenwood Professor of Hellenistic Greek and Indo-European Philology, have gone on a voyage to the West Indies. From thence they will come to New York and see something of the United States, after which Mr. Haigh will proceed to the Ecumenical Conference at Toronto.

* * *

In the death of Sir Percy Bunting, which occured on July 22, British Methodism lost one of its most useful and widely known laymen. For five years following the death of Rev. Hugh Price Hughes, he was editor of the Methodist Times, and since 1882 has edited the Contemporary Review with signal ability. The September number of the American Review of Reviews contains a picture and an extended sketch of this great editor, who has now laid off the harness and passed into that sphere, which Mr. Gladstone said he expected to be one of "enlargement."

DR. PARKER COMMENDED.

At a session of the Third Quarterly Conference, Alexandria Charge, Alexandria District, Louisiana Conference, M. E. C. S., held at Alexandria, August 25, 1911, a committee composed of H. H. White, T. W. Holloman and W. D. Wadley, was appointed to present resolutions expressing the sense of the Conference relative to the departure of the Rev. F. N. Parker, D.D., from the pastorate of this Church, for the purpose of accepting the chair of Biblical Literature at Trinity College, Durham, N. C., to which chair he had been elected.

After deliberation the Committee reported as follows:

"Be it Resolved, That we part, with irreconcilable regret, from our beloved pastor, the Rev. F. N. Parker, because of his engaging qualities as a man, his profound scholarship, his eloquent preaching, his devoted pastoral work, and beyond and above all, his purity of life and exalted Christian character.

"We feel that, like Bayard, he is a knight in Christian warfare

'Without fear and without reproach;'

and that in the fight against everything unholy

'His good sword carves the casques of men,
His tough lance thrusteth sure,
His strength is as the strength of ten,
Because his heart is pure.'

"We feel that he is too large and useful a man to stay in any local surroundings, and that he is needed in a larger sphere of activity, where his great scholarship and abilities can be better made to serve the interest of the church and the world; and we feel that he will be acting in such a sphere when employed in training young ministers for their high and noble calling.

"Be it further resolved, that we commend Dr. Parker as that highest exemplar of civilization—a cultured Christian gentleman—to the people among whom he is to labor in the future, and that we express to him our loving affection and respect, and wishes for abundant usefulness and success, wherever in future he may be; and that in token of same a copy of these resolutions be sent to him, and that they be published in our church papers."

Respectfully submitted,

Signed: H. H. White, T. W. Holloman, W. D. Wadley, Committee.

Alexandria, La., August 29, 1911.

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There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Henry Van Dyke.

The Carrollton-Cambronne Chapel.

This neat little chapel, situated on Cambronne Street (near Apple), was erected by the Carrollton Avenue congregation of the M. E. Church, South. It is designed to furnish quarters and facilities for the flourishing Sunday school which this church maintains in that community, and which hitherto has been meeting in private houses. The movement which has led to the erection of this structure first began as a prayer meeting, which afterwards developed into a Sunday school. This school has been in operation for about five years, during which time it has exercised a most wholesome influence for good. The formal opening of the chapel took place last Sunday afternoon in the presence of a large audience. Mr. L. Herman presided, and Mr. Matthias Walle, in fitting words, expressing for the community its appreciation of the kindness shown in constructing the house for its benefit. Appropriate remarks were also made by Mr. J. H. Carter, Rev. W. W. Holmes, Rev. Hugh Jamieson, Mr. W. H. Black, Dr. J. M. Henry, and the pastor, Rev. J. G. Snelling. A cash offering of $170 was taken, which is sufficient to pay the balance due on the lot. There yet remains a debt of $900 on the building, which it is hoped can be paid in the near future. Persons desiring to aid a worthy cause, have a fine opportunity to do so in the case of this enterprise. They may feel assured that money contributed to it would be well invested. The superintendent of this Sunday school is Mr. L. Herman, who may be communicated with at his residence at the corner of Oak and Dublin Streets.

Secular News and Comment

Mrs. Elizabeth Akers Allen, author of the poem, "Rock Me To Sleep Mother," died a few days ago at her home, Tuckahoi, N. J.

* * *

Admiral Togo sailed for Japan from Seattle on August 29 on the steamship Tamba Maru. The United States cruisers Colorado and West Virginia accompanied the vessel until she reached international waters.

* * *

The first anniversary of the annexation of Korea to Japan was impressively celebrated on August 30, both the Japanese and Koreans taking part in the ceremonies. In the city of Seoul there was a lantern procession of 10,000 persons, about half of whom were reported to be natives.

* * *

The $5,000,000 industrial school for white children which the Southern Bureau of Education will establish in the South has been located at Ragland, Alabama, that city agreeing to donate to the enterprise 5,000 acres of land for a site and 200 lots within the corporate limits. The money for the launching of this institution is reported to have been contributed principally by Mr. Rockefeller, Mrs. Russell Sage and Mrs. E. H. Harriman.

* * *

The Charity Hospital of New Orleans is planning to celebrate its one-hundredth anniversary with appropriate exercises next October. This is the largest institution of the kind in the South, and its history has been a highly creditable and honored one. It would scarcely be an exaggeration to say that its fame is world-wide, and that its influence for good has reached all civilized lands. We wish for it an even larger measure of usefulness as it enters upon the second century of its existence.

* * *

Members of the British House of Commons will hereafter receive a salary of $2,000. Hitherto the English government has not paid its legislators anything, though some of the Irish members and labor representatives, who were poor, have been supported by subscriptions made by their constituents. We think this change is a good one, though the old system was not without merit. It kept out of parliament the professional politician, who is more concerned for the profits of office than the public weal.

* * *

An 1853 half dollar, lacking the familiar sun and arrows, was collected as fare by a Chicago street car conductor a short time since and turned in along with other receipts. It was first sold for $100; then for $500, and is now in the possession of Mr. H. O. Granberg, of Oshkosh, Wis., who bought it at an unknown price, and is said to value it at $15,000. This coin was recently on exhibition at the annual convention of the American Numismatic Association in Chicago, and attracted much attention. It is said to be the only one of its kind known to be in existence.

* * *

The fight over the question of reciprocity with the United States is waxing warm in Canada. Those opposing the measure are alleging that President Taft and Congress are really seeking in a covert way to start an annexation movement. Truly, the ways of politicans are dark and devious. They are ever ready to conjure up a bugaboo to frighten the people and make them do their way, and far too often they succeed. Not a bad question for debate in our college literary societies would be the following: Resolved that fiction exercises more influence than facts in carrying elections.

* * *

It is stated that the insurgent faction of the Republican Party will actively antagonize the renomination of Mr. Taft for the presidency, and that a campaign bureau for this purpose will be established in Washington. This element is said to favor the candidacy of Senator LaFollette of Wisconsin. President Taft, however, does not propose to be idle, and will soon begin an extended speech-making tour through the West, with a view to straightening his hold upon that section of the country.

* * *

Japan has a new premier in the person of Marquis Salonji, who has succeeded Count Katsura, and announced his cabinet. With the exception of Vice Admiral Salto, who will retain the portfolio of Minister of Marine, every department of the Government will have a new head.

* * *

The failure of Congress to vote an additional sum of $250,000 to clear away the wreck of the Maine, as the President suggested, will, according to report, seriously interfere with the completion of that work. It is said that the burial of the recovered bodies of the unfortunate crew in Arlington Cemetery and the plan to set up there the mast of the ill-fated ship as a monument to them, will have to be delayed until another appropriation is made.

* * *

General Fred Grant states that drinking is decreasing among the officers and men of the United States Army, and that for sobriety they will compare favorably with men in almost any other walk of life. He says, however, that while this is true, most of the court martial trials held are yet caused by the use of intoxicants, though the number of such arraignments is also diminishing. We are pleased to have this encouraging report; and we hope that the day is not far distant when the temperance standard set up in the Army and Navy will be as high as that now maintained by the railroad companies, which insist that their employes shall not drink intoxicating beverages at all. No duties could be more responsible and delicate than those which the soldier and the sailor are at times called upon to perform. They are liable to be sent almost any day where an act of indiscretion might embarrass the government and produce frightful results. Hence, the wisdom of demanding that all who wear our military and naval uniforms shall be men of good habits and clear heads.

KENNETH McLENDON.

Kenneth McLendon, the son of Judge Alexander and Mrs. Jane Fairley McLendon, was born in Jackson County, Miss., November 22, 1829. When he was about six years of age, his father went to live in Clarke County, known at that time as "The New Purchase." Here his youth was passed and here he attended such schools as the time afforded. At that time there were no public schools, and the coming of an itinerant school teacher and the opening of the neighborhood school, lasting two or three months, constituted the extent of the educational advantages that were available. The opportunities thus afforded were eagerly improved by the studious boy, and he accounted as one of the choicest blessings of his life the advent into the neighborhood of a certain "Yankee School-master," who seemed to the appreciative youth, not only the embodiment of all knowledge, but also one of the best of men. By the time he was fifteen years of age, the pupil had become the teacher, and for several years he taught the school of his community. Better advantages came to him when he was able to attend the Salem High School, in Green County, and with this better equipment he resumed his work as a teacher, employing the intervening months with farming and work at the carpenter's and brick-mason's trades, in both of which forms of honest toil he attained great proficiency.

His mother died in his childhood and his father married a second time, and in a happy home, with his own brother and sister and his younger half-brothers and sisters, his years of youth were spent. Early in his manhood, Mr. McLendon was happily married to Miss Rhoda Barlow, of Pierce's Springs, Clarke County, Miss., and into their home were born a family of eleven sons and two daughters. In 1880 he moved to Texas, where, in Milam County, he farmed and worked at his trades for twenty years. Here his wife died, and the old man, thus bereaved and made more lonely by the marriage and scattering of his children, came back to the home of his childhood. August 6, 1903, he came to make his home with the late John Fairley, of Hattiesburg, his mother's brother, and here, in quiet and surrounded by the love and care of his relatives, he spent the last eight years of his life.

Mr. McLendon was a member of the Methodist Church nearly seventy years, having been converted at the old Frost Bridge Campground in Wayne County, where he joined the Church in 1842. He was an active worker in the church in the years of his vigorous manhood, serving as the Sunday school superintendent and in other official positions. His love for the little country church in Milam County, Tex., near which his beloved wife was buried, caused him to leave his membership there, and it was only just before his death that he united with the Main Street Church, Hattiesburg, Miss. He was an enthusiastic Mason, and for fifty-seven years was a devoted and loyal member of this noble order.

He joined the Confederate Army in 1861, being one of the first to respond to the call for volunteers, and served in the 13th Mississippi Regiment under General Beauregard at the first battle of Manassas. After his honorable discharge he joined the cavalry service under General Forrest, and followed that interepid commander in his campaigns in Tennessee and Mississippi. He was an honored member of the Hattiesburg Camp of United Confederate Veterans, and his death is mourned by his surviving comrades of this camp.

Mr. McLendon was unusually well educated for his time, and his superior intellectual gifts made him not only a successful teacher, but a good farmer, a useful citizen, and a skillful workman. He was a man of strong convictions, but quiet of manner and charitable in his judgments of his fellow-men, while his unimpeachable integrity of character commanded the respect of all who knew him.

About the home he was helpful and industrious, and even in the years of lessening strength his skillful hands found constant and useful employment. He was an invalid for several months and suffered greatly; but always with untiring patience, and when the end came it found him ready for its coming. With fervent lips he said to his pastor: "The time is very short now, and I am ready to go; but willing to await the Master's will." The friends and relatives, who for years have ministered to his comfort, will miss the gentle, gracious sufferer, and the wider circle of loved ones will be saddened at his departure. He is survived by his brother, Mr. Franklin McLendon, and his sister, Mrs. Isabelle LaPorchea, and by several half-brothers and sisters, all living in Clarke County, Miss.

A. F. WATKINS.

God may be near us when we are faithful. The man who climbs may have his glimpse of heaven; but so has the man who simply pushes on.—G. R. Morrison.

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Concerning Missions.

SOUTHERN METHODISM AND THE HOME FIELD.

By Rev. M. N. Black.

Part 1.

Mr. J. Campbell White, secretary of the Layman's Missionary Movement, rightly says that "the effort to evangelize the world includes the man nearest to us, and also the one farthest away." We cannot be true to the great commission and neglect either the home or the foreign field. The divine plan reads, "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." The work must begin at home, but it must also extend to the very ends of the earth. As Dr. John R. Nelson forcefully puts it: "The territory occupied by the M. E. Church, South, is one of the greatest home mission fields in the world, judged by the three-fold standard of need, difficulty, and opportunity."

1. Spiritual Destitution of the Mountaineers.—There are several hundred thousand white people living in the mountains of north Georgia, east Tennessee, and Kentucky, and western North Carolina who are in the very depths of ignorance and poverty, and who on account of their remoteness from railroads and from the centers of population have been sadly neglected by the Church. One-half of the territory occupied by the Kentucky Conference lies in the mountains, where until quite recently there were no railroads and no turnpikes. The timber and the mineral wealth of the mountains long since passed into the hands of the capitalists.

Bishop E. E. Hoss, who himself hails from the mountains of east Tennessee, says of these mountaineers: "These poor creatures, of whom there may be as many as 300,000 scattered through three or four States, are really objects of sympathy. They live, many of them, in one-room log cabins, and wring a scanty subsistence from the thin and unproductive soil. Like their parents before them, they neither read nor write. In instances not a few, they have sunk below the level of hope, and do not expect to improve their condition. Literally and truly they take no thought for the morrow. It is not uncommon for them after the emotional excess of a revival to lapse back into drunkenness, gambling, and licentiousness."

Railroads are now being built into these mountain fastnesses, and already conditions are rapidly changing. Dr. John M. Moore, secretary of our Home Department, who recently made an extensive tour through the mountains of eastern Kentucky, in an illuminating article in the Nashville Christian Advocate of Aug. 11, says: "The schoolhouse and the church are needed now as never before. Mission schools have occupied almost every county seat, and the State has declared that a public high school must be established in every county. The educational problem will be solved with the incoming generation if the present plans of the State and the churches do not fail. Longer delay will be inexcusable. The people, however, are not heathen. They are as moral as, if not more than, most people of the city. They know very little of the activities of the Church. Their attitude toward the Sunday school in the past has been that of vigorous opposition. They do not believe in a paid ministry. They have built no church houses. The people congregate in schoolhouses, under arbors, or in private houses, and there hear their own preachers."

The United States Census reports show that in the mountain sections of Virginia, North Carolina, Kentucky, and Tennessee there are over 200,000 men, or nearly one-half of all the white illiterates in all of the Southern States, who can neither read nor write. These mountaineers, it should be remembered, are of pure Anglo-Saxon stock, and are capable of high development. Hence, if properly educated and evangelized, they are destined to be a mighty factor in the upbuilding of our Southland. One of the greatest needs of the mountaineers is Christian schools where the young men and women from these cheerless, Christless homes may get new ideals and new ambitions, and where they may learn various crafts and industries that will enable them to better their own condition and that of their brothers and sisters and neighbors.

The Woman's Home Mission Society of our Church some years ago established three schools for the mountaineers, all of which are flourishing and doing noble work. The Sue Bennett Memorial, located at London, Kentucky, is attended by nearly 400 mountain boys and girls annually. Many students from this and other schools have returned home with transformed lives, enriched personalities, and new visions, and in the leaven of their influence have brought about wonderful and gratifying changes in their home communities, so that in numerous instances the mountain wilderness is being made to rejoice and blossom as the rose. A goodly number of the graduates of these schools are teaching in their home communities and elsewhere, while some have heard the call to be missionaries, and have gone to the foreign field.

We have reason to rejoice that our General Board of Missions, through its Home Department, and also our Board of Church Extension, are now undertaking to carry out larger and more effective plans than ever attempted before for the uplifting of the mountaineers.

2. The Problem of the Cities.—Beyond all question, our larger cities, South as well as North, are incubi of vice and crime, and centers of political corruption, and unless the streams of evil influence that emanate from them are checked and purified at their source, our national life will inevitably suffer corruption and decay. While the urban population of every section is rapidly and constantly increasing, it is a lamentable fact that the moral development of our cities has fallen far behind their material development. The slums of our cities, with their congestion of population in overcrowded, unsanitary tenements, where thousands are huddled together in filth and poverty, and ignorance, and disease, and misery, furnish one of the most perplexing problems of our modern civilization.

Says Frederick C. Howe with much truth: "The city has replaced simplicity, industrial freedom, and equality of fortune with complexity, dependence, poverty and misery, close beside a Barbaric luxury like unto that of ancient Rome. Vice, crime, and disease have come in. The death rate has increased, while infectious diseases and infant mortality ravage the crowded quarters. The city has destroyed the home, and substituted for it the hotel, the tenement, boarding-house, and cheap lodging-house. Our politics have suffered, and corruption has so allied itself with our institutions that many despair of democracy. The city exacts an awful price for the gain it has given us, a price that is being paid in human life, suffering, and the decay of virtue and the family." It is evident, then, that if our cities are to be redeemed, and our civilization kept Christian, there must be the most aggressive effort on the part of all the churches to make the cities centers of righteousness, and peace, and happiness. The future of our country depends in large measure upon the future of our cities.

Organized work is being carried on by twenty-eight Methodist City Mission Boards in connection with the Woman's Home Mission Society. Twenty-three Wesley Houses are being conducted in our larger Southern cities by the Society, each of these being in the nature of a "social settlement," the name Wesley House having been adopted to indicate their common purpose, and their relation to the Church. A social settlement may be defined as a home established in a slum or needy and neglected district of a city, where Christian workers reside in order to come into personal touch with the masses or the special classes they desire to reach, social problems being thus studied at close range, and where as a center various practical philanthropies are carried on, as for example, sewing and cooking schools, night schools for working boys and girls, day nurseries, kindergartens, gymnasiums and bathrooms, libraries and reading rooms, etc. In numerous instances the deaconesses hold cottage prayer meetings, and conduct Bible classes for women and children. "At seven Wesley Houses, district nursing and clinics, where the doctors meet the patients, are established. Relief of poverty forms an important part of the work of those in charge of each Wesley House, the special activities of which vary according to the needs of each community. Thus through these various channels the Church is now seeking to save the whole man as well as the whole of society.

3. The Neglected West.—It is a startling fact that evangelistic effort on the part of the Protestant Churches has not kept pace with the rapid development of the great West, into which for a number of years the tides of immigration from other States and from foreign shores have been pouring. Southern Methodism is just awaking to the momentous nature of the opportunity before the Church in the States west of the Mississippi River, where thousands in the home land are without the gospel, and are growing up in semi-heathenism.

It is estimated that in the far West, two-thirds of the people never darken a church door, while young men and women have been found who had never heard a sermon. Dr. John R. Nelson, secretary of our Home Department the past quadrennium, states that he preached in an Arizona town of 1,700 inhabitants, and visited another town in Illinois within thirty miles of St. Louis, fully as large, that had never had a church or a preacher of any denomination. There are mining towns of from five to eight thousand inhabitants where the only evangelistic agency is a small Protestant Mission Church of less than 100 members. A number of the Western States are practically destitute of the Sabbath, and are under the domination of the saloon and gambling evils. It is indeed startling to learn of such spiritual destitution in Christian America. Many Southern Methodists who move to the far West drift to other churches because we have not adequately occupied the field.

Arizona and New Mexico logically belong to Southern Methodism. Huge irrigation projects costing upwards of $40,000,000, are being put through in that arid region, and in the near future a vast wilderness will be redeemed and made to rejoice and blossom as the rose. Already 500,000 acres, chiefly in New Mexico and Arizona, have been transformed into veritable gardens, and it is said that not less than one hundred million more acres of desert land are capable of being thus redeemed. This region is rapidly filling up with immigrants from all quarters who greatly need spiritual ministration and the saving power of the gospel. Shall the Church lose a great opportunity because of neglect or indifference? In Oklahoma, New Mexico, western Texas, and throughout the far West, the fields are "white unto the harvest," and Southern Methodism ought to go up and possess the land.

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THE LITTLE WATCH.

Within my breast a little watch
Ticks bravely night and day,
And, slow or fast, its steady beat
Marks hours that pass away;
When I am good its tick is loud,
On days of joy and song,
But slowly, drearily it ticks
When I've been doing wrong.
I often wonder when I lie
Upon my bed to rest
Who is it winds while I'm asleep
That watch within my breast.

—Times-Democrat.

WHERE SOAP WAS INVENTED.

When Caesar, the great Roman Emperor, returned with his conquering army from his famous invasion of ancient Gaul, he brought home—as one of the greatest treasures captured during the campaign—a formula for making soap. Rome had palatial baths, but knew nothing of soap. The Gauls were "barbarians," but they were extremely cleanly, and possessed the secret of soap-making. Large quantities of the precious stuff were taken by the soldiers to Caesar, who quickly saw its immense value to mankind, and straightway forced the soap-makers to reveal their secret, rewarding them generously.

AN OVERTURNED INK-BOTTLE.

Who would like to hear how an overturned ink-bottle helped to bring a proud Brahmin of India to accept the "Jesus-religion?" It was not exactly the bottle, but it had something to do with it. Here is the story, and it is true as true can be. The missionary who told it is in India now, but she was in this country not long ago.

There was a rich and proud Brahmin, one of the very highest class in India, you know (but they say caste, not class), who lived as other Brahmins lived, and had no thought of becoming a Christian. He despised the name of Christianity. When he was born, his parents called in an astrologer, to tell what the baby's life should be. An astrologer pretends to tell such things from the stars, and from their place in the sky at the child's birth makes out something called a horoscope, which tells what the future will be. This Brahmin's father gave, in payment for the horoscope, the weight of the baby in silver

The man believed that the horoscope would come true. But he wanted to be a learned man, and because he believed the missionary could teach him some things not to be learned from his own people, he went, as a student, to the good Dr. Newton. He wished to learn English, and the missionary taught him to read, and together they read the New Testament through. Yet the Brahmin was not very much influenced by it, although he could not help knowing more of the Christian religion from having read it.

One day he came into the missionary's study just as a careless servant upset the ink-bottle upon some manuscripts which had just been finished with great care. The idol-worshiper looked to see Dr. Newton rise in anger and punish the careless offender, who had done such mischief. Instead, the Doctor smiled gently and forgave him. Not all the reading of the New Testament had impressed the Brahmin as did this example of forbearance. In Dr. Newton he saw what a Christian was, and said to himself: "If that is Christianity, I want it." He became an earnest Christian, and brought with him his family. He had fourteen children, and one of his daughters became quite a celebrated character. —Julia H. Johnston.

JULIA'S READING.

"Why, I shouldn't feel that I were living without reading!" Julia exclaimed. "I should feel as if I were wasting my life. Think of spending your time like Clara Hayes—just clothes and parties and visits! I don't suppose she opens a book from one week's end to another!"

"It is too bad," Aunt Isabel replied, her eyes upon her embroidery. "One real book a month is an opportunity no girl should miss if she can help it."

"One a month!" Julia echoed. "Why, Aunt Isabel, I read two or three a week right straight along! One isn't anything."

Aunt Isabel was silent while she worked a difficult curve in her monogram. Then she looked up with a smile.

"I said one real book," she answered.

"Oh, yes," Julia replied, vaguely.

Aunt Isabel was spending the winter with the family, to their great joy, for she was a rare and much-appreciated guest. One evening she called Julia into her room. "I have something to show you," she said.

Julia came, wondering. Her aunt handed her a sheet of paper. It looked like the report of the latest additions to the fiction department of the public library.

"What—" Julia began. Then slowly the color surged into her face. The record contained the names of forty-one novels—and nothing else!

"Is it all right?" Aunt Isabel asked.

"I'm—afraid it is," Julia acknowledged.

"How many of them were worth while?"

"About three," the girl replied, frankly.

She stood studying the list. Presently she put it down with an air of determination.

"Hear my vow before I go," she said, laughing and serious at the same time. "Not another novel; not even the most fascinating, for three whole months! But you'll have to help me out, Aunt Bel."

"Agreed," Aunt Isabel responded promptly.

Aunt Isabel's visit ended soon after that. She gave Julia lists of books to read, but heard nothing in regard to them until the next three months were over. Then she received a book list and a note. The list recorded one history, two biographies, two volumes of literary criticisms, one of art criticism, one of poetry, one of essays, and one of sociology. The note was brief: "Miss Julia Roberts, who has been the victim of a serious attack of the fiction habit, is now recovering, after a severe course of treatment."

Aunt Isabel, with a pleased look in her eyes, promptly sent a telegram: "Warmest congratulations. I'm proud of you, my dear."—Youth's Companion.

MOTHERS OF GREAT MEN.

The mothers of men of genius have been frequently somewhat remarkable women, more remarkable than the fathers. Caesar's mother was "a strict and stately lady of the old school, uninfected by the cosmopolitan laxity of her day." Consequently, though the Caesars were wealthy, their household was "simple and severe." Its greatest son "was always passionately devoted to his mother, who shared his house up to the time of her death," when he was forty-six years old. "Her influence upon him was doubtless great and beneficial."

Charlemagne's mother also was "a matron of the old school," and made her mark visibly upon the nature of her son, who "grossly deteriorated" after her death in his forty-second year.

Cromwell's mother was "strong, homely, and keen" of face, "with a firm mouth and penetrating eyes, a womanly goodness and peacefulness of expression." Cromwell "thought more of her than of any other woman, more than of his wife." She survived her husband thirty-seven years, remaining throughout her life to her ninetieth year by her son's side, "was lodged by him in Whitehall Palace, and royally interred in the Abbey."

The mother of William the Silent, who had seventeen children, five by a husband previous to William's father, was devout and affectionate, "enduring a long life of calamity and bereavement with heroic serenity and courage," and died after an honorable career, aged seventy-seven.

Napoleon attributed "his elevation to his mother's training, laying down the maxim that the future good or bad conduct of a child depends entirely on the mother." The only gift which he seems to have received from his father was a tendency to cancer.

Mozart, Goethe, Scott, Leibnitz, Augustine, Gregory and Francis d'Assisi, all these had mothers of some note and fathers of less—Augustine's father was "an unprincipled scamp."

It is quaint to discover that among the ancestors of Goethe—"the most interesting, though not the greatest man that ever lived"—there were three tailors. His mother was eighteen, his father thirty-nine, when he was born. Mozart, who died of tubercular nephritis—"a tubercular or strenuous taint is in some way a favoring condition of certain types of aesthetic and intellectual capacity"—had a lively but delicate mother. The mother of Leibnitz was a peacemaker, like her son.

Augustine's mother was often beaten by her husband, and saw visions and had a dialectical subtlety that is reflected in the immortal "Confessions" with much of the looseness of the saint's own earlier days.

Gregory's mother was a veritable saint. From his mother, Francis d'Assisi inherited "his delicate body, gracious nature, courteous manners, intuitive reverence, and dainty fastidiousness."

Martin Luther took after his mother, who although she had a reputation for mildness, whipped him till the blood came for stealing a nut! Renan mentally was a true son of his Gascon mother—a small tradesman's daughter—although tinged by his father's excessive sensibility, and Emerson was two-thirds his mother, albeit from his father he inherited a trace of eccentricity.—Manchester Guardian.

A lot of men look on home as merely an eating station on life's road.—Christian Index.

A whole lot of us love to lay the blame on "environment" and "heredity."—Christian Index.

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Editorial.

THE CHURCH NOT FAILING.

It is quite the fashion nowadays to find fault with the Church and allege that it is failing to fulfill its mission. But with such complaints, whether they come from persons on the inside or outside, we have little sympathy. To be sure, the Church is not wholly what it ought to be, nor is it achieving what it might if all its members were spiritual and consecrated; but notwithstanding its shortcomings, it is the mightiest lifting force upon the planet. Without its moral restraints, its philanthropy, its work of education, its incentives to right action, its noble hymnology and the glorious gospel of Christ of which it is the custodian and vehicle, the earth would be poor indeed. Whatever is highest and best in modern civilization owes its origin, either directly or indirectly, to the teaching and influence of the Christian Church.

It always greatly delights us when we see anywhere a recognition of the debt which the world owes to Christianity, and the Church as its exponent. One of the most striking acknowledgments of this kind which has fallen under our eye in quite a while, appeared not long since in the Pittsburgh Gazette Times, and we take pleasure in reproducing it:

"All will agree that the world is better than it was a few generations ago, and that there are still bad spots here and there. Now, if we take a map of the world we will discover that the comparatively good places are where the gospel is preached and the Bible is taught in the Sabbath school. Possibly the preacher has not been as earnest, and the teacher not as intelligent, as might be desired, yet they have accomplished something worth while.

"Take the Sabbath school, one of the departments of the church. In it we have an army of 16,516,350, showing an increase in three years of 1,507,175 in North America, and the world's Sabbath-schools have increased by more than 30,000 new organizations, and by more than a million attendants. That is, there have been about 200 Sabbath-schools born each week for the last three years.

"As a missionary agency it is growing rapidly. It took ninety years to gain the first million converts, the next million came in twelve years, and the third is reasonably assured in six years. Then, too, in the realms of Great Britain, Germany and North America, and wherever Christ is worshiped, culture is at a premium. Christ and culture are inseparable as cause and effect.

"And it is true that the Church is the leader in everything that has for its object the social betterment of the city, the town and the community. Social workers in this country are about eighty per cent active church members. Of the remaining twenty per cent fully one-half are church members, the other ten per cent having no church relations. Indeed, the Church to-day is dealing (possibly not up to its preaching) not only with spiritual and moral conditions, but with the question of man's health, education, the relation of capital and labor, the slums, and corrupt government. All this the regenerated man is expected to do. Prevention is held by the Church to be better than cure. Its remedy for sin is to go out and fight it."

THE ECUMENICAL METHODIST CONFERENCE.

The Ecumenical Methodist Conference which is to be held in Toronto, Canada, October 4-17, will be the fourth world-gathering of Methodists. The first suggestion of such a meeting was made at the General Conference of the Methodist Episcopal Church at Baltimore in 1876 by Dr. Augustus C. George, one of the representatives of the Central New York Annual Conference. The General Conference approved of the proposal by the adoption of an appropriate resolution, and through Chancellor E. O. Haven, its fraternal messenger to the British Wesleyan Conference, brought the matter to the attention of that body. There also favorable action was taken, and after five years of planning and work, the first Ecumenical Conference met in the cradle of Methodism, the City Road Chapel of London, on September 7, 1881. It was a great assemblage, composed of the representatives of twenty-eight branches of Wesleyanism, and the opening sermon was preached by that prince of pulpit orators, Bishop Matthew Simpson.

The second Ecumenical gathering was held in the city of Washington in 1891, and the opening sermon was delivered by the great English divine, Dr. William Arthur. The third was held in 1901 and in the same place as the first, the historic City Road Chapel, and the Methodist Episcopal Church, South, furnished the minister who gave the opening message, in the person of the eloquent Charles B. Galloway.

And now after the lapse of another decade, the hosts of Methodism from all over the world are about to assemble again on this side of the Atlantic. They have pushed forward into new fields within the past ten years, and a larger number of nationalities will be represented in this than in any prior convocation. All the races of mankind will participate in its proceedings. It will not lack much of embracing delegates from "all nations, and kindreds, and peopies, and tongues." They will come together as the representatives of the 7,000,000 Methodist communicants of the United States and Canada, the million and a half in Great Britain and other European countries, and the thousands of India, Australia, the Orient and other lands. The constituency for which they will speak and act numbers not less than 33,000,000 souls.

The Conference itself, however, will not be a very large body. The number of delegates is limited to 500. Of these 200 will come from Great Britain, Continental Europe, Australia, New Zealand and South Africa. The other 300 will come from the several Methodist Churches of North America and their widely scattered mission fields. The Methodist Episcopal Church will send 130 representatives; the Methodist Episcopal Church, South, 68; the Canadian Methodists, 24; the Methodist Protestant Church, 9; the United Evangelical, 3; and the three independent Negro bodies, 50. The Conference, of course, can exercise no legislative function, its powers being only advisory and suggestive. But its inspirational value is certain to be very great, and its influence wholesome and far-reaching. The spiritual children of Wesley everywhere should pray that this great assembly may be overshadowed by the Holy Spirit, and that its deliberations may contribute to the strengthening of Methodism all around the globe and the general advancement of our Lord's kingdom.

A CREDITABLE PIECE OF WORK.

For some weeks Dr. H. Walter Featherstun has been contributing to The Epworth Era a series of discussions under the caption, "My Church—A Study of the New Testament Idea of the Church." These articles have been fresh, suggestive and scholarly, and have awakened more than ordinary interest. The author of them is a clear thinker, and writes with enviable fluency and force. He has rendered a valuable service in giving to our young people this wholesome treatise, which we understand is to be issued in book form, that it may have a wider circulation and be preserved for use in the years to come. Dr. Parker is to be commended for seeking to create for the young Methodists of the South a vital and up-to-date Christian literature, and we are pleased to note the success that he is achieving in the execution of his plan.

A NOTEWORTHY PROJECT.

The whole Southern Methodist Church is interested in the Southern Assembly, located on Lake Junaiuska, near Waynesville, N. C., and we are pleased to be informed that good progress is being made in getting this enterprise established and under way. This Assembly is expected to be to the Methodists of the South, what Chautauqua is to those of the North, and there is little doubt that in the years to come it will exert a far-reaching educational and religious influence. The movement could not be in safer or more competent hands. Among those connected with it are Bishop Atkins, Mr. J. R. Pepper, Dr. James Cannon, Gen. J. S. Carr, Judge E. D. Newman, and a number of other leading Methodists, whose very names are a guarantee of wise management and the success of the undertaking.

But it is not so much the enterprise as a whole, but a particular feature of it, to which we now wish to call attention. With a view to facilitating the Sunday school work of the whole Church, our General Sunday School Board has decided to erect on the Assembly grounds a model Sunday school building to cost not less than $30,000, which will serve as an object lesson to the multitudes who go to the Assembly every season. It is believed that in this way a connection-wide interest in Sunday school architecture can be awakened. The Sunday School Board has named a committee, composed of Mr. J. R. Pepper, Mr. M. L. Walton, and Mr. B. M. Burghes, to inaugurate a campaign to raise the money needed for this model building. This committee desires that every Sunday school in the Church shall have a part in the consummation of this enterprise, and they are requested to take offerings for it on Rally Day, Sunday, Oct. 15. Presiding elders, pastors, and superintendents are urged to begin now to bring this important matter to the attention of the people and especially of Sunday school workers. We regard this undertaking as exceedingly wise and timely, and we trust that it will command the hearty support of our people everywhere.

PERSONAL AND OTHER NOTES.

The Ruston District Epworth League Conference is in session this week at Arcadia, La.

Rev. L. F. Alford, of Sumrall, Miss., has our thanks for a list of subscribers, recently sent in.

For several weeks Dr. C. W. Carter has been visiting his son, Dr. Thomas Carter, of Nashville, Tenn.

Saturday, October 7, is the Louisiana Orphanage "Work Day." Let every Methodist in the State observe it.

It is less than three months until the meeting of our Annual Conferences. This means that it is time to begin hustling.

After a pleasant stay with relatives in Texas, Mrs. R. G. Porter is again with her daughter, Mrs. Alice Hawkins, at Boyle, Miss.

Rev. and Mrs. C. D. Atkinson, who for the past two months have been keeping house at the Seashore Camp Ground, have returned to the city.

Rev. Paul M. Brown, presiding elder of the Alexandria District, requests us to state that hereafter his address will be Alexandria, La., instead of Tiogo, La.

The delegates from Louisiana and Mississippi to the Ecumenical Methodist Conference are Dr. F. N. Parker, Dr. A. F. Watkins, Mr. J. R. Bingham, and the editor of the Advocate.

Dr. Walter Brewer, a prominent physician of Columbus, Miss., has been in the city for several days. He is taking a special course of study at the Eye, Ear, Nose and Throat Hospital.

A good report comes from the Topisaw Camp meeting held recently. The attendance was large: forty conversions resulted from the services, and fifteen members were added to the church.

We are informed that Rev. J. N. Hall, who was assigned to the Glenmora Circuit as a supply at the last session of the Louisiana Conference, has surrendered his charge, and that Rev. Wilson Moore has been appointed to succeed him.

A gratifying increase in the membership of the Court Street Church, Hattiesburg, has been made this year under the leadership of Rev. Geo. H. Thompson, nearly or quite a hundred new members having been added since the last Annual Conference session.

The work of the Lafayette District is progressing favorably under the direction of the capable presiding elder, Rev. J. E. Denson. Brother Denson is thoroughly loyal to the Methodist doctrine and polity, and the interests of the Church are safe in his hands.

In catching up the threads of their work after the heated term we ask the brethren to remember the Advocate. We ought to secure many renewals and new subscribers within the next few weeks.

The Conference organ in the homes of your people will help you to round out the year's work successfully.

After several weeks spent at Monteagle, Mrs. W. L. Duren and her little ones have returned to their home at Tupelo, Miss. Brother Duren was with his family at this delightful Tennessee resort a part of the time, but was too much concerned for his work to be long absent. His charge is in excellent condition.

The Hattiesburg News states that the ladies of the Main Street Church of that city, of which Dr. A. F. Watkins is the popular pastor, have been bestirring themselves to build up the mid-week prayer meeting, and that their efforts have met with considerable success. Most heartily do we commend their example to others.

Rev. H. P. Lewis, of Jackson, Miss., and his six sons had an interesting family reunion at Mount Olive, Miss., on August 28. Of the six young men, five are itinerant methodist ministers, as follows: B. W. Lewis, O. S. Lewis, J. M. Lewis and H. P. Lewis, Jr., of the Mississippi Conference, and Rev. J. T. Lewis of the North Mississippi Conference.

By request of Brother J. D. Burgess, chairman of the Executive Committee, we make the following announcement: "The camp meeting will begin at the old Shiloh Camp Ground on Friday night before the first Sunday in October. Everybody is invited. All ministers will be taken care of while on the ground, but the traveling expenses of none will be paid except those who come by special arrangement."

Rev. W. H. Coleman and family, of Ruston, La., have been spending some time at Winona Lake, Ind. Brother Coleman is a hard worker and needed this season of relaxation and rest, though he has been turning it to practical account by attending the great Bible Conference at Winona Lake. After sojourning amid such an environment, he will doubtless return to Louisiana in fine condition for the closing work of the year.

Rev. A. G. Shankle and his interesting family spent the month of August visiting relatives at Commerce and Atlanta, Ga. They returned home on Wednesday, the 30th ult. and Brother Shankle occupied his pulpit at the Rayne Memorial Church last Sunday, both at the morning and evening hours. He reports that he had a delightful vacation, and he appears to be in fine shape for the strenuous work which he has ahead.

Rev. W. H. Huntley, D.D., of the Jefferson Street Church, Natchez, has just returned from a pleasant trip to Asheville, N. C. The outing was made possible, and all the more pleasant, by the fact that his appreciative people not only granted him a leave of absence, but also presented him with a purse out of which to pay the expenses of the trip. A popular pastor and a clever people form a very delightful combination.

Rev. J. E. Sampley, of Lorman, Miss., reports that the parsonage at that place was stormed by a pounding party of Cane Ridge people, led by Miss A. P. Jones, on Aug. 24. From the Harriston Church came a nice box and barrel filled to the top; from Mizpeh, a nice basket, and from Martin, a substantial cash contribution. Brother Sampley says: "Altogether, it was one of the finest poundings that we have ever received, and to all who had a part in it, we extend our hearty thanks."

The Midland Methodist, of August 30, says: "Rev. E. A. Tucker will leave Middle Avenue (Jackson, Tenn.) in fine shape for his successor. Everything will be ready for the new preacher to build the new church. Most of the money is not only in sight, but in the bank drawing interest." Brother Tucker is a son of the late Rev. H. R. Tucker of the North Mississippi Conference, and a brother of Rev. R. A. Tucker, now stationed at Sardis, Miss. We are pleased to note his success in the work of the ministry.

From a personal note written to the editor by Rev. T. W. Lewis, the popular pastor of the First Methodist Church South, of Memphis, we take the following: "I spent ten days at Chatauqua, N. Y., and enjoyed every minute. We expect a great work in First Church this fall. I have received 194 members thus far, many of them on profession of faith, though we have had no special revival services." Brother Lewis is one of the most efficient pastors in Southern methodism.

Rev. J. L. Neill, the pastor, and the members of the Broad Street Church, Hattiesburg, are rejoicing over the repairs and improvements being made upon their church building. The auditorium has been enlarged, a Sunday school room is being added and the church repainted, at a cost of more than $600. Revival services are to begin next week, in which the pastor will be assisted by Rev. M. L. Burton, of Gulfport. Already sixty members have been added to the roll since Conference.

Success is attending the labors of Rev. E. Nash Broyles on the Coffeeville charge, North Mississippi Conference. The Courier, a local paper, speaks in high terms of the Children's Day service recently conducted in the Coffeeville Church. At Goshen, another of his appointments, Brother Broyles has just closed a most interesting meeting, in which the preaching was done by Rev. J. H. Bell, of Black Hawk, Miss. The visible results of the labors of these two zealous itinerants are summed as follows: 28 accessions to the Church, 14 infants and 12 adults baptized, and 30 pastoral visits made.

Rev. H. W. Jamieson, pastor of the Bossier City charge, was in the city two or three days last week, and was several times in the Advocate office. He was looking well and gave an encouraging account of the work in the Shreveport District. Brother Jamieson attended the formal opening of Carrollton-Cambronne Chapel (lately erected by the Carrollton Avenue Methodist Church) last Sunday, and took part in the exercises. He assisted in the establishment of this school some five years ago, and its growth and prosperity are to him the source of much gratification.

Dr. J. M. Henry, of the New Orleans District, believes in the Sunday school as an evangelizing and church extension agency. In an address last Sunday at the opening of the Sunday school chapel constructed by the Carrollton Avenue Church, he insisted that every strong congregation, in addition to maintaining its regular Sunday school, ought to establish others in needy places. Dr. Henry has been a close observer of city mission work, and has noted the fact that churches frequently have their beginning with a few persons studying the Word in some private home or a rented room.

Our young friends, Messrs. Norman, Edward and Jack Brewer, of Black Hawk, Miss., were in New Orleans last Monday, and looked in on us at our sanctum. We were delighted to see them. We feel a special interest in young men and boys, and are always glad to be remembered by them. These brothers were having a little trip together on the eve of their impending separation for several months. Norman is in charge of a bank at Black Hawk; Ed, who has just finished his M. A. course at Vanderbilt, will teach in the high school at Covington, Tenn., and Jack will shortly resume his studies at Millsaps College.

In sending in his appointments for the fourth round, Rev. R. W. Tucker, presiding elder of the Ruston District, makes the following brief reference to the work under his supervision: "We have had some fine revivals this summer, one of which resulted in fifty accessions. We are going to try to improve on last year, and bring up a larger percentage of the assessments." The echoes which have reached our office from the territory under Brother Tucker's jurisdiction have been uniformly optimistic, and we shall be surprised if the charges embraced in it do not report general progress at the Conference next December.

Writing from Ittabena, Miss., on August 28, Dr. T. B. Holloman says: "On Sunday, the 27th inst., death came to our circle and the angels carried away our little two-year-old granddaughter, Eleanor Robertson. 'Of such is the kingdom of God.' Death is never welcome, and when he claims one of these jewels, we question why." It is, indeed, hard to give our loved ones up, and why one is taken and another left is a mystery insolvable in the present life. But doubtless all will be made clear in the sweet by and by. We extend sympathy to the parents, grandparents, and all others touched by this sorrow, and pray that the Heavenly Father may comfort and sustain them.

A letter from Rev. W. W. Williams, of Kingston, Okla., brings the sad intelligence of the death of his oldest son, Walton Albert Williams, which occurred at that place on August 23, 1911. Mr. Williams was graduated from Millsaps College in the class of 1902, and for the past seven years has held the office of Superintendent of Education in the Province of Zambales, in the Philippine Islands. He returned to the United States broken in health last June, and continued to grow worse until the end came. His remains were interred at Durant, Oklahoma. Brother Williams and his family will have the sympathy and prayers of many friends in Mississippi, their former home, in their sore bereavment.

Rev. W. D. Dominick is having a prosperous year on the Vossburg and Heidelberg charge. He writes as follows: "We have had a most gracious revival, and have added about 50 names to our membership roll. All the interests of the church are moving upward. We are most delightfully situated among a splendid people, whose kindness has abounded." Among other things Brother Dominick has lately undertaken a house-to-house canvass in behalf of the Advocate, and has already secured 16 new subscribers and 1 renewal. He states that he has his heart set on 50. We are grateful to our Brother for his activity in behalf of the Conference organ, and also for his kindly words of commendation.

We have received a card announcing that a new law partnership has been formed at Clarksdale, Miss., composed of Hon. D. A. Scott and Mr. A. D. Somerville. Mr. Scott has long been a leading lawyer at the Clarksdale bar, with a large and lucrative practice. Mr. Somerville is just entering upon his legal career, after having taken his literary degree at Washington and Lee University and a law course at the University of Mississippi. He is the second son of Mr. Robert Somerville and Mrs. Nellie Nugent Somerville, of Greenville, Miss., and a grandson of the late Col. W. L. Nugent, of Jackson, who was one of the most brilliant and resourceful attorneys in the South. We predict for this new firm a large measure of success.

Rev. L. P. Wasson, of the North Mississippi Conference, was in the city last week and called at the Advocate office, but, much to our regret, we were out and missed seeing him. A letter from Rev. W. W. Woollard, presiding elder of the Greenville District, states that Brother Wasson has surrendered his charge at Friar's Point, and will take up the study of medicine. What considerations led to this action, we are not informed. Brother Wasson was in high favor with his flock, who have given him up with great reluctance. He possesses capacity of a high order, and in his retirement from the itinerancy the Church has sustained an appreciable loss. We pray that God may bless him, and that the divine will may be accomplished in his life.

In a note just received, Rev. R. O. Weir, of Donaldsonville, La., writes: "Bishop Mouzon has transferred me to the Texas Conference, and stationed me at Conroe. I expect to move this week. I regret to leave my friends in Louisiana; I have for several years wanted to go to Texas, but the way did not open until now. I pray God's blessings upon the bretbren in Louisiana. They have been kind to me. I ask an interest in their prayers. And I pray that God may especially bless the good people of this charge. Recently I have received into the church here two bright little girls and a bright boy." The Louisiana Conference has in it no truer and more faithful man than Brother Weir, and we regret to lose him. We commend him to the Methodists of the Lone Star as in every way worthy of their confidence and esteem.

Under date of August 22, Rev. Robert B. Downer, of Jackson, Miss., writes: "I am now at Barlow, Miss., visiting a daughter eighteen miles west of Hazlehurst, quite near the Rehoboth Church. Five times since June 13, I have preached seated in a rocking chair, not being strong enough to walk or stand, or to bend my knees in prayer with comfort. But while heart and throat troubles keep me seated and quiet all day at home, the Lord allows me to preach with considerable energy, which I enjoy doing. I cannot afford to waste time merely dreaming of heaven and its reward; as I want to see the King in his beauty, I must watch for every passing opportunity and be faithful unto death." Most beautiful is this desire of our esteemed friend to be useful to the end. The manner in which those who have long labored for the Master cling to his service certainly ought to commend it to others. It is about the only thing of which men do not grow weary.

We have received a copy of the first issue of the Tulane Graduates' Magazine, which bears the date of July 1, 1911. It is a neat periodical of 104 pages, and will be published quarterly by the alumni of the university. The editor is Mr. Albert C. Phelps, and the business manager is Mr. Herbert W. Kaiser, whose address is 317 Hennen Building, New Orleans. In the opening editorial, the end sought to be attained by the establishment of this journal is stated as follows: "The purpose of the Alumni Association of Tulane University in publishing this magazine is two-fold—to bring all the scattered graduates of all its departments together by giving them an object of common interest and a means of expression for all their needs, and to unite the whole graduate body into one compact organization for the benefit of the university. In a still broader sense, the Association hopes to accomplish even more. It hopes to make this magazine a means of mediation between the general public and the university." Most worthy aims are these, and we trust that they may be fully realized.

WINONA DISTRICT NEWS NOTES.

Dear Brother Meek: The Winona District has done fairly well this year, considering the political excitement. Several good meetings have been held. Rev. W. G. Burks, of the Winona Circuit, had twelve accessions at Salem. Thirteen joined the church last week at Longview on the North Carrollton Circuit, where Dr. H. T. Gaines did the preaching. Many others have had revivals, more or less successful. The new church at Eupora is practically finished, and is a beauty. The contractor is at work upon the Ittabena church. We have new churches at Lambert, Vance, Quiver, Sunflower, Bentley, Longview and New Hope. Our pastors are busy and God is honoring their ministry.

Rev. Jerome J. Baird has been appointed to serve the Mayhew charge till Conference, Brother L. B. Hankins having failed in health. Brother Baird is preparing to join Conference this fall. He relinquishes a lucrative position to go into the ministry and is a most capable young man.

We are enjoying the Advocate. May its shadow never grow less! Fraternally, E. S. LEWIS.

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The World's Largest Marble Deposits.

It is said that Italy can boast the largest marble deposits in the world, but this is hardly true, especially with reference to the finer grades of marble. As a matter of fact, Italy has hardly sufficient fine marble for the construction of her own and her neighbors' cathedrals, churches and palaces, and it is an unquestioned fact, that no small part of the Italian marble that is sold to the American builder at a high price, crosses the Atlantic in the humble guise of ballast. There are large deposits in New England, but neither this or the Italian deposits of really fine marble can begin to compare with the marble deposits of North Georgia.

One of the greatest industries in the South, is the quarrying of Georgia marble from vast deposits that are practically inexhaustible. The principal formation is a huge deposit located at Tate, Ga., over sixty miles long, from two or three miles wide and about two hundred feet deep, containing at least five billion feet of workable marble. The total quantity of marble used in the construction of the world's greatest skyscraper, the Metropolitan Building of New York, was only 200,000 cubic feet, and yet, there is sufficient marble in that one building alone for the construction of three and a half miles of twenty-five foot, three-story villas, allowing eight houses to a city block, which, analyzed, means that this wonderful deposit of the Georgia Marble Company's contains sufficient fine marble for the construction of 250,000 such skyscrapers, or five hundred million houses—adequate shelter for the entire population of the earth.

Not only is this the largest deposit of marble in the world, but it is of a most superior grade. Marble or stone that will not absorb liquids cannot disintegrate or decompose in any climate, the first process in the disintegration of all stones being absorption. In these Georgia marble deposits in hundreds of places where the projecting points have been exposed to the elements ever since the marble was formed, ages and ages ago, not a single ounce of decomposed marble can be found, and every exposure is free from disintegration or stains of any kind. This is accounted for by reason of the Crystalline formation being so closely interlocked as to prevent any absorption whatever. Georgia marble, by U. S. Government test, is nearest to purity in its chemical properties of any other marble in use for general purposes. Its crushing strength is upwards of 10,000 pounds per square inch and is heat resisting to upwards of 1,000 degrees Fah. The composition is uniform and coloring gorgeously beautiful. There are endless different shades to be found in this vast deposit of the world's finest marble, and any size pattern can be had on short notice. For monumental work, exterior or interior building, Georgia marble will look better, last longer and give better satisfaction all around than any material you can use. Ask your dealer to show you samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marble, and if he can't supply you, write the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.

√ Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

NANCY HODGES, daughter of Robert and Elizabeth Hodges, was born near Lebanon, Tenn., May 9, 1826. In 1842 she was married to Nathaniel Allen, and with him moved first to north Alabama, and later to Mississippi, where the principal part of her life was lived. She was the mother of eleven children, nine of whom lived to maturity. After passing her eighty-fifth milestone she died in Tupelo, Miss., June 21, 1911. Sister Allen had the advantage of a pious ancestry, and her father was a local Methodist preacher. And as respects both her religion and her church, she was true to the traditions of her childhood. For seventy-six years she was a faithful member of the Methodist Church; and for more than sixty years of the time, her fidelity was expressed in a consecrated aggressiveness that made her a telling factor for righteousness in her community. Indeed, her Christian life was of that heroic, vigorous, and self-sacrificing type never adequately described in less pregnant phrase than that expression of the great Apostle to the Gentiles: * * * "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." In the last fifteen years, on account of affliction, she was denied the physical activities of her earlier years, but without the slightest crippling of her spirit. Those cloistered years were lived in the very atmosphere of heaven; and as the shadows lengthened, she was possessed more and more by a passionate yearning to be there. When at last the summons came, it was accepted with a gladness, a radiance, born of the confidence by which she had lived. She wrought well and she rests. Her witness to the world is her family and those whom she touched. The message spoken through her life is: "God in Christ is more than all else." And in her going she inspirits us with assurance that God never forsakes his own. God grant that the type of Christian motherhood which she represented may never expire.

W. L. DUREN.

Miss ANNA DORA DAVIS PALMER was born at Sandersville, Miss., July 17, 1881. She was the daughter of Ely and M. J. Davis; she was married to Edward Harry Palmer, Nov. 29, 1910, and died Aug. 23, 1911. Sister Palmer joined the M. E. Church, South, when nine years of age. She was brought up in the Sunday school, and, consecrating her life to God, she lived to make others happy and the world better. She was forgetful of self, and devoted to her loved ones. She was ever considerate of her parents and was glad to do anything in her power to promote their welfare and happiness. Of her husband, she was thoughtful, and her home life was in every respect beautiful. As a friend she was kind, true, and faithful. Indeed, she so deported herself that all of the Christian graces adorned her character and that in her conduct there were exhibited the richest fruits of righteousness. She traveled much with her husband, and hence was often thrown with strangers, but there were so much love and beauty in her soul, that, no matter where she went, she would soon form about her a circle of friends. How blessed and winsome is a life thus devoted to God. She and her husband were on a visit home, when she was taken ill. In spite of all that could be done, she grew worse, and she was taken to the Mississippi Infirmary at Hattiesburg, where medical skill was exhausted in her behalf, but without avail. The deceased refused to yield to treatment, and she became steadily weaker until she passed away. She was brought to Sandersville and buried, the funeral (in the absence of the pastor) being conducted by Brothers Weems and Evans. A large concourse of friends was present, and laid her away to await the morning of the resurrection.

W. D. DOMINICK.

Mr. WALTER RICHARD WITTY was born at Lodi, Miss., June 10, 1851, and died at his home in Winona, Feb. 3, 1911. At the age of sixteen, he moved to Winona, and engaged in the mercantile business, in which he continued till about seven months before his death. On Sept. 6, 1876, Mr. Witty was married to Miss Minnie Holman. This happy union was blessed with five children, four of whom survive. In 1880, Brother Witty joined the Methodist Church, of Winona, and was a member of the same at the time of his death. He served his church as Sunday school superintendent for eighteen years, and as a member of the board of stewards for a quarter of a century. In the latter capacity, he was serving at the time of his death. He was a careful student of the Word. He read it daily, and was familiar with its teaching. He loved to talk about its great characters. He was a good neighbor, affable, kind, and accommodating; but his virtues shone brightest in the home. It would seem that no man was more devoted to his family than he. As father, he was patient, loving, and considerate; as a husband, he was thoughtful, tender, and affectionate. I am told by her who knew him best that in his home relations the thought of self always came last; that his first and great aim was to make her and the children happy. His attachment to his family, and their attachment to him could not have been more beautiful. Brother Witty had his faults—and who has not? But let us forget them and emulate his virtues. Our hearts go out in deep sympathy to the bereaved wife and children, and our prayer is that the God of all grace may ever bless and comfort them.

J. A. HALL.

On Friday, Aug. 18, the death messenger called for little RAY, the eight-year old daughter of Mr. and Mrs. B. F. Land, of this place. She was permitted to live here only for a few short years, but in that time she had become the idol of the home and a blessing to her many little friends. Although she has gone from us, the memory of her life will linger, and the little chair made vacant will not be filled. As we were forced to give this little friend up, we are thankful that God did not permit her to suffer long, but, as a little rosebud of the morning, she was immediately transplanted to the heavenly garden to grow and bloom for him in whose hands we trust her. Ray, although a cripple, was of such a winning disposition that she won many friends, and her death will be a distinct loss to the Sunday school, and the church has lost a future worker. Her funeral service, which was conducted by Rev. N. J. Roberts, was very impressive, and was attended by a large crowd of neighbors and friends. As we stand and gaze at the little mound at the rear of the church, we realize that surely God's ways are mysterious. May his blessings rest richly upon the bereaved ones in this, their sad hour!

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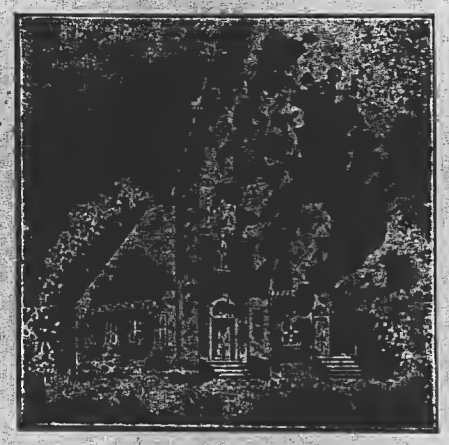

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Tidings From the Field

Paris, Miss.:

I want to send greeting to all the brethren and to tell them that a Father's hand still leads. Have just closed a good meeting at Old Sarepta, a very sacred spot to us. The Spirit of the Lord was with us, and such unity, rejoicing, praying and drawing together, I have never seen. This is our fourth year with this good, true people. During this time, they have increased in number, divided the congregation, and built two nice, good churches, one in town, the other four miles out. They have also raised their assessment over five hundred per cent and each time paid an excess. Our meeting at Paris has gone on record as being one of the best in the history of the town for its unifying and establishing results. While not being able to sit up all day much of the time, my dear Heavenly Father has helped me to preach twice a day for nearly four weeks. We begin to-night at Shady Grove. This is one of the best congregations in Mississippi. Pray for us.—D. H. Crowson, P. C.

Lake Cormorant, Miss.:

Seeing the good reports from the different pastoral charges reminds me that as yet you have had no report from the newly formed circuit of Lake Cormorant and Hinds. We are glad indeed to report some signs of progress. Our Sunday school work has grown materially in interest since the beginning of the year. At every church our Sunday school membership far excels our church membership, and we have become so concerned about the preparation of teachers that we are now doing class work among them. The work of our missionary society has improved, and the church membership is some eighteen souls larger than it was on the first of January. We have held only two of our protracted meetings—at Eudora and Hinds Chapel. At Eudora we held union services with the Presbyterians and Baptists, Dr. Potts of Memphis doing the preaching. We had an excellent meeting. There were eighteen conversions and we believe that all the churches, too, were much strengthened. At Hinds Chapel, Brother J. B. Randolph did the preaching, which for logic, practicability, and spirituality, could hardly have been surpassed. We know that lasting good was done in this meeting, the chief demonstration being the voluntary confession of sin on the part of Christians. We had several conversions, however, and eight additions to the church. We are now holding forth at Lake Cormorant, with Rev. A. G. Hall doing the preaching, and trust that the Holy Spirit may honor us with his presence, give us broader visions, and enable us to lead souls to Christ. We serve an excellent people and love them dearly.—Anderson Bennett.

August 28, 1911.

NOTICE.

To the Preachers and Official Members of the Ruston District—

Dear Brethren:

Please suffer a word of exhortation from your co-laborer. We will soon be entering upon the last round for this Conference year—almost ere we know it, we will be answering to the roll call in New Orleans. Let this remind us that the time steadily approaches when we will have to answer the call of the great Commander-in-chief under whose flag we march, and without whose welcome smile at last our lives will have been vain. Are we fully awake to the needs of "the hour?" As water cannot rise above its source, so the rank and file of the Church will not be active with indifferent leaders. O, my brethren, let us pray for the fire of the Holy Ghost to fall upon us! Let us seek a new vision of our Christ! First in his walk among men, and then in the bloody sweat of Gethsemane, and again of his agony on the cross, and also again let us get a vision of him as our blessed and constant Companion, saying "Lo, I am with you alway"—that we may get a fresh conception of duty.

Let me urge you to bring up your assessments in full. It can be done. Will we do it? Will we do our best at it? We have had good revivals, for which we are thankful. Will we be satisfied short of having done our best to raise every dollar assessed against our churches? Many of the preachers will have to do without the actual necessities of life, and some of them be left in debt, unless their salaries are met in full. The institutions of our Church for which the benevolent assessments are made will also greatly suffer unless the claims are paid. My brethren, these assessments can be gotten. Try it—begin now. Let the stewards put their heads together and say, our preacher must have his salary; and let each preacher resolve to do his best to get every dollar of his Conference collections. Oh, how I, for one, would rejoice, if the Ruston District would pay out!

Let us at least do better than we have in the past. We can, and I believe we will. Your brother and fellow-servant,

R. W. TUCKER.

Whatever the present moment may bring, your knowledge that it is his will, and that your future heavenly life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can affect you greatly, knowing that he who holds you in his powerful hand cannot change, but abideth forever.—Nicholas Grou.

Nothing can be so perfect while we possess it as it will seem when remembered.—O. W. Holmes.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"People may know that we are Christians by the badge which we wear. It is love."

* * *

The constitution of the Business Men's Class of McKendree Church is of the very best—concise, but illuminating.

* * *

"The Bible has an answer for every difficulty and is a secret source of strength to us in all our need." Shall we not only read, but study it, every single day?

* * *

The Men's Adult Classes have a fine opportunity for service in assisting the Men and Religion Forward Movement. Its aim, methods, and workers are all choice, and their campaign is world-comprehensive.

* * *

Some of these busy men's classes who expected to be able to relax a little during the summer time, have really doubled their activities on account of local conditions and needs. It seems the equipment of a loving hand, kind heart and thinking brain are ever in great demand.

* * *

Here are some fine and helpful books for use in teaching boys: "Social Activity for Men and Boys," Chesley; "Boy Training," Alexander; "Boy Life and Self-Government, Fiske; "Camping for Boys," Gibson; "Selected Books for Boys" (a classified list of 200).

* * *

An inscription on the grave-stone of an Alpine guide reads, "He died climbing." It was a noble tribute—his face was forward and upward. We Sunday school folk must live climbing, and heights of rare and perfect beauty and approach very near to heaven are within our reach.

* * *

Our Rally Day suggestions and literature from the Publishing House are very attractive and really tempting, and this special day can be observed with great benefit and uplift to every school. Then, with that model Sunday school building at Waynesville in view, there is a visible and ideal objective for this Rally Day in October, 1911.

* * *

The efforts of skilled speakers and teachers to assist rural schools will prove more effective, if the inspirational hour or afternon were supplemented by real ground-work organization. A fine revival of Sunday school interest is abroad over the country, but it needs to be organized and forced to become the great religious economic force of the coming days.

* * *

Letters have come from superintendents who have been forced by adverse causes to postpone the Children's Day service, suggesting that a special Sunday school service be held and the collection for that day used as a Children's Day offering. Such a plan is permissible, and September will not be an inopportune time to hold a special service of this kind. The point is that every charge and Sunday school in the Conference shall make an effort to help in this work, and all pull together. Team-work counts greatly in final results, and some of the Sunday scool leaders have an earnest desire to see the North Mississippi Conference in the forefront in the use made of Children's Day. The Memphis Conference has not had a school to come up blank for several years, and we are too close neighbors to allow them to so outstrip us.

* * *

One helpless, bewildered superintendent had four large, active and undisciplined classes on his hands a Sunday not long since. Several teachers were absent without notice; three substitutes were available, and in the midst of other class periods, when the interest and teaching were at their height, he plunged these shepherdless classes into regulated lesson-hours, and so disorganized things and spoiled the entire hour for nearly every individual in the school. Thoughtful teachers, with the mail, telephone and small boy messenger service easily available, could have conveyed the information in regard to their absence to the superintendent in time for him to secure outside help. Then a Teacher Training Class could have prepared some extra teachers for this really crying need; a little forethought, a little additional interest and a greater love for the cause could have remedied this chaotic condition of affairs.

GOD MEANS WHAT HE SAYS.

Our sense of obligation to develop in ourselves and others a high ideal of stewardship will deepen as we meditate on, and believe in the promises of God to faithful stewards. Our Lord said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Paul writes: "He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully." There are many other promises equally direct, but these will suffice. God is the recompenser, the believer's paymaster, and he promises to give to us according to our sowing. George Muller, of Bristol, England, whose long period of faithful stewardship was one of the glories of the last century, gives this striking testimony to the faithfulness of Christ: "I have moved among children of God above forty-eight years; I have become acquainted with many thousands of them, and I have known very many who sowed, and sowed bountifully, and I have not yet met with one single instance in which, even as to this life, the Lord has not acted according to his Word, so that as the sowing was, so was the reaping." Shall we not let the promises of our Lord and the witness of his faithful servant quicken us personally to new faith and to stricter obedience?—D. O. Shelton.

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September 10.—Christian Athletics.

1 Tim. 4. 7; 1 Cor. 9. 24-27

1. A PURPOSE TO WIN. A rellgion that is not in earnest does not commend itself to this bustling age. A race that is not a race does not interest the spectators. The hisses of the crowd will be heard at a ball game if neither side tries to win a victory. Christianity is a serious business, and the world knows it. It is necessary for us to put energy and determination into our Christian life if we are to maintain the respect of our fellowmen and our own self-respect.

2 EXERCISE UNTO GODLINESS. Success in Christian athletics is dependent upon training. We shall pass successfully through the time of testing only by a long and careful preparation. The advice to Timothy that he should exercise himself unto godliness is worth our heed. What kind of exercise will it be? It will be an exercise of thought. In order to secure the training we need we shall have to think long and steadily about those inner and spiritual facts that are at the foundation of the Christian life. It will be an exercise in submission of will. The word "consecration" is often upon our lips. We shall have to make it a real word in our daily living. It will be an exercise in holy endeavor. We must work out the details in daily life. This sometimes requires stern purpose. It involves the daily practice of religious duties. It means the control of life in all its details by religious principle. It means the schooling of ourselves to faith in God, submission to His Providence and contentment under all crosses.

3. THE PROFFERED PRIZE. All our training is for the one end, that we may obtain the crown of life. It is to be an incorruptible crown. Its value will never diminish through all the long reaches of eternity. It is an eternal weight of glory that we are to secure. This crown will be the token of our position and standing in Christ. The earthly crown was only a symbol of the praise and renown which men secured by their athletic triumphs. If we win we shall be placed in a position of eternal triumph. This crown will be glorious with the glory that has been given to Him who triumphs over all His foes. We shall he with Christ and shall be like Him. —New York Christian Advocate.

EPWORTHIANS IN GOOD COMPANY.

By Gideon L. Powell.

No young man to-day needs to apologize for being a member of the church. It is not necessary to take off his hat and beg pardon for either his faith or his life. He can honestly and courageously look the world in the face, and say: "I am at home, and this is my own place. It is my Father's domain. He is a King, and I am his son." Standing firmly and squarely, with head erect, eyes ablaze and heart on fire, he can walk down the streets as if he owned the city and all adjacent territory.

Let every young man rejoice in his heritage for he is in good company. The best men of the Christian ages have been Christ's followers, and their number is increasing with every passing decade. Call the roll of great men, and then see what a distinguished company we belong to:

Scientists—Agassiz, Milles, Proctor, Pasteur, Faraday, Guizot, Sir William Dawson. The last named said: "Every true scientist must believe in prayer."

Astronomers—Copernicus, Kepler, William Herschel, Sir Issac Newton. Kepler said: "I am overawed with a sense of his majesty. In the firmament God is passing before me in the grandeur of his way."

Historians — Bancroft, Ridpath, Green.

Discoverers — Raleigh, Livingston, Stanley.

Statesman — Webster, Gladstone, Bismarck.

Jurists—Blackstone, Hale.

Poets—Tennyson, Browning, Lowell, Whittier.

Philosophers—Bacon, Locke, McCosh, Brown. Locke wrote: "If I had my life to live over again, I would spend it in studying the Epistles of Paul and the Psalms."

Presidents—Washington, Lincoln, McKinley.

Those were all Christians, and the list might be largely increased.—Pittsburgh Christian Advocate.

The Epworth League Needed.

The Epworth League does not ask at the hands of any church, tolerance; it does not ask to be nursed. It simply asks for its rightful place. It does not appeal to your loyalty, it does not appeal to your sympathy; but it does appeal to your wisdom. Wherever the League has received attention at the hands of the pastor and the official board, that church has found in the League a mighty force for good. That church which has not this or some other organization for the training and use of the young is losing the young, and that church is being sapped to the hurt of the future church.—Raleigh Christian Advocate.

Christianity is an everyday religion. This fact should be ever present in the Christian's mind, and distinctly illustrated in his life. If it takes a thorough grip on his soul, it will be his everyday concern to have it sway his every thought and word and deed. These sentences from The Christian Guardian are well put and to the point: "Religion is for every day. Its blessings and benefits, its comforts and consolations, its guidance and its inspiration are for the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good, wholesome quantity can easily afford to be without a good many other things."—Christian Intelligencer.

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Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, Uptown 679.

Rev. John T. Sawyer, D.D., residence, 1420 Howard St.

A BOY'S ESSAY ON CATS.

A school-boy wrote an essay on cats. The chapter on different breeds supplies the following information:

"Cats that's made for little boys and girls to maul and tease is called Maltese cats. Some cats is known by their queer purrs—these are called Pursian cats. Cats with bad tempers is called Angorrie cats. Cats with deep feelin's is called Feline cats." —Central Christian Advocate.

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FROM A MILLSAPS STUDENT.

Dear Brother Meek: The boys and the co-eds. will soon turn their faces toward Millsaps College again. Their hearts' longings have been there all during vacation. Of course, it is not the college alone that attracts, but also the love and good-will existing between the members of the faculty and the student body.

The college is just launching out into a broader field of usefulness and accomplishment. With the matchless Dr. D. C. Hull, as president, it is destined to succeed.

The students of last term called Dr. Hull "a man maker." And what he has already done for the institution proves that all that he needs is plenty of raw material to work with. The prospects are good for a full supply next term, as everybody has begun to talk Millsaps. Several new pupils are going from this vicinity, and it is prophesied generally, that the coming term will be Millsaps' banner year. This school stands unparalleled in religious training and influence and its reputation socially is unequaled.

There is another attraction at Millsaps which is, the unrestricted access to the different churches of Jackson. When I entered Millsaps, I was warned by a young man not to place my church letter in the First M. E. Church, South, as its members and pastor were cold and reserved. As a result of this timely warning, I kept my letter in my pocket for some time, until I had met the pastor and some of his members. I then decided that I would make no mistake in placing my letter in the First Church. I never mingled with a people and a pastor with whom I enjoyed associating more than I did those people and their beloved pastor, Dr. A. F. Smith. I am persuaded to believe that the coldness and reserve of which my friend spoke must have been with himself. And my advice to the new student, is to get acquainted with that people and their pastor. They will do you good. Dr. Smith is also a faithful supporter of the college, and often lectures to the boys, giving them valuable advice and information.

The Sunday school at this church is probably the largest, best equipped and most completely organized of any in the State. It is pushed forward by the energetic and enthusiastic superintendent, Mr. J. T. Cavett, and is backed up by a corps of teachers which the superintendent would not exchange for any other in the State.

The Epworth League is also large. It is very helpful, as well as entertaining. It is doing a good work, with its consecrated and enthusiastic membership, led by its president, Mr. John Ricketts. Join this League and take an active part, and you will feel at home.

I must thank the people of Jackson for their kind treatment and cordial reception which they gave me. I went to their city a stranger, but they would not let me remain one.

After the term of school was over, I returned to McComb, and have been studying, and attending revival meetings here and elsewhere. I find the religious side of life greatly revived everywhere. I have made several attempts to preach myself. I would prefer that you make no inquiries as to how well I succeeded, as I am a beginner. I had the pleasure of attending the Topisaw Camp Meeting. It was a glorious success.

I notice that churchanity is fast vanishing in most places. It is hard to distinguish Baptists from Methodists. The M. E. Church, South, of South McComb, with Rev. D. Scarborough as pastor, and the South McComb Baptist Church, with Rev. J. H. Lane as pastor, are as one in the good work. These two pastors are doing a great work, pulling together and winning the people.

I read every copy of the Advocate, and I appreciate the work you are doing. May God's richest blessings rest upon your efforts!

CLEVELAND REGAN.

ORIGIN OF THE JAPANESE JINRIKISHA.

Many of the things in every-day use are of the most whimsical origin Last season the jinrikisha made its appearance at Atlantic City in competition with the familiar and restful wheel chairs. Its success was so marked that it is said five thousand of these odd-looking Japanese vehicles have been ordered for next season. Evidently the jinrikisha has come to Atlantic City to stay. In any event, in coming to America the Japanese jinrikisha is really coming to the place where it belongs. It was invented by an American for the comfort of an American baby. Soon after Perry opened the ports of Japan to the world's commerce there came to the family of one of the American consuls in the kingdom of the cherry blossom the stork. As a matter of course, the fond mother and proud father wanted a baby carriage. To their dismay, they found that there was not a baby carriage nor any other wheeled vehicle in the whole Empire of Japan, with the exception of the mikado's car of state, drawn by a white ox. One day the consul noticed a pair of old buggy wheels in a rubbish heap in a blacksmith shop. On making inquiry he was told that the wheels had been thrown away by the captain of a trading vessel. The blacksmith had no use for them, and the consul made an easy bargain. Then, with the help of a carpenter, he soon rigged up the most remarkable baby carriage ever seen. It was the first "jinrikisha" ever made in Japan. By and by the consul left Japan, giving his baby carriage to the carpenter who had helped him make it. The carpenter enlarged and strengthened the body, adapting it to the use of a grown person, instead of a baby. Every one who saw the vehicle wanted one like it, and the carpenter became one of the great manufacturers of the empire, while the makeshift baby carriage became the universal conveyance throughout that country.—Western Christian Advocate.

A BARGAIN TO SOME PREACHER.

Do you want The New Schaff Herzog Encyclopedia of Religious Knowledge? If so, I will make you a good offer for cash. I am not dissatisfied with the books, for nothing will take their place in a preacher's library.

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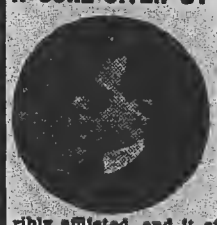
COULD NOT WRITE.

Versailles, Ky.—Mrs. Elischa Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1898 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 89 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Chapel	Sept.	16, 17
Smithville	Sept.	23, 24
Amory and Nettleton	Sept.	24, 25
Palestine	Sept.	28, 30
Pontotoc	Oct.	1, 2
Beuna Vista, at Ebenezer	Oct.	7, 8
Prairie, at Prairle	Oct.	8, 9
Verona, at Verona	Oct.	14, 15
Shannon, at S	Oct.	15, 16
Houlka, at Concord	Oct.	21, 22
Houston	Oct.	22, 23
Pittsboro, at Pine R	Oct.	28, 29
V. and C. City, at C. City	Oct.	29, 30
Derma, at Rhodes Chp.	Nov.	4, 5
Wren, at Tranquil	Nov.	8
Aberdeen	Nov.	8
Greenwood Springs	Nov.	11, 12
Okolona Circuit	Nov.	12, 13
Tremont, at Asbury	Nov.	18, 19
Fulton, at Vanburen	Nov.	19, 20

No business session of the conference will be held until Sept. 23. Tupelo, Okolona, Amory and Nettleton, Nettleton Circuit, and Montpelier will have their conferences at pleasure.

I will preach on the Wren Circuit, Sunday, Sept. 3, holding their business session as indicated. We are to send to conference the best report in the history of the Aberdeen District. Take due notice, brethren, and govern yourselves accordingly.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Shuqualak	Sept.	10, 11
West Point	Sept.	17, 18
Brooksville	Sept.	23, 24
Macon	Sept.	24, 25
Mathlston	Sept.	30, Oct. 1
Crawford	Oct.	7, 8
Columbus, First Ch.	Oct.	15, 17
Columbus, Second Ch.	Oct.	15, 18
Mashulaville	Oct.	21, 22
Cochrane	Oct.	28, 29
Cedar Bluff	Nov.	4, 5
Columbus Circuit	Nov.	8
Sturgis	Nov.	11, 12
Starkville Circuit	Nov.	18, 19
Mayhew	Nov.	25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

Greenville Dist.—Fourth Round.

Rosedale	Sept.	3, 4
Greenville	Sept.	10, 11
Lyon	Sept.	17, 18
Coahoma	Sept.	24, 25
Gunnison	Sept.	30
Evansville	Oct.	1, 2
Arcola	Oct.	7, 8
Leland	Oct.	8, 9
Murphy	Oct.	15, 16
New Salem	Oct.	21, 22
Boyle	Oct.	22, 23
Jonestown	Oct.	29, 30
Cleveland	Nov.	4, 5
Merigold	Nov.	5, 6
Shelby	Nov.	7
Clarksdale	Nov.	12, 13
Friars Point	Nov.	14
Benoit	Nov.	19, 20

W. W. WOOLLARD, P.E.

Oxford Dist.—Fourth Round.

Red Banks, at Wesley	Sept.	16, 17
Taylor, at Andrews	Sept.	23, 24
Paris, at Pleasant R	Sept.	30
Water Valley, First Ch.	Oct.	1, 2
Water Valley, Main St.	Oct.	1, 3
Pine Valley, at Banner	Oct.	7, 8
Coffeeville, at Goshen	Oct.	10
Potts Camp, at Palestine	Oct.	12
Randolph, at Washington	Oct.	14, 15
Tocapola, at Tocapola	Oct.	16
Lafayette	Oct.	17
Holly Springs ct., at Harris Chapel	Oct.	27
Abbeville, at Mt. Zion	Oct.	28, 29
Oxford	Oct.	29, 30
Duck Hill, at Duck Hill	Nov.	3
Charleston, at ———	Nov.	5, 6
Grenada Ct., at Spg Hill	Nov.	11
Grenada	Nov.	12, 13
Ashland, at ———	Nov.	16
Waterford, at Pine Mt.	Nov.	18, 19
Holly Springs	Nov.	19, 20

J. E. CUNNINGHAM, P. E.

Winona Dist.—Fourth Round.

Winona Station	Sept.	17
Carrollton, at Coila	Sept.	23, 24
Greenwood	Oct.	1
Itta Bena ..7:30 p.m.	Oct.	1
Belzoni, at Belzoni	Oct.	7, 8
Ruleville, at Sandy Bayou	Oct.	14
Webb, at Sumner	Oct.	15, 16
Schlater, at Schlater	Oct.	21, 22
Minter City	Oct.	29
N. Carrolton, at Enon Fri.	Nov	3
Eupora, at Maben	Nov.	4, 5
Tutwiler, at Mattson	Nov.	10
Moorhead, at Doddsville	Nov.	11, 12
Inverness, at Inverness	Nov.	12, 13
Bellefontaine, at Long Branch ..Wed	Nov.	15
Slate Springs, at Spring Hill ....Thurs	Nov.	16
Winona Ct., at Bethlehem	Nov.	18, 19
Kilmichael, at Kilmichael	Nov.	19, 20
Mars Hill at M. H. Tues.	Nov.	21
Lambert, at Glendora	Nov.	25, 26
Indianola, at Indianola	Nov.	26, 27

Special attention is called to questions 31 and 32. Let us carry up to the approaching Annual Conference the best report the Winona District ever made. E. S. LEWIS, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Howison and Saucier, at Lyman	Sept. 24, Nov.	23
Columbia	Oct. 1, Nov.	20
Brooklyn and Bond, at Brooklyn	Oct.	4
Americus, at Salem	Oct.	7, 8
Hub, at Hub	Oct.	14, 15
Mentorum, at Pine G.	Oct.	20
Vancleave, at New Prospect	Oct.	21, 22
Gulfport, 29th St.	Oct.	25
Lumberton	Oct. 29, Nov.	20
Mississippi City	Nov.	1
Poplarville	Nov.	5, 18
Pascagoula	Nov.	10
Moss Point	Nov.	11, 12
Escatawpa, at Escatawpa	Nov.	11, 12
Biloxi, Main St.	Nov.	15
Derby, at Derby	Nov.	7
Carriere and McNeil, at Carriere	Nov.	18, 19
Oakvale, at Oakville	Nov.	21
Long Beach	Nov. 22, Dec.	2
Wolf River Mission 10 a.m.	Nov.	23
Coalville	Nov.	24
Bay St. Louis	Nov.	25, 26
Logton	Nov.	27
Gulfport, 25th Ave.	Nov. 29, Dec.	2
McHenry and Wiggins, at Wiggins	Nov.	30

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.
(In Part.)

Meridian, East End	Sept.	24
Meridian, South Side a.m.	Oct.	1
Meridian, Central ..p.m.	Oct.	1
Scooba, at Scooba	Oct.	4
Clara, at Boice	Oct.	7, 8
Shubuta and Quitman, at Quitman	Oct.	15, 16
Meridian, 5th St. a.m.	Oct.	22
Meridian, 7th Ave. p.m.	Oct.	22
Enterprise and Stonewall, at Enterprise	Oct.	25
Matherville, at Andrew's Chapel	Oct.	28, 29

W. H. LEWIS, P. E.

DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I welghed only nlnety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is to-day used in thousands of homes, where it relieves paln and brings back strength and ambition. It is a woman's medlcine, for woman's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

Earth has nothlng more tender than a woman's heart when it is the abode of pity.—Luther.

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"A MAN WANTED is a strong sermon by Rev. W. G. Harbin. Price, 15c postpaid. C. O. Chalmers, publisher, 512 Camp St., New Orleans, La.

IF WE ONLY UNDERSTOOD.

It was on a Pennsylvania sleeping-car coming East. All of the passengers had retired except one man, who, holding a crying baby in his arms, moved wearily up and down the car, kissing the downy head of the child and speaking softly and gently to the troubled little soul, as he sought in vain to quiet it. A man is good for many things, and sometimes good for nothing, but when it comes to tranquilizing an irritable infant he realizes how largely his usefulness is impaired, and his pride is humbled into the dust.

A woman with a falsetto voice, who had just awakened out of slumber, put her head out of a berth and shouted in a tone of the deepest indignation. "Take that child out of the car!" And, as if this was the signal for concerted action on the part of the passenger who had formed a combination of three different keys, and for one hour and fifteen minutes had been making the night hideous with his snoring, he suddenly roused up and snarled: "Why don't you carry that child to its mother?" And then a chorus of emphatic protests echoed along the car. "This is an imposition; where is the conductor?"

The man with the child halted for a moment, his mouth quivered, a sob choked in his throat. He drew the frail body down close against his breast, and kissed with infinite tenderness the tear filled eyes, and then said while the volley of protests was hushed a moment: "I would take it to its mother—God knows how I would like to—the little one has been crying for her ever since we left her; but I cannot take it to its mother, for she is in the baggage car in a coffin, and we are taking her back to her old home where she may sleep until Jesus comes, under the blue sky where she played as a child. The baby misses the touch of her hands and her mouth, and oh, we both miss her so much!" Then the sound of a strong man's sobs unrepressed filled the car.

In five minutes twelve women were in the aisle of the car, headed by the fat man in undress uniform, each woman with a wealth of tenderness in her face, and the fat man sobbing as if he had lost his best friend. "Forgive us; we didn't know. Poor little darling! You lie down and sleep; we will take care of the baby." The tired child laid it's head down on a motherly woman's breast and was soothed to slumber by a lullaby.

How often, in the way of life, our largest pity would be folded all about the broken hearts if we could only understand, and thus the weary way be sweetened to the sons of men by pouring in the balm of God!

Seek, then, to understand,
Be slow to smite or chide;
In patience God has given grace,
So let that grace abide.

—Watchword.

OVERWORKED EYES

Are relieved of blood-shot and inflammation without pain in one day by Leonardi's Golden Eye Lotion, Cools, heals and strengthens. Insist on having "Leonardi's." It makes strong eyes.

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NOTICE.

To the Sunday Schools of the Greenville District.

The Committee appointed by the Greenville District Conference to arrange for a tour of the District in the interest of the Sunday schools by Miss Elizabeth Kilpatrick, the Field Secretary of the Conference, have made the following dates, which the pastors are requested to bring to the attention of their schools and their people:

Lula—Oct. 2, at 3 p. m., to Oct. 3, at 12 a. m.

Clarksdale—Oct. 3, at 3 p. m., to Oct. 4, at 12 a. m.

Boyle—Oct. 4, at 3 p. m., to Oct. 5, at 12 a. m.

Leland—Oct. 5, at 3 p. m., to Oct. 6, at 12 a. m.

Rosedale—Oct. 6, at 3 p. m., to Oct. 7, at 12 a.m.

JAS. T. McCAFFERTY,
W. S. LAGRONE,
Committee.

A Doctor's Endorsement.

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Dr. Jas. R. Phelps, Dorchester, Mass., writes: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use it in my practice."

DISTINGUISHING MARKS.

The people of God are readily known wherever they are in the midst of the world's multitudes. They have marks which distinguish them. They are servants of the Lord, but never conscripts. They are volunteers. They are willing—freewill offerings, a marginal reading has it. St. Paul loved to call himself Christ's bond-slave, but he was a willing, joyous slave. Christ asks His people to take His yoke upon them, which means that they shall surrender to Him; but it is not constrained allegiance that He desires; it must be free, glad, loving. God has infinite power, but He never compels obedience in the smallest matter. The feeblest can resist omnipotence. In the day of His power God's people offer themselves willingly. The emblem of the dew suggests the influence of beautiful Christian lives in the world. Dew is refreshing. Those who live a life of love refresh all lives they touch. We know people whose mere "Good morning" it makes us braver and happier to hear.—J. R. Miller, D.D.

Every young man and woman should strive to make his or her life a complete life. Many people only half live. Health without usefulness, intellect without usefulness, pleasure without duty, business success without growth in service to God and man—these are incomplete, unsatisfying elements of living.—Forward.

Be such a man, live such a life, that if all lives were like yours, earth would be paradise.—Philips Brooks.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Vernon, at New Prospect	Oct.	7, 8
Ruston	Oct.	8, 11
Benton ..p.m	Oct.	13
Alden Bridge..11 a.m.	Oct.	15
Plaindealing ..p.m	Oct.	15
Bolinger, 11 a.m., 7:30 p.m.	Oct.	16
Gibbsland	Oct.	21, 22
Arcadia ...7:30 p.m.	Oct.	22
Boyd's Mission, at Boyds.	Oct.	29
Bienville, at Burks. 7:30 Oct. 29. and 11 a.m.	Oct.	30
Lanesville	Nov.	1
Haynesville, at Colquitt.	Nov.	4, 5
Haynesville Mission, at Woodward	Nov.	5, 6
Simsboro, at Pine Grove.	Nov.	11, 12
Ringgold, at Andrew's	Nov.	15
Jonesboro, at Hodge	Nov.	18, 19
Winnfield, ..p.m	Nov.	19
Haughton	Nov.	22
Lisbon, at Arizona	Nov.	25, 26
Homer, ..p.m.	Nov.	26
Minden	Nov.	29
Cotton Valley	Nov.	30
Bernice, at Alabama	Dec.	2, 3

R. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Hornbeck, at H. G.	Sept.	16, 17
Many, at Many	Sept.	17, 18
Grand Cane, at G. C.	Sept.	18, 25
Pleasant Hill, at P. H.	Oct.	6, 8
Pelican, at Bethel	Oct.	9, 10
Lachute, at Lachute	Oct.	14, 15
Lake End	Oct.	15, 16
Zwolle, at Zwolle	Oct.	19, 20
Ida, at Belcher	Oct.	22, 23
Bon Ami, at B. A.	Oct.	28, 29
De Ridder	Oct.	29, 30
Coushatta, at C.	Nov.	3, 5
Campti, at Campti	Nov.	5, 6
Greenwood, at G	Nov.	11, 12
Bossier City ..p. m.	Nov.	12
Logansport, at Longstreet.	Nov.	13
Leesville	Nov.	18, 19
South Mansfield ..p. m.	Nov.	19
Mansfield	Nov.	22
Grand Cane Mission, at Ebenezer	Nov.	23, 24
Grand Cane, ..p.m.	Nov.	24
Vivian, at V ..a.m.	Nov.	26
Oil City ..p.m.	Nov.	26
Mooringsport, at M.	Nov.	27
Queensboro	Nov.	28
Noel Memorial	Nov.	29
Texas Ave	Nov.	30
First Ch., Shreveport	Dec.	1, 3

I hope all the pastors will have their Conference Collections in hand by the time of the fourth quarterly conference, so we can give that occasion to the clearing up of other finances.

Let the brethren study the Discipline to see what questions have to be answered at this conference, especially Question 34.

H. R. SINGLETON, P. E.

A SHORT TALK ON HORSE COLLARS.

Most farmers have a mistaken idea that horses must have soft collars in order to make the team work up to their highest efficiency.

Did you ever try plowing on a hot day with gloves on? If you did you came home in the evening with galled and sore hands. Retaining the sweat under the leather of the gloves is what made it. With your bare hands on the hard handles of the plow your hands became hard and callouse and in no condition for constant use.

A horse's flesh is no different from a man's in this respect. Put a hard, unyielding metal collar on and the flesh hardens. Sweat and its steam are not held because the metal is always cool; the draft is adjusted to the whole neck, the horse is made comfortable, and best of all, loses no time year in and year out, because of sore neck and shoulders.

There is only one metal collar, the Indestructible hameless collar made by Johnston-Slocum Co., 615 State Street, Caro, Michigan. It never gets out of shape, lasts a life time and costs no more than a leather collar with hames. Get their catalogue and see how they are made, how they work and why they are better. It will be the first step in humanity to your most useful and faithful beast, the horse. Ask for free book, "The Horse and His Pull."

Newspaper Advertisement Points Way To Health

I can truthfully say that Dr. Kilmer's Swamp-Root is a very good medicine, not alone for kidney trouble, but also for weak and sore back, as well as for rheumatism.

About a year ago I became ill and unable to work, my trouble being a lame back. I read of your Swamp-Root in the newspaper and in an Almance. Believing it would do me good, I went to my druggist, Mr. Skinner, and purchased a bottle. Finding relief in one fifty-cent bottle, I purchased several more and in a short time was able to continue with my work and am to-day feeling well and strong. I always recommend Dr. Kilmer's Swamp-Root to my friends as I believe it is as good a medicine as can be found.

AUGUST STRONG,
3412 Second Street,
No. Minneapolis, Minn.

Mr. Skinner makes affidavit that he sold the Swamp-Root to Mr. Strong.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

BEST THING MADE

April 28, 1910, Dothan, Ala.

I began handling Johnston's Tonic in Blakely, Ga., in 1884. In 1892, moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for Colds, Fever and La Grippe. In all the years I have been selling it, never had but 2 complaints. Both parties admitted afterwards they had not used it right.

H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.

I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.

A. P. ALDRICH.

Drives every trace and taint of Malarial Poison from the Blood.

IDEAL MAIL BOX.

The best sanitary, approved, endorsed mail box manufactured. New idea, patented. Write for sample and Big Free Catalogue. Unlimited opportunity for agents.

D. C. Word Specialty Co., 148 E. 64th St., Seattle, Wash.

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ESTABLISHED 1858 **CHURCH AND SCHOOL BELLS**

Write for SPECIAL DONATION PLAN Cat. No. 57

THE C. S. BELL COMPANY, HILLSBORO, O.

THE AMERICAN BOY.

Of course, what we have a right to expect of the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk or a pig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of a man of whom America can really be proud. In life, as in a football game, the principle to follow is: Hit the line hard; don't foul and don't shirk, but hit the line hard.—Theodore Roosevelt.

NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 37. "Prove All Things; Hold Fast That Which Is Good." WHOLE No. 2900.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, SEPTEMBER 14,1911. CHAS. O. CHALMERS, Publisher.

Editorial

A New Orleans jester says that the painting, "Mona Lisa," has become a "moving picture."

* * *

When Admiral Togo spent Sunday, August 27, in Vancouver, B. C., it was suggested that a public luncheon be given in his honor; but there was such a widespread protest against thus desecrating the Sabbath, that the proposal was abandoned. Good for the Canadians! In more ways than one, they are a great people.

* * *

A Chicago Dispatch states that Lady Cook of that city has abandoned her campaign for woman suffrage to enter upon a crusade for the moral improvement of young men and young women. She says that she still believes that women should vote, but that this work is at present more important. We most heartily concur in Lady Cook's conclusion.

* * *

There are too many in-and-out members of the church. They get into the way of life occasionally and show interest and activity for a little time, and then grow cold and wander back into the paths of indifference and sin. To be a good Christian one must be a "middle-of-the-roader," keeping in the way and pressing ever onward. There is no nobler virtue than faithfulness, and none which is more essential to spiritual progress. Religious "stickability" is what many people need.

* * *

There is no small place in the work of the ministry. The saving of a single soul is a task fit for angels. The world may sneer at the service rendered by the obscure preacher, but in seeking to enrich the spiritual natures of men he labors upon material that is imperishable; and when the achievments of others shall have faded away into nothingness, his will stand unimpaired in the light of the judgment. The highest honor that can come to any human being on earth is to be divinely called to be an ambassador for Christ.

* * *

The earth is a mighty battle ground. The fierce conflict between right and wrong is on everywhere and never ceases. The tremendous struggle affects every human being, and momentous issues are at stake. Some are enlisted on one side, some on the other, and some are striving to be neutral. Often the good soldier, when the tide seems to be against the cause of virtue and truth, becomes weary of the strife and feels like sheathing his sword, putting off his armor, and leaving the contest to be fought out by others. But to such an inclination he must not yield. An unworthy recreant he would be to do so. With a spirit like that of the "Old Guard" of Napoleon, who "could die but never surrender," he must fight on till death. The triumphs of wrong are temporary—the right must ultimately win; possibly not in our day, but, if not, at some other time. And if we remain unconquered and do our duty in the battle, the victory in part will be ours, and also a share of the well-won reward.

HELPFULNESS OF THE HELPLESS.

Everyone may be helpful. One does not need to be rich or learned in order that he may be helpful to his neighbors. A story is told of a young woman who had a trying experience in a hospital. During all the months of her affliction she was greatly comforted and encouraged by a friend who was herself an invalid. She could not visit her friend in the hospital; but she could send messages of comfort and assurances of sympathy and prayer. When at last the young woman was able to leave the hospital she called on her friend and said: "I do not know how I can ever pay you for all you have done for me." The obligation was too great for her to discharge. The help she had received was greater than she could measure, and she had no means of compensating her benefactor. Yet that benefactor was a helpless invalid.

If the story of the helpfulness of invalids could be written and printed in a book it would be one of the most interesting and helpful books in the world. A few days ago a good woman died in one of our cities at an advanced age. For more than seventy years she had been an invalid. Forty years ago she could not walk nor sit in a chair, but lying in bed with the blinds drawn to soften the light, she was busy working for her Master. She was one of the most helpful persons in the city. There were rich people in that city, and educated people, for it was a college town. There were fine preachers there, but no one of them was more useful than this invalid who had not known a well day since she was a young girl. By her faith, by her cheerfulness, by her courage, by her wise counsels, by her earnest prayers, she encouraged and inspired hundreds of weary travelers through this vale of tears.

She was a Methodist, but men and women of different denominatons were partakers of the benefits of her good deeds and helpful counsels. One day a Presbyterian minister, with one of the elders in his church, called on her, and was so inspired by her words of courage and hope that he prepared a sermon on the text, "When I am weak then am I strong," and preached it to his congregation the next Sabbath, and used the beautiful character and life of this Christian woman as an illustration. Thus she preached the gospel of faith and hope and courage and peace to a large congregation of another denomination. Her faith was known afar. Her messages were scattered broadcast over the country. She could not go about doing good as her Master did, but lying in bed and enduring with patience and cheerfulness the affliction which had fallen upon her, and sending out her messages of comfort and peace to many, she did what she could. She was one of the most helpful Christians, and yet she was one of the most helpless creatures.

What a rebuke is such a life as this to others who are always well and strong, but never have time nor strength nor heart to help other people! Surely we think too much of ourselves and too little of others. Not only invalids, but obscure people whose names do not carry much weight in a political or ecclesiastical convention, have been greatly useful. We look to the millionaires and the statesmen as the men who are the makers of the world. But more helpfulness has arisen from the ranks of the lowly than from among the great. Men and women whose names have never been printed in a daily paper and whose deeds have not been paraded and trumpeted have done more to help people than the mighty.

One writer tells of a village carpenter who was one of the most useful men in the community. He was not a scholar. He could not speak well in public. He was not worth two thousand dollars, and could not write down a large subscription to any good cause, but he was helpful. A new family never came into the village that he did not search out and extend to them a neighborly welcome. He was always ready to watch with the sick. He was always on the lookout to give a stranger a seat in his pew. He found time to speak a kind word to the children in the street. Boys and girls might be seen climbing into his one-horse wagon when he had no other load. "He had a genius for helping folks, and it was a joy to meet him in the street." We hear of a genius for making money, a genius for invention, a genius for music, a genius for poetry, a military genius, but above them all shines the genius for helping folks.

We may all have this talent. It is not like the talent for poetry, which must be born with one. This genius may be bestowed in a second birth. One who is truly born again, born from above, and lives close to the throbbing heart of the Master, who "went about doing good," will have this genius for helping folks. By a kind word, by a kind look, by extending a helping hand, by letting the light of a true Christian character shine, we may lift up a fallen brother and open a rift in the dark cloud of sorrow through which the sunshine of glory shall fall on many a broken and fainting heart.—New York Christian Advocate.

FAVORS COLORED BISHOPS.

In an interesting article in a recent number of Zion's Herald, Bishop David H. Moore discusses the qustion of having Negro Bishops in the Methodist Episcopal Church and seems to favor their election. He calls attention to the fact that at their last General Conference they had twenty Bishops, one for every 174,299 members of their Church. He then points out that the Negroes among them have 19 Annual Conferences, with a church membership of 300,454; so that if the matter of ratio were considered they would be entitled to two Bishops. He expresses the opinion that black Bishops could, without a violation of the Church law, be restricted to the colored Conferences in their work, and intimates that because of the absence of race prejudice, they might be able to accomplish more among their people. He advances the view that such an arrangement would not necessarily deprive the colored Conferences of the presence and labors of the white chief pastors, as it would be possible to make occasionally a double assignment of Bishops to them, one white and the other black. Bishop Moore concludes his discussion with the following statement: "We are strongly convinced that domestic tranquility, national welfare, and Protestant supremacy will be subserved by retaining and fostering our colored membership; and not to give them a black Bishop looks like opening the door and bowing them out."

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

MINISTERIAL EDUCATION.

If Bishop Hoss should read these lines I am sure he would recall the following incident. If I mistake not, it was his first district conference, after his election to the Bishopric. The Conference was held in a little village in Oklahoma. It was a big occasion for that section, and the people came in crowds and in all kinds of vehicles from the surrounding country.

My "Elder" and I went down to the Conference on a visit. That night, they put my "Elder," then comparatively a young man, up to preach. His subject was the "Transfiguration." It was a good sermon, and we preachers enjoyed it; but it went over the heads of the general crowd, and fell pretty flat.

The next day at eleven o'clock, the Bishop preached his great sermon on "Love and Obedience." The house was crowded with country people. We sat there and forgot ourselves for an hour, while the "preacher" presented the great thought of that sermon in so simple a manner that a child could follow him.

Well do I remember the close of the service. The whole atmosphere was surcharged with religious feeling. The benediction pronounced, an old "Mother in Israel" from the country began shouting; and as she shouted she made her way through the crowd toward the Bishop. Grasping him by the hand, and slapping him on the shoulder, she cried, "Hallelujah, hallelujah! I couldn't understand that preacher that preached last night, but glory to God, I could understand you!"

The Bishop was tickled; the "Elder" was teased.

Great preaching consists in taking the profound doctrines of Christianity and presenting them clearly and simply. It takes the trained mind to do that. Any man who has a great religious experience, can tell it; and it is an inspiration to others, sometimes, for him to tell it. But for him merely to continue to relate his experience to the same audience becomes monotonous. Now, there is involved in a genuine "experience" of conversion all the great doctrines of our faith. The "preacher" is he who, starting if you please at his "experience," separates, analyzes, studies, and arranges these doctrines in his own mind, then dropping the process, presents the product so simply that a child can understand him. I repeat it takes the trained mind to do this. Paul got his first conception of the great scheme of redemption between Jerusalem and Damascus, but it took his great mind three years to develop the "doctrine" and get it ready to preach. How essential, then, to the highest development in preaching, is the training of the mind. How important that young men called to the ministry should lay the careful foundation of a college education.

There is not much connection, I grant, between the "Binomial Theorem" and the doctrine of the "Vicarious Atonement;" hut he who masters the "Binomial Theorem" will be able to get a clearer conception of the doctrine of the "Vicarious Atonement," and be better able to give a poor, ignorant soul the ground of his "Justification by faith." There has never been so great a demand in the history of the Christian Church as there is to-day for preachers who know the doctrines of our "faith" by experience and study, and who can present them to others with the clearness and simplicity of the trained mind. Then in closing this article I would urge young men who feel called to the ministry by all means to lay the foundation of a finished college education. Don't let any sacrifice that may be demanded turn you aside. God wants you, hut he wants you at your best.

Again, I would urge presiding elders, such influential factors in the lives of young preachers, to see to it that our "preacher" boys go to college. Don't advise them to take permanent work until they are prepared. If they haven't the means, get your districts to raise scholarships for them. We can't make better investments.—J. B. Mitcheli, in the Florida Christian Advocate.

SOUTHERN METHODISM AND THE HOME FIELD.

By Rev. M. M. Black.

Part II.

4. The Factory Settlement.—The factory settlements of the South present another great opportunity for the Church. There are in the South to-day upwards of 850 cotton mills, with not less than 12,000,000 spindles, consuming annually 2,000,000 bales of cotton. Around these mills, in mill settlements—some of them in rural districts, and some in large cities—are more than 200,000 operatives and 500,000 people, namely, the operatives and those dependent upon them. The majority of these mill people are native-born Southern white people of the poorer and more ignorant class. These thousands of uneducated, unevangelized mill operatives are at our very doors, and must be looked after. The nature of their occupation keeps them from being thrown with other classes except to a limited extent, and because of their ignorance and poverty, and because of the failure of the Church to do her full duty by them, they fall easy victims to vice and intemperance. A speaker at our Home Mission Conference at Fayetteville, N. C., last year said: "Other denominations are at work among these people, and the Baptists have perhaps more operatives than we; but no church has so many of the mill owners as the Methodists; and only the Baptists have as many operatives." The opportunity and the responsibility of the Methodist Church is therefore greater for the solution of the problem. Nowhere is there a riper, readier field for the work of the trained deaconess than among this class.

5. The Foreigners at our Door.—To the oppressed peoples of Europe, America is still the land of opportunity and of freedom, and hence vast multitudes continue to flock to our shores in the hope of bettering their condition. They are now coming at the rate of a million or more a year, and the presence of these hundreds of thousands of immigrants, untrained and half-evangelized, is a severe strain upon our republican form of government and a challenge to Protestant Christianity. The vast tides of immigration that have been pouring into our Northern cities during the past twenty-five years have already produced startling changes in population and in municipal conditions, so that the foreigner to-day in every large city north of Mason and Dixon's line holds the balance of power. It is a remarkable fact that Boston, the center of culture, and long the stronghold of Puritanism, is to-day more Irish than Dublin, and is a stronghold of Roman Catholicism. New York, our greatest metropolis, has almost as large an Italian population as Rome itself, and contains more Jews than any other city in the world.

For a number of years the lumber camps of the Alleghanies have received thousands of Italian and Slav immigrants, a large portion of this being Southern Methodist territory. According to a recent report of the United States Commission of Immigration, the foreigners of the Appalachian district live under very undesirable conditions, being badly housed, and manifesting little interest in identifying themselves with our country. In the mining districts of West Virginia there are 100,000 foreigners belonging to twenty different nationalities.

The United States government has recently established immigrant stations at Galveston, New Orleans, Mobile, Pensacola, Savannah and Charleston, shiploads of foreigners being landed at these Southern ports every month, most of them being destined to find homes in the sunny South. The immigrant inspector of Galveston tells us that in a few years 150,000 to 200,000 immigrants will be pouring through that port. Upon the completion of the Panama Canal immigration to our Southern ports is sure to increase enormously. It is said that two-thirds of the immigrants who land at Galveston seek employment or find homes in Texas; so that the Lone Star State is rapidly becoming the home of foreigners. According to reliable statistics, there are now more than three-quarters of a million people in Texas who speak a foreign language. The foreign population comprises 350,000 Germans, 250,000 Mexicans, 75,000 Bohemians, 50,000 Poles, 30,000 Italians, and a considerable sprinkling of other races and nationalities. There are whole counties in Texas settled up by Germans where English is scarcely spoken at all. It is a lamentable fact that the foreign vote of Texas, notably the Mexican vote, has operated to prevent that State from enjoying State-wide prohibition.

In the southern half of Louisiana there are approximately 300,000 French Creoles, a large proportion of whom are descendants of the historic Acadians, so cruelly banished by the English from their home in Nova Scotia, and immortalized by Longfellow in his poem, "Evangeline." These and other French-speaking Creoles are not really foreigners, since they have been born and bred in America, but they have grown up under the influence and domination of the Roman Catholic Church, and retain many of their customs and characteristics. On account of the opposition of the Romish Church to public education and to the circulation of the Bible, the Creoles have been kept in a backward condition until recently, and Protestantism has made but little headway among them. In some parishes, however, great changes have already taken place, splendid public school buildings have been erected, the saloon has been driven out, and the people are thirsting for the Word of God, for the pure gospel.

It is a fact that we must look squarely in the face that most of the foreigners who come to our shores have lax ideas concerning the Sabbath, concerning liberty, and temperance. The majority of the immigrants of to-day, coming as they do from Southern Europe, are either Romanists or infidels, and the percentage of illiteracy among them is high. According to Dr. Josiah Strong, the proportion of illiterates among our foreign-born population (12.9 per cent) is nearly three times as large as among the native whites (4.6 per cent). Again it is a deplorable fact that immigrants furnish 56.81 per cent of the criminal element of our population. In short, the tendency to crime and pauperism in the United States is almost two and a half times as great among those who are foreign by birth as among native Americans. The claims of the gospel and the perpetuity of our civilization make it imperative that vigorous effort be made to educate and evangelize these alien additions to our population.

The foreign immigrant constitutes a large and increasing and valuable asset in the development of our great resources, in the mining of coal and iron, the cutting of timber, in manifold lines of manufacture, and in the cultivation of thousands of now useless acres. The future of our great country rests largely in his hands. Properly placed, utilized, and evangelized, the presence of the foreigner among us will prove a blessing. As one writer puts it: "He with his fellows constitute an element in our civilization which, if assimiliated and leavened by education into harmony with our ideals, will furnish additional strength to us to work out the destiny to which we seem to be set; but if unassimilated and unleavened, will drag us down to lower levels, and render abortive all our hopes of future attainment and glorious world-wide service." He is a spiritual Lazarus whose needs we cannot neglect without peril to society and to ourselves. In the providence of God, the foreigner is here in vast numbers to be evangelized, uplifted and assimiliated into our national life. Shall we as a Church do as did the priest and the Levite in the parable, "pass by on the other side," or shall we perform the part of the Good Samaritan to these Christless aliens?

It is cause for congratulation that our General Board of Missions, in co-operation with the Woman's Home Mission Board and our Conference Board of Missions, three years ago enterprised work among the foreigners and sailors who come to our Gulf Coast. Mission stations have been established at

Galveston, where last year the Immigrants' Home cared for over 2,000 of the immigrants who landed at that port; at St. Mark's Hall in New Orleans, and at Gulfport, where a splendid work among the sailors is being done by Brother W. T. Griffin, of our own Conference. Thousands of sailors come to Gulfport every year, this being the largest lumber port in the United States, and remain in port from one to ten days. Ten thousand of them registered at the Sailors' Rest last year, and 2,500 attended religious services.

We are face to face with new and rapidly changing conditions. Expansion is the watchword of the hour. Shall the Church lag behind? Let us not be content with merely holding our own. Southern Methodism, if true to her mission and her history, must ever be an aggressive force. The new fields of conquest before us should arouse the Church to renewed diligence and to larger plans and efforts for the extension of the Master's kingdom.

IN "GOD'S COUNTRY" AGAIN.

Leaving Manila early in the spring on the English ship "Empire," our first stop was at the big city of Hong Kong, where we remained from Sunday to Tuesday night. This enabled all the passengers to visit many of the quaint scenes of this city, and also to take a trip to the top of the peak that is behind the city. It is a wonderful sight, and the night view of city, harbor and bay from the mountain is scarcely equaled by the view of the mountain from the bay. Both are sights not to be easily forgotten. Imagine if you can see a peak rising about 2,000 feet, and covered with hundreds of lights clear to the top. It is more like a picture from fairyland than anything else. By day, the green slopes are wonderfully fresh looking, after days at sea.

Hong Kong has many beautiful stores, and the peddlers are very eager to sell on all occasions. The English language is spoken quite well, and we had no trouble in trading. Our ship anchored out in the bay, and all the freight was shipped on lighters, owned and manned by Chinese. The families live on the boats, and we enjoyed watching the queer family life from our decks.

On the ship was only one other American—my room-mate, who is a minister. The other passengers were either from Manila, Australia or England. Among the latter was his Royal Highness, Prince Leopold of Battenburg, a brother of the Queen of Spain. He was traveling for his health, and did not leave his cabin often. I have never traveled with a more pleasant crowd, and the Captain did all in his power to render our trip agreeable. One thing I specially noted about the Australians was the fact that each one felt it his duty to "boost" his home land. They are all firm friends of the "States," and think our country is "next best" in the world.

Another thing I noted while listening to the cabin talk, and also in the conversations of those who lived or had business in the Orient. I heard it wherever I went—so much that it became an "oft-told tale." People seeing me in my uniform, and never suspecting that I had any sympathy with missionaries, talked freely about them. They had only kind things to say about the medical men, and wondered why more are not sent. When I see every village and town in this country over-crowded with men trying to make a living practicing medicine, I wonder why the churches do not send more men to the Orient. They are needed by thousands in China and many parts of the Philippines—but not in Manila.

Running along the shores of Corea and China, we dropped anchor in the river at Shanghai three days after leaving Hong Kong. This is the Paris of the Orient, and well worth a visit. The newer part is like any modern city, except for the curious signs on all sides, and the crowds of rickshaws and sedan chairs on the streets. It has electric cars and lights. But in the old walled city, one is ushered into ancient China with a few steps across a bridge. It is all as it was 700 years ago, and cannot be described. Even a picture would fail to convey any real idea of this curious old city. The guide showed many interesting things, among them an old garden built nearly 800 years ago by a Mandarin for his five wives, also the house they occupied. It was built in five separate sections, each with a tiny balcony. "They all very fine lady—all have small feet," is the way the guide described them.

The trip down the river—about 15 miles—from Shanghai to the sea is more than interesting. The river is full of boats and ships of all nations and countries. Great German and English merchantmen, liners and warships were most in evidence. There were several little snow-white American gunboats, but I saw no others flying the starry flag. About the most amusing thing in the river was a fleet of old-fashioned Chinese gunboats. They were sailing vessels, armed with muzzle loading cannons, and of a pattern used 300 years ago. Each had two large eyes of china on the bows, and one of the Chinese cabin boys said it was "so ship can see."

Crossing the Japan sea, we entered the famous "Inland Sea," and landed at Shimoneseki, where I spent a day looking around. Crossing this sea we landed at Moji, and a trip of eight hours by rail brought us to Nagasaki, where I waited for the transport that was to land me in the "home land." The trip from Nagasaki of more than six thousand miles was uneventful, and we made only one short stop—at Honolulu. This is the prettiest city in the world, I believe, and the climate is about as nearly perfect as possible.

One week from Honolulu, and we went into a fog. Shortly after lunch the fog in a measure lifted, and we saw the land in the distance. It was the shore line of California, and it is impossible to describe the feelings with which we viewed the distant mountains. It was "our country" and we were all happy to see it once more.

Upon reaching the docks, and seeing the customs officials, our first pleasure was to get the letters waiting, and then to forward a few telegrams. It is curious that no one ever thinks to send a home paper for a returned traveler. But they never do it.

This letter is too long already, so I will not speak of the conditions here, but relate them in a later letter. My post is about five miles from the center of the city. It is at least four miles from Centenary Church, but being on the car line, we get around easily. I have had the pleasure of hearing Bishops Hendrix, Murrah and Waterhouse preach since I came here. They met fully the expectations of the crowd, as they always do.

Trusting that the friends will not forget us, and that I may be able to attend Conference this winter, I am, fraternally, J. C. BALLARD.

Fort Miley, San Francisco, Cal., August 12, 1911.

SOME MEDITATIONS.

Mr. Editor: For a long time I have not written to the dear old Advocate, not because I no longer love it, nor feel interested in its success; neither can I claim want of time or opportunity. While in Mexico, I wrote often, yet the days were not long enough in which to accomplish the work we had to do.

When death took away my brother, it took from me all desire to write, and many other things I once loved. I know full well he is happy in that goodly company surrounding him in the heavenly home, yet he is missed still from the church and the earthly home.

In the parsonage home are many things that demand the attention of a preacher's wife—many calls on her sympathies, and things that try the soul and that sap the strength. Yet, after all, it is a blessed life. In these latter days, I see many changes—some of them for the better, and there are some I feel doubtful about.

The mail brings us weekly an appeal from some Board, or urgent special endorsed by one of our Bishops, calling for special efforts to raise special funds for the cause represented. Sometimes I wonder how it can be possible for a preacher who must preach to dying men every Sabbath to prepare for the pulpit as he ought to do, then visit the sick, bury the dead, minister to the sorrowing, and look after all the interests of his church, and act as agent for all these causes.

Can he be a successful soul-winner without giving his time and thought to this all-important work? I had hoped the great "Laymen's Movement" would solve this problem, by the laymen taking charge of all these financial affairs, and leaving the pastor to do the work of an evangelist, build churches and parsonages. But as yet they have not done so. Is there no remedy?

We are trying to build a church here, and every one who has knowledge of Laurel, knows we are in sad need of an up-to-date building, if Methodism is to grow and fulfill its mission in this growing city.

These things press hard on the heart and conscience of the faithful pastor.

MRS. S. G. WEEMS.

Laurel, Miss.

A MATTER OF HISTORY.

By Mr. J. D. Barbee.

In a recent issue of your excellent journal you commented briefly on the reply of the loyal trustees to the bill of injunction filed by the College of Bishops in the celebrated Vanderbilt University case. Following the legal documents in the case, you stated, among other things, that the movement which resulted in establishing Vanderbilt University originated in a resolution introduced by Rev. Wellborn Mooney in the Tennessee Conference. This statement is technically correct; but it is embraced in a larger fact which I will proceed to set out in the interest of historical accuracy, and that justice may be done to one whose tremendous service to the Church has been strangely overlooked by the press and those who have in recent times discussed the great institution which is now in the limelight.

Rev. W. C. Johnson, D.D., who graduated at an early age from the University of Tennessee, was a member of the General Conference of 1858, representing in part the Tennessee Conference, of which he was first a member. In view of his life-long devotion to the cause of education, it is fair to assume that he took an active interest in the legislation of that body which resulted in obtaining a charter from the Legislature of Tennessee for the first Central University, which came to naught because of the Civil War. At any rate, when he later became editor of the Western Methodist, published at Memphis, he became the apostle of education in the Memphis Conference and remained such until his death.

Several years before his departure, while visiting in his home, he told me at length about Vanderbilt University and its history. He told me of his having inaugurated the campaign in his paper, which he outlined in detail. Continuing, he said: "With my own fingers I wrote the resolutions and mailed them to the Secretaries of the various Annual Conferences whose co-operation was sought. In the case of the Tennessee Conference I mailed it to Dr. R. A. Young, who subsequently told me that when he received my letter and resolution he was so busy with his duties as Secretary that he turned both over to Dr. D. C. Kelley, who signed the resolution with Rev. Wellborn Mooney. The resolution was sent to the Tennessee Conference first because it was the first to meet of the group I wished to include in this movement, and that is the reason why it, instead of the Memphis Conference, secured the honor of leadership in the great movement. Since the university has become an accomplished fact, a man of eminence, and later of notoriety, has seemed to be very industrious in depriving me of whatever credit I may be due in the origin and on-going of the university."

Nothing could be clearer to my mind than the fact that in a very real sense Dr. Johnson was the father of the movement which brought the university into being. In his brain the scheme was born; through the colums of his paper it was placed before the Church; his fingers wrote the resolutions which formed the basis of action for the patronizing Conferences; he was an active member of the Memphis Convention which set the plan on foot, and he was a member of the Board of Trust from the beginning until within a few years of his death.

Greenville, Miss.

$177.00 pays Board, Tuition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking duties. Apply now to Port Gibson Female College, Port Gibson, Miss.

Church News

The First Methodist Church, of Akron, Ohio, valued at $125,000, was destroyed by fire on August 30. It was insured to the amount of $51,000.

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The individual communion service is winning its way into popular favor. There are now said to be 15,000 churches in the United States using it.

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A million dollar Y. M. C. A. building has recently been completed in London, England. It will be called the "George Williams Memorial," in honor of the founder of the Association.

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The present enrollment of the Salvation Army is said to be 250,000, one-half of which is in England. The enrollment in the United States and Canada is reported to be 50,000. The organization seems to be losing strength numerically in Great Britain.

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The widely known evangelist, Dr. Torrey, has been appointed Dean of the International Bible Institute at Los Angeles, Cal. He is abroad now on an extended evangelistic tour, but it is understood that he will take up the new work upon his return.

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Evans Robert, who attracted world-wide attention during the famous Welsh revival in 1906, and who, because of overwork, suffered a physical and mental collapse, has now partially recovered, and is conducting a school of prayer at the house of a friend.

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Judge J. Crawford Biggs, formerly professor in the University of North Carolina and for the past five years one of the judges of the Superior Court of the Old North State, has resigned his judgeship to become a member of the law faculty of Trinity College.

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The dedicatory exercises of Dr. L. G. Broughton's handsome Tabernacle, just completed, at Atlanta, began last Sunday and will continue through this week. Dr. G. Campbell Morgan, of London, England, is delivering a series of discourses in the new structure.

• • •

The Christian Guardian, of Toronto, will publish a daily during the session of the Ecumenical Methodist Conference, which is to be held in that city, Oct. 4-17. The price of it will be $1. Why not keep up with the proceedings of this great world-gathering? Now is the time to subscribe. Remittances should be made to The Christian Guardian, 29 Richmond Street, West, Toronto, Canada.

• • •

The South Atlantic Quarterly, published at Trinity College, is perhaps the ablest journal issued by any educational institution in the South. It has been accorded high praise by The Independent, the Review of Reviews, Harper's Weekly, Collier's Weekly, and many of the more scholarly American dailies, such as the New York Times and the Baltimore Sun.

• • •

The Pacific Methodist Advocate says: "A church in Wales, founded in 1590, has had only four ministers in 218 years. Pastorates were long there." Our contemporary fails to state whether this church is in a good or bad condition. We have seen some congregations in the United States that did not change pastors for thirty-five or forty years, and they had little left except the aged parson, a few amen-corner members, and a weather-beaten building.

• • •

The Rev. Dr. Cornish, statistician of the General Conference of Canadian Methodism, has submitted in part his report for the past year. It shows that the Church now numbers 305,088, a net increase over the year preceding of 4,997. The number of Sunday school scholars, exclusive of the Home Department and Cradle Roll, is 353,936, a gain of nearly 20,000. It will be observed that the Sunday school membership is larger than that of the Church, which is as it should be.

• • •

A Correspondence School of Theology, with a capital stock of $50,000, has been incorporated under the laws of New Jersey. Its headquarters will be at Madison, N. J., and the Rev. S. G. Ayres, formerly librarian of Drew Theological Seminary, will be its president and manager. It will have, however, no connection with Drew, though located in the same town. The school will be interdenominational, and will principally aim to help those in the ministry who have not had the advantage of a theological course at a seminary.

• • •

A special meeting of the House of Bishops of the Protestant Episcopal Church will be held in New York, October 26. It is thought that this body may constitute as many as ten new Bishops for dioceses at home and in foreign lands. There is talk of creating an independent episcopal jurisdiction for the Indians in the West, though the proposal is said to be opposed by the high church party, on the ground that such action would be violative of the constitution of the Church. The creation of a missionary district in the Panama Canal Zone is also one of the things in contemplation.

• • •

In sending out information concerning the approaching Ecumenical Methodist Conference, among other things the Church News Association says: "In contributions for foreign missions the Methodists lead the whole world, the Church of England, possibly excepted; while in educational and many other lines of work they are in the forefront. Their growth on the continent of Europe—in Italy, Russia, Sweden, and even Roumania and Austria—has been marked and steady, and lately they have set out to regain that once Christian territory, Northern Africa."

• • •

The second volume of the standard edition of the "Journal of the Rev. John Wesley, M. A.," edited by Mr. Nehemiah Curnock, who is being assisted by numerous experts, has made its appearance. This edition will be much more complete than the preceding ones. It will number, when finished, six volumes, and will be sold only in sets at a cost of $16, with carriage extra. In discussing the preparation of this work, which it thinks will be regarded in after years as one of the great events of Methodist history, the Christian Guardian calls attention to the fact that John Wesley wrote both journals and diaries. The former, though not intended for publication, were designed to be read by his friends, but the latter, in which many abbreviations were used, were intended only for his own eye. These diaries will not be published in the forthcoming work, but will be drawn upon much more freely than has been done heretofore.

SOME REFLECTIONS.

By Rev. Robt. B. Downer.

Far down life's western slope, I find a clear sky, not a shadow, doubt or fear. "Beulahland," is almost in sight; yet I long not to be there—until needed. I feel sure that the angels are loyal and quick to do God's will in heaven, and while they are debarred from earth's activities, I must show equal zeal and loyalty to God by doing his will on earth—even to my latest breath crying

"Behold, behold the Lamb!"

I feel burdened for the welfare of Zion. My prayers ascend daily for wisdom, love and grace to be poured out upon our Bishops, editors, connectional officers, school men, presiding elders, pastors, Sunday school workers, missionaries, leaguers and all others, who are helping our great Southern Methodist Church to spread scriptural holiness over God's earthly domain. Very much isolated from the activities of ministerial life by bodily infirmities and old age, I welcome the coming of tidings on the printed page. "The Twice Born Men" furnished a royal feast of fat things for my soul. May God abundantly honor the faith and zeal of "The Salvation Army." Some articles and editorials of our Quarterly Review, I am sorry to record, have sorely troubled my heart, and made me doubt the wisdom of requiring our under-graduate ministers to read it. Dr. Granbery's article in the July number on "Neitzsche" I consider unfortunate; it will fail in leading a soul "hungering and thirsting after righteousness to be filled." Dr. Alexander, I think, made a mistake when he failed to bury "Nietzsche" in the waste basket.

What is called "Higher Criticism" may not be altogether a hindrance, yet provocative of an eclipse of faith. Christ says, "Have faith in God," not in higher criticism, rationalism, infidelity or atheism. When our Lord was extended on the cross, deserted by friends, and surrounded by the cohorts of hell, doing their utmost to destroy him, and also with twelve legions of angels ready to answer his summons, anguished beyond our capacity to comprehend, apparently abandoned by God, "treading the wine press alone," there came from his lips the paean of victory, "It is finished." Glory to God! life's battle was won.

Why waste time contemplating the fulminations of 20th century adversaries of the gospel of our Lord Jesus Christ, when the Bible says, "Not by might, nor by power, but by my Spirit," final victory is to be won. Have ye not read: "Be filled with all the fullness of God?"

To overwhelm the powers of darkness of every shade and description, our need as Christian warriors is to put on the whole armor of God, "be cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," because "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." We need to "know Christ, in the power of his resurrection and fellowship of his sufferings." It will be a great day for our Methodism when her ministers obtain the "Isaiah vision," or, Saul-like, meet Christ at noon, on the public highway, beholding his radiant glory, which eclipses that of the sun. As the contest now appears to me, we are found quailing before alleged opposing intellectual giants, in whose sight we are but as grasshoppers, while we forget the loyal heart of the shepherd boy David and his consecrated sling, likewise forgetting that "Christ is enthroned in heaven on the right hand of God; angels, and authorities, and powers being made subject unto him."

The education and training needed, is to learn how to lay hold of God's wisdom and strength, how to become "wholly the Lord's, to live spotless, blameless lives, wholly sanctified, continually employed in soul saving, preaching a free and full salvation unto the uttermost.

An intellectual ambition that has for its aim exact knowledge of divine equipment and the possibilities of the discipleship of our Lord Jesus Christ in ushering in "the coming kingdom," is quite laudable; but, when the ambition aims at pre-eminence among men, and produces an unconcern for the saving of souls, then shipwreck of faith and loss of soul may be the expected fruit that will materialize. Let the whole Church pray for the editors of our Advocates and Quarterly Review, that they may become "wholly the Lord's," and be made wise to write, select and reject that which ought to be printed and recorded for eternity.

Barlow, Miss.

O God! vouchsafe to me of your infinite all that is possible of light and of love!—Victor Hugo.

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Secular News and Comment

The press dispatches report that a terrible flood has been prevailing in the Yangtse-Kiang River valley (China), and that thousands of persons have been drowned. The crops also are said to have been largely destroyed.

* * *

The thirty-first birthday of Queen Wilhelmina was celebrated by the people of the Netherlands on August 31. Messages of congratulation were received by her Majesty from all parts of the world.

* * *

A twelve-roller sugar mill, which, it is estimated will cost $500,000, is being erected at Adeline, La. According to report, it will be almost exclusively for the manufacture of white sugar, and will have capacity for producing 20,000,000 pounds a year.

* * *

A six-pounder gun, specially designed to destroy aeroplanes and balloons if brought into service in the time of war, has been perfected for the United States Army. It will shoot either projectiles or shrapnel shells, can be elevated at an angle quickly, and has an effective range of seven miles.

* * *

The Hon. George B. McLelland, formerly mayor of New York City, has been elected to the newly-established chair of Public Affairs in Princeton University. An endowment of $50,000 has been raised to maintain this department, the purpose of which is to train men adequately for various positions in the public service.

* * *

The contract has been let for grading the roadbed of the Iberia, St. Mary and Eastern Railway from New Iberia to Charenton, La., a distance of 21 miles. It is announced that the line will ultimately be extended to Berwick, La., which means that it will contribute largely toward the further development of the Bayou Teche country.

* * *

Race suicide does not seem to be in vogue in New Orleans. Eighty-four infants were born in the city on Monday, August 28, according to the announcement of the Board of Health. Nor did this break the record, as the number one day some time ago reached the hundred mark. The Crescent City should be a favorite with Mr. Roosevelt.

* * *

The replica of the Washington statue of Baron Von Steuben, of Revolutionary fame, which the United States had made to donate to Germany, was formally presented at Berlin on September 2. The presentation speech was delivered by Congressman Bartholdt, and Emperor William made a fitting response. The statue occupies a prominent site in front of the Kaiser's palace.

* * *

The Royal Frederick's University, the leading educational institution of Norway, celebrated its centenary with elaborate exercises, which began on September 2 and continued for several days. Distinguished educators from various countries were in attendance. The United States Government was officially represented by Dr. Leonhart Stejneger, of the Biological Department of the Smithsonian Institute.

* * *

It has been announced that the Woman's Christian Temperance Union of Mississippi will have introduced into the Legislature of that State, which will meet next January, a bill requiring the teaching of scientific temperance in all grades of the public schools. It is now taught only in the fourth and eighth grades. We hope that they will succeed in procuring the passage of the measure, as such instruction is one of the great needs of the age.

* * *

It is stated that practically all of the more prominent speakers in the strenuous political campaign now on in Canada have been more or less shelved by sore throat or hoarseness except Sir Wilfred Laurier, the Premier, who is seventy years of age. Perhaps Mr. Laurier's immunity is due to the fact that his large experience in making public addresses has taught him how to use, and not abuse, his vocal powers.

* * *

The Progressive Union of New Orleans now has a membership of more than 2,000, which makes it the largest commercial organizaton in the South, and the third largest in the United States. The two which exceed it are in Boston and Chicago, which are very much larger than the Crescent City. The object of the Progressive Union is to promote the growth and general prosperity of New Orleans, and its efforts in this direction in the past have been crowned with a large measure of success.

* * *

Senator Joseph W. Bailey, of Texas, has announced that at the expiration of his present term, on March 4, 1913, he will retire from the United States Senate. After ten years' experience in the lower House of Congress, Mr. Bailey was elected to the senate to succeed the Hon. Horace Chilton in 1901, and was re-elected in 1907. He is universally conceded to be one of the ablest men in public life, being both a great lawyer and an eloquent orator. It is reported that after his retirement Mr. Bailey will become a member of the New York City bar.

* * *

A steady and increasing stream of immigration continues to pour into Canada. In May, 1910, the number of such arrivals was 47,589; the same month this year it was 61,475. Of the latter 15,414 were from the United States, as against 14,194 for the same month last year. Of the immigrants coming from across the seas by far the larger portion are said to be English, Irish and Scotch. Evidently the foundations of a great empire are being laid in British North America. Indeed, no territory over which the English flag waves is richer in promise than this.

* * *

One of the most remarkable collections of Indian relics in the entire country is the Butler collection at Lake George, Yazoo County, Mississippi. It represents the life work of Mr. Brevort Butler, deceased, and contains 14,000 specimens, which are all named and classified. Dr. Dunbar Rowland, superintendent of the Mississippi Department of Archives and History, recently made a trip to Lake George to inspect this collection, and was greatly impressed by it. He is anxious for the State to own it, and has arranged for 500 specimens to be sent to Jackson that the Legislature, which will meet next January, may see what it represents. The Smithsonian Institute also is said to be after the collection; but we hope that the Mississippi solons will arrange for its purchase and transport to the State capitol. They should not think of letting it be carried elsewhere.

* * *

We hear much in this day about preventing the slaughter of birds, and laws looking to the promotion of this end are being enacted in many places; but there is one species of the feathery tribe for which nobody seems disposed to speak a kindly word—the English sparrow. For twenty-five years the Agricultural Department of the Government has been seking to rid the country of this pernicious little foreigner, but has met with small success in the undertaking. And now an Ohio farmer is reported to be sending out a circular letter, endeavoring to start a general crusade for the extermination of this pest. It is said that these sparrows literally revel in filth; that they gather up manure and various kinds of rotten waste and fill their habitats with it, the females laying their eggs and rearing their young amid this fermenting mass. Their destruction of gardens and the way in which they ruin choice buildings by making them their roosting places, have long been engaging serious attention. These birds were first introduced into the United States by Mr. Nicholas Pike and other directors of the Brooklyn Institute in 1850, who brought over eight pairs. These did not thrive, but others were imported two years later and at frequent subsequent dates. By 1886 they had spread very generally over the nation and their depredations began to evoke a general outcry against them, which has gone on unceasingly ever since.

THE SARDIS DISTRICT.

Dear Brother Meek: I send herewith fourth round for the Sardis District. The work is moving on well in this territory. Two new churches are being built, one at Nesbit, under the leadership of Rev. W. D. Wendel, of Hernando, and the other out from Sardis, under the leadership of Rev. R. A. Tucker and other friends. Some of the preachers have held splendid revivals in spite of politics, heat and rain. The outlook is good for the best financial report we have ever made from the Sardis District. Our people at Batesville had the misfortune to lose their church by fire, not insured, but they saved the pews and furniture. They very much needed a new church, as they are a plucky little band. I am sure that the pastor, Brother Duncan, will have the co-operation of his entire congregation in building in the near future. With the leadership of such whole-souled, liberal men as T. T. O'Bryant and several others there, they will build for the future as well as meet the need of the present.

The New Orleans Advocate gets better, it seems, with each issue. Oh, that all our people would read it!

W. M. YOUNG, P. E.

THE EDITOR ENDORSED.

Dear Brother Meek: What you said in last week's Advocate in reference to the public execution of criminals is wise and pertinent, and I feel sure is approved by most, if not all who read it. We believe in the death penalty for some crimes, but are opposed to the public execution of it before great multitudes of men, women, and children of all races and classes. It should be inflicted by officers of the law only, and within prison walls with only a few witnesses present.

You truly say: "A spectacular execution upon a gallows erected in the open air, and in the presence of a great multitude, is barbaric and brutalizing." It is consequently demoralizing (and only so) in its effect upon the minds of the youth and young manhood and womanhood of the country.

It is to be hoped that the matter will be seriously considered by the preachers and people of Mississippi and taken up with our legislators with a view to having the pernicious practice done away by the next session of the Legislature.

G. W. BACHMAN.

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Concerning Missions.

TO THE LOUISIANA WORKERS.

Dear Friends of the Missionary Society: I shall take this means of expressing my thanks and appreciation, not only for the many kind letters received, but for good news of the work in Louisiana. I am sure you know of the change of date for closing our fiscal year—that the Executive Committee has decided that the second quarter of this year shall cover June, July, August and September, and that all reports must go from the auxiliary officers to the Conference secretaries, treasurer and other officers October 1st, instead of September 1st. Send in your quarterly report for every department, if possible by October 1, and not later than the 15th. January, 1912, will mark the beginning not only of a new calendar year but, let us hope, the beginning of a new year in zeal and devotion to the Master's cause. With perfect assurance of his strength, let us each one aspire to have a little part in the great conquest of the world in which He is engaged.

Not long since, when reading a letter from Mrs. A. P. Holt, our secretary of the Foreign Department in Louisiana, a feeling almost of dismay came over me at the greatness of our mission work. She said: "The need is great and the time is short," and my doubting heart added, "yet there is so much to do and so few to do it." But Phillips Brooks says: "Every experience is a new opportunity of knowing God." A message came the following Sunday from my favorite Bible verse (Phil. 4, 19): "My God shall supply all your needs according to His riches in glory by Christ Jesus." The minister was a stranger, but I think his glowing words revealed to many hearts that day, besides my own, the fullness of the divine supply for every human need. Oh, friends, we can always rely on the Master's strength—not on our own, and fellowship with Him impels us into service.

There are some special items to be emphasized by the auxiliaries before the year slips behind us. There is a clarion call to celebrate the fiftieth anniversary of organized work for foreign missions by the women of the United States. "More than forty-two million dollars have been raised by the Women's Boards during these fifty years." Let every auxiliary plan for a jubilee meeting some time during the fall. Our offerings are to go to a school for girls in Rio de Janeiro, Brazil. Read of its crowded condition in the September Missionary Bulletin and let us act according to that knowledge.

A little leaflet by Mrs. A. L. Marshall, entitled "What I Owe to My Heathen Sister," has impressed me very much. The measure of our debt to them: "All that the knowledge of healing owes to the suffering, all that the knowledge of salvation owes to the perishing we owe to the heathen. And may God help us to feel the obligation!" Our Week of Prayer for the Home Mission Department is fixed for October 22. Let us hope this season of united prayer will be observed by every auxiliary and its uplifting influence felt in every individual life throughout the membership. The offerings this year will help to build a chapel and class room for Brevard Institute. Let us remember there can be nothing but success in every good cause in the hand of Christ.

A note of cheer comes to us from Mrs. MacDonell's report for the quarter ending June 1, 1911. Compared with collections of same quarter last year, there is an increase of $13,502.73. Subtracting from this the $5000 donation from the General Educational Board, the actual increase over last year is $12,502.73. Let us do as well this quarter and the next.

Send to Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn., for the Booklet "Helps," price 5 cents per copy, or 35 cents per dozen. It contains much needed information. I would call special attention to the "Quiz" on the report of the First Annual Meeting in Monroe of our united Society, so ably prepared by Mrs. A. P. Holt, of Crowley. If every question has been asked and answered in every auxiliary, I am sure there will be corresponding advance in interest and membership. Another important item is the Endowment Fund for Scarritt Bible and Training School. Each auxiliary in the Conference is requested to raise $2 for this purpose, and this amount should be collected at once, as the need is imperative. It is hardly necessary to say that "The Missionary Voice" should be in the home of every member of the Missionary Society. Information is needed for intelligent service, and this valuable periodical is published monthly at only 50 cents per year. There are now 50,000 subscribers, and 100,000 are needed to make the paper self-supporting. Shall we fail to do our part in this matter?

A great membership campaign is being planned during the fall. Shall not our women fall in line and win new members into both departments of missions? The time is short and the need is great. Every day the power that we will not use is failing from us. Every day the God whose voice speaks through all the inevitable necessities of our moral life is saying of those who keep their talents wrapped in napkins, "Take the talent from him." May God help us to use our "talents" whether one, two or five, for the advancement of his kingdom in the world, and his honor and glory. I hope to be at home in Lafayette, La., after September 20, and I shall be glad to hear from you, one and all. My address is 228 Rich Avenue, Mount Vernon, New York.

Lovingly yours,

MRS. E. R. KENNEDY.

Mount Vernon, N. Y., Sept. 1, 1911.

A VISIT TO THE HOMER TOBERMAN DEACONESS HOME.

By Mrs. J. B. Ellis.

We can learn a great deal about our church institutions by reading of them, and it is a treat to hear anyone who has visited or lived at places where they exist tell about them, sometimes so clearly that they seem in our imagination right before us.

I heard Dr. C. F. Reid tell most impressively about the Homer Toberman Deaconess Home and Hospital last March in Dr. Watkin's church at Hammesburg, and greatly enjoyed his description of it. But there is nothing like seeing such an institution and going within the walls one's own self. And the privilege is also much enhanced by meeting those who are abiding there, and have them to show you through the building, and tell about everything, even the pictures and mottoes hanging on the walls. At once all that we have read and heard of the place becomes more real and seems closer. I shall always count myself fortunate in having taken advantage of the opportunity to visit the Scarritt Bible and Training School and the Homer Toberman Deaconess Home and Hospital.

We spent Sunday, July 2, in Los Angeles, and in the afternoon we took a car for "Homer Toberman," just as we had planned to do before leaving home. It is quite a distance from the large and beautiful Hotel Rosslyn, where we were staying while in the city. However, it seemed only a "short ways," as our car whirled along the lovely streets with rows of stately palms and other kinds of trees on either side, and just back of these the palatial homes, all hedged in with flower yards artistically laid out in beds and hedges, all running over with flowers, it seemed, of every hue and color. We were soon at the "Home," and as we walked up the broad walk, how familiar the building seemed, for the photographs of it are good. One of the nurses, Miss Anderson, gave us a warm welcome, and led us into one of the reception rooms. There we found Miss Ara Riggins, one of our missionaries in Chihuahua, Mexico. She spoke sweetly of Miss Wilson, her co-laborer in that field, and how anxious she was to get back to help her, as there is much to do. She does not feel that she has finished all that God wants her to do. She is having her eyes treated now, and hopes soon to undergo an operation that will restore her sight. She is very hopeful and courageous. She repeated passage after passage, containing God's promises, and showing his care and love for his children. She is sure he will restore her eyesight, and that she can yet do much work for his cause. Such faith and trust, we seldom find. I felt that I would love to kneel at her feet and ask a blessing. Miss Riggins said she had a Bible with raised letters, and that she spent most of her time committing passages to memory. These she expects to use when she returns to the field.

I thought what a fitting climax is this meeting with this child of God, to the past few days we have spent passing through the mountains, valleys and plains, watching and admiring the grandeur and beauty of nature—God's handiwork. We felt ourselves nearer to God.

It had been more than an hour since Miss Anderson went to the hospital "to see after" her patients, but the time had seemed much shorter. When she came in, she said that she would like to "show us" through the house, if we would like to go through. Miss Elliot and her sister were out visiting the patients who had been in the hospital. Homer Toberman is perhaps the best furnished and equipped building of the Woman's Home Mission Society (or the Missionary Society now, since they have been united). The cozy furnishing and its beautiful cleanliness make the interior of the house attractive. The lower floor serves for reception rooms, two bed rooms, a dining room and kitchen. The second furnishes hospital quarters for ten patients, operating room, and sun parlor. On the third floor one deaconess, the nurses and other helpers have rooms. There were eight patients in the hospital, two had just come in and were to be operated on the next day. Two had left a few days before. Every door bears the label in burnt wood of the person or auxiliary that furnishes it. This hospital has the rare experience of making ends meet, though, of course, the Board provides for the salaries of the workers, and the City Mission Board of Los Angeles bears the current expenses of the home. We were told that if anyone more than another is due more credit for this work, it is Mrs. C. S. Jackson, who is the president of the City Mission Board, and who has for years given her time and talent unstintingly to the Home. We learned also that the workers make a happy family, and that the individuality of each is a factor in the life of the "institution." Miss Maria Elliott's sweet charity and wise direction of the Home, Miss Mozelles Elliott's cheery, competent direction of the hospital, and Miss Fannie Mann's faithful and ready willingness to co-operate wherever there is need, make a happy combination of forces. Then the nurses in training and the young students who makes his way through college by tending the flowers and vegetables, etc., with the faithful housekeeper, fill out the setting of this happy home.

Not soon can we forget with what enthusiasm Miss Riggins told us of the morning prayer, when "the family," as she called the workers, gather into the room where we were sitting and sing several songs before the Bible lesson, in order that the patients upstairs may hear and join in the worship. The patients listen for the songs every day, and miss them if a chance interruption breaks the habit. We thought, if one is so unfortunate as for it to be necessary to go to a hospital, what a privilege to must be to be brought here to this bright, cheery place, and into this atmosphere of Christian love. There were pictures and mottoes on the walls everywhere, and in the reception room where we sat, in large handsome frames, were pictures of Major and Mrs. Toberman. Just above these was one of their son, Homer, for whom the Home was named. It was also in this room that the remains of Mrs. Toberman lay until after the funeral service was held. This was an inspiration, and the memory of this ideal Sabbath afternoon will ever be a bright spot on memory's page.

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Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of Doubt and Gloom,
Get on the Sunshine Train; there's room,
Get a transfer.

If you are on the Worry Train,
Get a transfer.
You must not stay there and complain;
Get a transfer.
The Cheerful Cars are passing through,
And there is lots of room for you—
Get a transfer.

If you are on the Grouchy Track,
Just take a happy Special back;
Get a transfer.
Jump on the train and pull the rope,
That lands you at the station, Hope—
Get a transfer.

—Ladies' Home Journal.

WHY POPCORN POPS.

Why does popcorn pop? The Department of Agriculture answers the question, which was propounded to it by a small boy. Popcorn pops by reason of the volatilization of the oil contained in the kernel by heat. Field corn does not pop because the outer portion of the kernel is more porous, permitting the escape of the oil as it volatilizes, while in the case of popcorn, a great pressure is developed in the kernel by the confined oil and the kernel is suddenly exploded and turned wrong side out.—Boston Herald.

A DUSTY PRAYER.

A little 3-year-old boy in New Hampshire, living but a few miles from the home of the well-known author, Mr. Winston Churchill, was put to bed one night by his aunt. After saying his "Now I lay me down to sleep," he looked up and said: "Auntie, would you like me to say my other prayer, too?" "Have you another prayer?" "Yes, but it must be pretty dusty, so long since I've used it." The dear boy had probably heard of dust gathering on Bibles not used often, and applied the same idea to his long unused prayer. It is to be feared there are older people whose prayers have become pretty dusty, though they may not confess it as readily as did this boy.

A HANDY TREE.

Did you ever hear of a thread-and-needle tree? It is rather a handy tree to have growing in the back yard, don't you think? Especially when there are boys in the house with buttons coming off about every other minute.

This strange tree grows in nearly all tropical countries, and in some places nearer home where the climate is warm. It gets its name by which we know it from the curious formation of its leaves. At the tip of the leaf there is a sharp thorn, which is the needle. If you grasp it firmly and pull it out, there you are with a needle already threaded for your sewing. This fiber thread is very strong and the Mexicans use it for weaving a coarse kind of cloth, as well as for sewing.

The leaves of the tree they use for roofing their houses, instead of tiles, and a fine roof it makes them, strong and waterproof—just the sort of roof they need when the rain comes down in sheets.—The Young Evangelist.

YOUNGEST MEMBER OF THE LIBRARY.

To "join the library" is one of the highest ambitions of the girls and boys in New York. The youngest member of any Carnegie library in the city is said to be Charlie Mulhane, of Flatbush, L. I. He is only five years of age. When he was two and a half years old he went with his mother to the library one day and asked to take out a book for himself, but the librarian said he would have to wait until he could write his name in order to take out a card. The little boy felt so disappointed that his mother made out an application blank and left it with the librarian, saying in fun that Charlie might come in and sign his name when he learned to write it. Of course his mother forgot all about the incident, but Charlie had never forgotten, and the other day he surprised his family by carrying home a library book full of gay pictures of Indians in all the glory of paint and feathers. The boy had been to the library, signed his name and taken out the book on his own card.—New York Christian Advocate.

ANT NEIGHBORS.

Doubtless you've used the expression, "as busy as a bee"? If you should say, "as busy as an ant," it would be just as truthful, for nothing could be busier than these little brown neighbors of ours.

You have seen an "ant-hill," perhaps, but not the inside, so I'll tell you a few of their ways and customs.

Ants live together in large numbers, in arched nests underground. Passages lead from these chambers to the surface of the ground, and at night they close the doors with bits of wood or leaves. "Soldier ants" keep guard near the doors, and when it is morning, they get up and wake up all the others. Some ants may be sleepy-headed, like yourself, but they have to get up, or they get a sharp bite.

All hands then go to work—without any breakfast, like as not—cleaning out the passages, making things tidy, building, mending, etc. The baby ants are fat, white grubs, and these are carried by their nurses out into the sunshine for an airing. The babies are hatched from eggs, and they turn to crysalises. When these break open, the full-grown ants come forth.

Some ants are said to keep "cows"—small plant-sucking insects that are full of sweet juice. When an ant wants a drink of "milk" he presses it from the "cows."

Ants teach us many lessons besides the one of industry. They are neat and orderly in their ways, and they help each other perform difficult tasks. They work peaceably together and thus accomplish so much more than if they quarreled and disagreed. They are kind and gentle with their sick, and nurse them back to health when possible.

As you've noticed, perhaps, ants like sweet things best of all, but they also eat other insects, grain, and almost any kind of food.

Now, don't you think your ant neighbors interesting little people?—The Child's Gem.

BE KIND.

Nothing beautifies character like kindness. It is a grace which angels love, and which God approves. It softens the asperities of human lot and "shows the heavens more just." The bitterness of life largely arises from our conduct toward each other.

"Man's inhumanity to man
Makes countless thousands mourn."

If you want to live a life at once noble and happy you must do something to sweeten the lives of others. "Those who bring sunshine to the lives of others," says J. M. Barrie, "cannot keep it from themselves." The miserable and ignoble people in the world are those whose hearts are narrow and hard; the happy and fruitful lives are those which bless. The way to lighten your own sorrow is to endeavor to lighten those of your human sisterhood and brotherhood whose trials are probably more grievous than your own. "At the end of life," says Hugh Black, "we shall not be asked how much pleasure we had in it, but how much service we gave to it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how loss was served." In His teaching concerning the final issues of human destiny, the approval or condemnation of the Judge of all, service as distinguished from selfishness is made the hinge on which human destiny will turn.

In every age the human heart has hungered for heroes. It is the glory of our age that the modern hero stands forth, armed, not with sword or rifle, but weaponed with love and kindness. O, be swift to love, make haste to be kind.

"Only a word of sympathy spoken
To hearts overburdened with care;
Only the clasp of a hand as a token
That we in their trouble would share;
Only a pause to render assistance
To those overcome by the way—
These are the deeds that ennoble existence,
And turn the world's darkness to day."

—Great Thoughts.

WHY HE WAS NOT PROMOTED.

He watched the clock.
He was always grumbling.
He was always behindhand.
He asked too many questions.
His stock excuse was, "I forgot."
He wasn't ready for the next step.
He did not put his heart in his work.
He learned nothing from his blunders.
He was content to be a second-rate man.
He chose his friends among his inferiors.
He ruined his ability by half-doing things.
He never dared to act on his own judgment.
He did not think it worth while to learn how.
He thought it clever to use coarse and profane language.
He imitated the habits of men who could stand more than he could.
He did not learn that the best part of his salary was not in his pay envelope.—Success.

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Editorial.

THE WORK OF THE AUTUMN.

The arrival of September and the publishing of the fourth rounds of the presiding elders forcibly remind us that the end of the Conference year is again near at hand. With startling rapidity the seasons come and go, and with them pass away opportunities that will never return. Success or failure in life depends to a considerable extent upon whether it is one's habit to do to-day's work to-day, or to procrastinate and leave it to be performed in the future. The man who waits for the propitious hour often discovers, when too late, that he has let it speed by unrecognized. We have no excess of time even when every swift-flying moment is properly improved. No matter how long deferred, death usually finds even the busiest toilers with tasks unfinished. To be a good Christian and a good Methodist, one must have the spirit of urgency in service—the constraining sense of obligation that impels one to be up and doing. As has been often observed, the Master called and commissioned no idler to be his representative among men. From those engaged in the active walks of life came the apostolic twelve and all the others that he sent forth to prepare the way for his coming kingdom. There is little hope for a lazy man either in time or eternity. Refusing to trade with the talents given him, how can he hope for much reward in the day of reckoning? If saved, it will be "as by fire"—there will be for him no "abundant entrance," no thronging multitude of those whom he has blessed to greet him, no starry crown.

The fall work of the average Methodist pastor is manifold and taxing. Usually there has been a declension in the various departments of church activity during the heated term, and he must seek to revive interest and bring things up to a normal state of efficiency. Those who have had the harness off and are somewhat disposed to keep it off, must be again enlisted. Machinery that has been standing still must be geared up and set to going. This will require pastoral visiting, personal appeals, and rally days to generate enthusiasm. Fortunate is the preacher whose charge is in as good condition on the first of October as it was on the first of May.

Another burdensome autumn task which generally devolves upon the pastor is that of raising the Conference collections. This work should not be left principally to the fall season, but usually, from various causes, it is. And though we have the Laymen's Movement, the raising of these assessments in the majority of the charges must yet be done by the preacher. This is regrettable, and it is to be hoped that the day is not far distant when it will not be so. It is a matter of the highest importance that these connectional claims shall be paid in full. Every dollar is needed if our various church enterprises are to be maintained upon a satisfactory basis and the work even conservatively extended. Never were there so many open doors as now. Everywhere opportunity challenges, and the very success of the Church is her greatest embarrassment. Let our people in every appointment co-operate with the pastor in raising these funds. They are not excessive, as is frequently alleged. They may seem so when the willingness of our members is considered, but not so when their ability—the true measure of obligation—is taken into account. If there is a congregation anywhere that is asked for more than it should pay to these causes, it has not come within the range of our observation.

And also the pastor has before him in this, as well as in all other seasons, his supreme work—that of winning men to Christ and building up spiritually those who are of the household of faith. Numerous and pressing as are his other duties, he must not let them interfere with this noblest function of his ministry. The early and middle autumn is not a bad time for special revival work. Or if a meeting is not deemed expedient, great good may be accomplished by making the evening services pronouncedly evangelical. It is well to sow, but the reaping time should also come. A fruitful pastorate must be characterized by expectancy. And as Conference approaches, the preacher's concern for the spiritual state of his people should be heightened by the reflection that his opportunity to labor among them may soon be ended by a mandate to go elsewhere.

Each succeeding year—divinely measured by revolving worlds—is God's call to bestir ourselves in the white harvest fields, while lasts the day and ere the night cometh. To carry a good report to Conference, is an achievement worth striving for; but infinitely more important is it to be adjudged faithful when we stand before the Lord of the harvest in the last great day. Nothing will pass muster then that is not genuine—pure gold. Glitter and show will count for nothing; unselfish service rendered and sacrifices made with a view to blessing others will alone command the Master's approval. Knowing that he finally must pass upon it, we cannot afford to do shoddy work, nor to fall below the measure of our capacity. Our honest best is what the Church and her divine Lord expect of each of us. Let us see that they are given this during the remaining weeks of the far-spent year.

IMAGINARY THINKERS.

It is not a little amusing to hear some of the disciples of the so-called "new theology" sputtering about the right to think and the duty of thinking, as if somebody were trying to abridge that right and defeat the performance of that duty. We know of no one who objects to these gentlemen exercising their reasoning faculties. The intellect was given man to use, and undoubtedly he should make the most of it. What these complainants can demonstrate to be true, will find ready acceptance throughout the Christian world. Men everywhere are hungry for facts. But they do not like to feed upon the empty husks of speculation; they are not willing to fling away the reasoned convictions of a lifetime, which were also held by their fathers, for mere theories, backed by nothing but bald assertions. They are not disposed to embrace every unsupported vagary that is put forward, simply because it is newly hatched. They view theological fiction in the same light, whether it be covered with the moss of centuries, or has just fluttered forth from a German university.

The trouble with these brethren is that they fancy they are doing all the thinking of the age. There are two suggestions that we should like to make to them. One is that it is possible for others to think and not view things as they do. The other is, that echoing the superficial utterances of faddists is not thinking. The thinker keeps his feet upon solid ground—step by step he goes from foundation premise to domed conclusion. He does not chase widly after wil-o'-the-wisps, and dignify the performance by calling it reasoning.

The following incident is related of the great Southern statesman and orator, L. Q. C. Lamar: He was seated in the Senate Chamber, with a colleague near by. Some distance across the room, sat J. S. C. Blackburn of Kentucky, who was apparently absorbed in profound reflection. Knowing the Kentuckian's superficiality—that he was a man of words and of but little thought power—Lamar's eye twinkled and he said: "Look at Blackburn; he thinks he is thinking." Blackburn is now no more, but the world yet has its imaginary thinkers—men whose craniums have never bred a new or original idea, but who affect large intellectuality and make a great noise about "advanced thought." Their very swaddle classifies them, because persons who really and truly think are too much engaged with their mental processes to be posing and making an ado about it.

THE CHANCELLOR'S ATTITUDE.

The last number of the Vanderbilt University Quarterly contains an article dealing with the amusement question at that institution, which concludes as follows: "The Chancellor is placed in charge of the University buildings, and has never allowed any of the buildings to be used by the students for dancing. This he has done out of respect to the feelings of a large number of the trustees and friends that he knows to be opposed to this form of amusement. He has also for the same reason steadily refused to attend student dances wherever given, but has never felt that he had any right to interpose by forbidding such entertainments to those who were disposed to enjoy them."

The action of Dr. Kirkland in refusing to allow the University buildings to be used for dancing and his course in refraining from attending dances given elsewhere, we most heartily commend. But why does he so strongly emphasize the fact that in doing this he has been governed by a consideration for "the feelings of a large number of trustees and friends that he knows to be opposed to this form of amusement?" Has the attitude of the Church toward the dance, as officially expressed in the Discipline, weighed nothing with him, and has he himself no conviction that a Church institution should not recognize or encourage this practice? Are we to understand that personally he would have no objection to having the property of the University used for such entertainments, or to honoring them with his presence? Such would seem to be the logical inference from his statement.

Let it not be thought that we have a disposition to meddle with the distinguished Chancellor's private views. It is he who has obtruded them upon the public attention. It seems to us that by his utterance he has virtually declared that he is not in harmony with the Church on the subject of the dance. That one who occupies the position which he does in the service of the Church should even impliedly assume such a position is, we think, most regrettable. If his language is not to be thus construed, we hope that Dr. Kirkland will publicly so state. No one would be more pleased than we by his disavowal of the view to which his language by implication seems to commit him.

A MODERN CHURCH PROBLEM.

That the Sunday school children to-day do not generally attend the preaching services in our churches, is a fact which must impress every careful observer. The complaint of this is well-nigh universal, yet apparently little effort is being made to bring about a different condition of things. There can be little doubt that to allow the present generation of our youth to grow up confirmed in the habit of not going to hear the Word preached, must exert an unwholesome influence upon the religious work of the future. Important as the Sunday school is, it cannot take the place of the Church as a potent spiritual force in the world, and is not designed so to do.

But why do not our children attend public worship? The time at which the Sunday school is held may have something to do with their failure to do so. Many of our schools do not adjourn until the preaching service is ready to begin. They allow no intermission, and having already been engaged for an hour or more, it is asking rather too much of children to insist that they shall enter at once into another service equally as long. It has also been suggested that the reason that so many of the little folk march away from the church to their homes when the Sunday school is over is that the average sermon is above their comprehension and that there is nothing in it that is calculated to entertain or instruct them.

But what is the remedy for this conceded weakness in our church work? Some have been bold enough to affirm that the exercise of a little parental authority would quickly correct the evil. It would no doubt greatly help, but that is a power which apparently is little in evidence in this day, and to which it is seemingly well-nigh useless to appeal. The view has also been advanced that the pastor should devote the initial part of every 11 o'clock service on Sunday to the children, preaching to them a five or

ten-minute sermon and then allowing them to go. Others insist that ministers need to preach more simply to all the people, and that their discourses would be more effective generally, as well as more attractive to the young, if they would strive to acquire the art of presenting the truths of the gospel in a manner plainer and more comprehensible. They would have the children remain throughout the service, and the pastor to preach so that they can understand him and be profited by his message. In some of the European countries, to obviate this tendency of the children to drift away from the Church, there has been created an organization known as the League of Worshiping Children, which seeks to awaken among them a sentiment in favor of church attendance.

As to the merits of these different expedients, we will now express no opinion. It is our purpose merely to emphasize the importance of this problem and to direct attention to it. We claim no superior wisdom as to how it may best be solved. But that it demands serious and earnest attention upon the part of our pastors and people, we are fully convinced.

REV. J. P. HANEY DEAD.

Rev. C. C. Miller, of the Baton Rouge District, has informed us of the death of the Rev. J. P. Haney, an esteemed member of the Louisiana Conference, which occurred at his home at Clinton, La., on last Saturday, Sept. 9, 1911. Brother Haney had been in failing health for some time, and last fall, though he had been on the Ponchatoula charge only one year and was in good favor with the people, on account of his physical condition, he asked for a lighter work, which the Bishop and presiding elder took pleasure in providing for him by assigning him to the East Feliciana Circuit. But his condition did not improve as it was hoped it would, and he had been able to render little active service since the last Annual Conference. Some months ago he had the misfortune to lose his beloved wife, whose decease greatly saddened and depressed him. Thinking that the change and water might help him, he made a trip to Brown's Wells late in the spring, but returned no better than when he went. Since then his strength has steadily declined, and his end was not unexpected. We are not informed as to the particulars attending his translation, but doubtless a full account will be furnished the Advocate at an early date by some friend who was with him in his closing hours. The interment took place in the cemetery at Greensburg, La.

Brother Haney had been a member of the Louisiana Conference since 1894, and was a faithful and effective itinerant preacher. He wrought well wherever he was sent by the authorities, and was thoroughly loyal to the doctrines and polity of Methodsm. He had the gift of making friends, and was held in loving remembrance in all the charges that he served. Unselfishly he spent his strength to establish the Master's kingdom, and we doubt not that he has entered upon a rich and unfading reward. Brother Haney left five daughters, one of whom is married and resides at Greensburg, La. They are young ladies of noble Christian character, and too much could not be said in praise of their loving and unwearying ministry to the stricken, suffering ones of their family during a long period of unusual affliction. Four times within the past two years death has invaded this household—thrice within the past twelve months—finally bereaving it of both the mother and the father. Through this succession of trials, they have nobly discharged the duties devolving upon them, ever manifesting a beautiful faith and devotion. May the Heavenly Father abide with them consciously in their loneliness and grief, and gently lay his healing hand upon their bleeding hearts!

PERSONAL AND OTHER NOTES.

Bishop Mouzon has called the presiding elders of the Louisiana Conference to meet him at Alexandria, La., on Oct. 4.

Sunday, Sept. 24, is the Rally Day of the Men and Religion Movement. It is to be hoped that it will be generally observed.

Rev. Theo. Copeland is rounding out the year's work in fine shape at the Cabanne Church, St. Louis. His officials have unanimously requested his return to this growing pastorate.

Rev. K. W. Dodson, of New Iberia, La., had 75 at prayer meeting on a recent Wednesday evening. Evidently his church is alive and active, when the mid-week service is thus attended.

Rev. W. A. Borum, the popular pastor of the First Baptist Church, of Jackson, Miss., has recently conducted a meeting at Corinth, Miss., in which the secular papers report there were a number of conversions.

After a pleasant vacation, Dr. A. F. Smith is again at his post in Jackson, Miss. He occupied his pulpit at First Church last Sunday, preaching to appreciative congregations at both the morning and evening hours.

Rev. J. D. Wroten, the pastor, reports a successful meeting at Duck Hill, Miss., in which the preaching was done by Rev. O. L. Savage. He is having a prosperous year in this charge. One new church has been built and improvements made upon another.

Rev. G. P. McKeown, of Edwards, Miss., informs us that Miss Florence Hacker, who taught in Monterey, Mexico, last year, left on Saturday, Sept. 2, for Cuba, where she goes to teach in the school at Matanzas. She is a niece of the Rev. M. B. Sharbrough, presiding elder of the Hattiesburg District, Mississippi Conference.

We are informed that Rev. Paul Brown, the presiding elder of the Alexandria District, with such assistance as he can command from other brethren, will supply the Alexandria Church until Conference. Brother Brown's family have moved to Shreveport, in order that the children may have the educational advantages afforded by Centenary College.

Rev. Abe Mulkey, the noted Texas evangelist, will begin a series of revival services at the Carrollton Avenue Church of this city on Oct. 27. Brother Mulkey is a practical and resourceful preacher, and has been instrumental in leading thousands of souls to Christ. He has conducted some of the greatest meetings ever held in the Lone Star State.

The Jackson News states that Mr. D. H. Streetman, one of the representatives-elect to the Mississippi Legislature from Monroe County, will move to Jackson, and, in addition to discharging the duties of his office, will take a law course at Millsaps College. Mr. Streetman is married and has one child. He has taught in the public schools, and is regarded as a young man of promise.

We are indebted to Brother T. S. Randle, of Gilbert, La., for three new subscribers secured from among the members of the Magnolia Church on that charge. He also reports a gracious season of refreshing at that place. The meeting was begun by Rev. W. G. Harbin, but he was called home by illness in his family, and the services were continued by his assistant, Brother Boddy, whose ministrations greatly pleased the people.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, was in the city last Monday, and called at our office. He has been quite unwell lately, and was here for the purpose of securing medical treatment. Brother Miller was summoned to Clinton last Saturday to attend the obsequies of the late Rev. J. P. Haney, but, much to his regret, was physically unable to go. We trust that his indisposition will be of brief duration.

The home of Rev. and Mrs. W. G. Harbin, of Haynesville, La., has lately been honored by a new arrival in the person of Dudley Pope Harbin, who is said to be quite a fine fellow. Brother Harbin suggests that he may be an editor or publisher, as he is so obstreperous. We congratulate the happy parents, and pray that a kind Providence may watch over both the babe and mother, preserving them and shielding them from all harm.

We regret that our personal references in the Advocate to Rev. I. D. Borders, of Stockton, Cal., have been misunderstood by some of the brethren, who construed them as indicating a purpose upon his part to return to Mississippi this fall. Brother Borders loves the State of his nativity and holds in affectionate remembrance the scores of friends he has among its citizens, but at present has no purpose to leave the West, where he has an appreciative people and a field abounding in opportunities.

As one of the results of the fine meeting recently held at the Columbiana Church, on the Vaiden charge, by Rev. G. W. Gordon, the pastor, and Rev. T. H. Lipscomb, of Lexington, Miss., the former sent us a list of seven subscribers to the Advocate. There is no better time to press the claims of the church paper than during the days of a revival. The editor once served this congregation, and some of the names sent in had to him quite a familiar appearance and brought into his mind a flood of pleasant memories.

Rev. C. C. Gibson, of Carthage, Miss., continues to bring us under obligations for good work done in behalf of the Conference organ. We are pleased to be informed that his round of protracted meetings has resulted in the accomplishment of much good. He has recently closed a most successful series of services at Rocky Springs, where the congregations were large and appreciative. There were a number of conversions and eight additions to the church. With the exception of one sermon delivered by a local preacher, the preaching was done entirely by the pastor.

Under date of the 5th inst., Rev. J. B. Randolph, of Como, Miss., writes: "I have been engaged in revival work for the past two weeks. We had a good meeting at Hind's Chapel, where Rev. A. M. Bennett is the pastor. There were a number of conversions and nine accessions. Last week I was with Rev. R. I. Collins, at Palestine, where we had twenty conversions at the altar and twenty accessions to our church. Everything is moving on nicely at Como. We had the largest attendance at Sunday school last Sabbath that the church has ever had, and every officer and teacher was in place."

Dr. G. C. Rankin, the veteran editor of the Texas Christian Advocate, paid our General organ the following well merited compliment a few days since: "Dr. Ivey is giving to the Southern Methodist Church a most acceptable church paper in the Christian Advocate. His editorials are lofty in tone, appropriate in subject matter, and thoroughly in accord with the doctrines and usages of Methodism. Not only this, they are fervently evangelical and it is an inspiration to read them. They bring to the Church edification throughout all its borders. Such a paper as the official organ of the Church is worthy of the most widespread patronage. It ought to be generally taken by our people."

From the Texas Advocate of Sept. 7 we take the following: "Bishop Mouzon on last Sunday officiated at the opening service in our handsome new church edifice at Palestine. He preached to great congregations and they were greatly edified by his ministrations. Rev. J. B. Turrentine and his good people deserve great credit for their enterprise in this matter. Palestine has long needed just such a building as the Methodists now have, and it will add to their growth and efficiency. While in that city, Bishop Mouzon was entertained by Ex-Governor and Mrs. Thomas M. Campbell. They are Presbyterians —Cumberland—but they often worship with the Methodists."

In forwarding his fourth round of appointments, Rev. B. P. Jaco, who is winding up his quadrennium on the Corinth District, thus refers to his work in that important field: "Many have been the cares, sorrows, and successes of these years. What revelations of grace, love, and power we have had! Thousands have been added to the church, a score and a half ministers have been started out in the service of the Master, fifteen churches have been organized, whole charges have been carved from unoccupied territory, and the finances for all purposes largely increased. The preachers and lamen of this district have done heroic work." So they have, and so has Brother Jaco. He has magnified his office, and is one of the elders who had "obtained a good report."

In a note to the editor under date of the 9th inst., Rev. D. W. Babb, of Coldwater, Miss., writes as follows: "My last own brother, Rev. J. G. Babb, left us from his home at Corinth, Miss., last Sunday evening at 8:45 o'clock, in obedience to the Master's summons. It was my mournful pleasure to see him pass over the last river without a struggle. He was nearly 62 years of age. I spent almost six weeks with him during the period of his affliction—three last spring when he underwent a serious operation, and three lately. How precious they were to me, though I lingered by his side in much suspense! He will be waiting and watching for us at the beautiful gate." We deeply sympathize with Brother Babb and all others touched by this sorrow, and pray that divine grace may comfort and sustain them. Those who go from us trusting in Christ are only lost awhile—soon we shall reclaim them, to be ours forevermore.

DEATH OF REV. J. P. HANEY.

Dear Dr. Meek: Rev. J. P. Haney, a member of the Louisiana Conference, and pastor of the East Feliciana Circuit, was buried here yesterday. The writer, with the assistance of Rev. H. G. Gatlin, officiated at the funeral. After the service at the church, the members of the St. Helena Lodge No. 96, F. and A. M., of which Brother Haney was a member, carried the body to the grave, where it was interred according to their ritual.

J. B. FULTON.

Greensburg, La., Sept. 11, 1911.

NEW ORLEANS PREACHERS' MEETING.

The New Orleans Methodist Preachers' Meeting met in First Church Monday morning, Sept. 11, Rev. J. M. Henry, D.D., presiding. All the preachers were present with the exception of S. H. Werlein and J. W. Booth.

Dr. Henry stated that the commission appointed by the Board of Missions at its last session would meet here on the 27th of October and would be in session one day. In view of the fact that they would have but little opportunity to study the conditions of our work in the city, he suggested that the preachers might be able to assist the commission by making a careful study of our needs and discussing certain phases of the work at the regular weekly meetings. A program committee was appointed, consisting of J. M. Henry, W. W. Holmes and A. F. Vaughan.

Several of the preachers announced that they were planning to hold revival services during the fall. Rev. Abe Mulkey, the evangelist, will begin a meeting at Carrollton Avenue on the 27th of October, and will go from there to Louisiana Avenue. Brother Atkinson will also hold a meeting, but has not yet made definite plans.

Reports were made by all of the preachers present. Several have just returned from their vacations and have entered into the fall work with zeal. All of the churches have made commendable progress during the year, and while the attendance has not been large during the hot weather, the prospects for the fall work is full of encouragement.

A. F. VAUGHAN, Secretary.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. WHITEHEAD died at the Natchez Sanitarium, August 26, 1911. She was the wife of V. H. Whitehead. Six children were born to them, all of them yet living to mourn with their afflicted father the sad death of his dear and precious loved one. She was in bad health for a long time, and her sufferings were great, yet you never heard her complain. It is hard, so hard, to give up our loved ones, but weep not, dear children; your mother is not dead, but only sleepeth. The funeral services were conducted by her old pastor from Woodville, Miss., in the presence of many sad relatives and friends. My heartfelt sympathy I extend to the bereaved. Weep not dear ones; your mother is not dead, but has only been laid to rest to await the resurrection morn. Our loss is her eternal gain. A FRIEND.

Mrs. REBECCA BYRD HARPER, widow of Jesse J. Harper, was born July 29, 1833, and died at the home of her son, J. W. Harper, at Thomasville, Miss., August 20, 1911. She had been a great sufferer for several years, and death to her was only the releasing of the spirit from the aged and worn body. She was a devout member of the Methodist Church, and during her days of actual service she loved to attend upon its ordinances, and the ministers always found in her a loving, helpful friend. She was familiar with the doctrines of her church, and God's Word to her was a daily companion. Doubtless, through the long hours of suffering, she found solace in the Father's message to his earthly children. For several years prior to her death she was denied the privilege of worshiping in his sanctuary, but the sacred flame in her heart was ever alive to her Father's goodness and love. She knew in whom she had trusted and was not discouraged, though trials and suffering beset her pathway. She was the mother of six children, two of whom have long since "crossed over the river." Those remaining are A. E. Harper, of Thomasville, Miss.; J. W. Harper, of Peet, Miss.; E. B. Harper, of Star, and Mrs. Joe Tucker, of Plain, Miss. One of the results of the sainted mother's life is the stamp and impress of noble character that she has left on the lives of her offspring. At 10 a.m., August 21, her remains were interred in the Wesleyana cemetery by the side of her kindred, Rev. J. S. Purcell, officiating. "Dust to dust, ashes to ashes," can be said of the body of clay—but thanks be to our God, not so of the immortal spirit. Heaven is nearer, for there is another tie—one more dear one is "at home over there," and soon for us the "pilgrimage will cease," and among the redeemed host in the new Jerusalem, I believe we shall see and know again the dear grandmother who fought the good fight of faith, of which St. Paul gave witness.

MRS. L. H. PURCELL.

Florence, Miss.

MISS OLIVIA D. IRELAND.

An Appreciation.

Miss Olivia Ireland was born near Church Hill, Jefferson County, Miss., Nov. 24, 1856, and at the age of ten years moved with her parents to Adams County, near Pine Ridge, where she spent most of her life.

She was a member of the Methodist Episcopal Church, South, most of these years, and her Church was uppermost in her mind, always ready to do what she could to advance its interest. Her membership was for nearly all this time in the church at Washington, and it was here that I first knew her during the years of 1889 and 1890. She was zealously affected for the spiritual and material growth of the kingdom, and as an evidence of this what she had to contribute of prayer, service, and means, she gave unstintedly. Her life was an open book to those who knew her, and her sincerity as a Christian was as manifest as could be.

It was again my pleasure and profit to be her pastor for four years in Natchez, during which time she was in very bad health, and notwithstanding this, she was as often in the church as her health would permit. She was the same devoted woman to her Lord and his cause that I had known her to be before. She was one of the most helpful hearers that any pastor ever had in a congregation, and when she was helped by a message she was not slow to express it to her pastor. Frequently, there were gleams of joy expressed in her countenance at the pronouncement of the gospel of peace, and it was evident that she was in the enjoyment of that peace which passes all understanding.

During the first days of August she grew worse, and it was not long before the members of her family were called to her bedside, though before they could reach her she was no more. Her release from suffering was a boon to her, for she had suffered much for several years. I am sure that she has entered the Father's house and is in the enjoyment of the blessedness of that place where she will not suffer again. She will be missed by those who knew her, but it is their privilege to go to the place where she has gone.

ROBT. SELBY.

Moss Point, Miss., Sept. 7, 1911.

On the old home place in East Feliciana Parish, Nov. 9, 1898, SAMUEL JAMES, youngest son of Willie E. and Bettie White Fienniken, was born. On Aurelia Farm, near Baton Rouge, La., at 10:30 p.m., July 6, 1911, he passed from this life. Death is always sad—we can never be so prepared that it is not a shock; but when it comes to the young with all life's hopes and promises unfulfilled—when it comes suddenly and in a tragic way, how "we faint and fall beneath it in alarm." The dispensations of Providence are mysterious to our finite minds, but he supplies grace to those whose hearts are open to him; then are we enabled to say: "I know my Father knows what is best; some time we will understand." Sam was devoted to those enshrined in his heart; he was continually saying, "Papa, let me do that for you." He was so thoughtful of his mother; if she was ill, he wanted to minister to her needs. What meant so much to her, too, was the loving caresses he failed not to bestow. When his only brother came home from town at night, Sam was first to greet him, and the last to bid him good-by when he departed in the morning. Many hearts are sad because his cheery presence is missed from earth. He gave evidence of a regenerated heart and joined the First Methodist Church, of Baton Rouge, under the ministry of Rev. E. K. Means. He delighted in Bible stories, especially those of Moses and Samuel. He has returned to his Maker with his scroll folded, without spot or blemish. Triumphantly we ask, "O death, where is thy sting? O grave, where is thy victory?" F. I. W.

AN APPRECIATION.

The subject of this sketch, DE ARCY A. SIMPSON, was born near Keatchie, DeSoto Parish, La., April 9, 1844. His father, J. A. Simpson, was a wealthy planter. His mother, Ann Tharp Simpson, the daughter of a local Methodist preacher, impressed upon the son in his early childhood something of her own faith in God, and confirmed the genuineness of that faith, when at the age of seventeen he was ready to take his place in his command, the 27th Louisiana Regiment. She laid her hand gently on his arm and led him to a quiet retreat in the garden, and there, as they knelt together, she gave him afresh to God and to his country, sending him away to the defense of his country and his home with a mother's benediction His service included the historic siege of Vicksburg. There he was noted for his gallantry, and his four surviving comrades crowned his brow with the chaplet most cherished by a soldier, "the bravest of the brave." His envious record was further honored by a few old Confederate Veterans who attended his last tattoo, by placing the "Stars and Bars" he so gallantly defended on his bosom, that the warrior's banner might rest with the warrior brave.

After the war the family moved to Caddo Parish; here DeArcy became a successful farmer. He was happily married to Miss Mary Jackson, of Austin County, Texas, who was as the keeper of his home and mother of his children always that for which God had made her, an "helpmeet for him." Through the many years the writer was privileged to visit that home as a friend or pastor, he felt it to be one of the sweetest he has ever known. If there ever came a cloud, its bosom was lighted up with the beautiful rainbow or love, good cheer and the promise of brighter days. His home was noted for the hospitality characteristic of ante-belium days. In 1878 or 1879, God took back to himself a beautiful little girl whom he had sent on a mission to that home. On the way back from where they had laid her to rest, the thought came to the father's heart, "She has gone where I can never come;" but the answer came from that manly soul as from David of old, "She cannot come to me, but I can and by the grace of God will go to her."

Soon afterwards he gave his life to God and his service to the Methodist Church, joining at old "Friendship," ever after taking an active and prominent part in all church affairs. During the months of his declining health he was tenderly nursed by his devoted family. Could love and woman's skill have availed, how speedily he would have been restored to health! But he grew weaker from day to day, and as the evening brought lengthening shadows, and the sun sank behind the western hills, leaving a smile in the rich halo of his departing glory, prophetic of a better, more glorious day; so our brother and friend, on Monday, August 7, 1911, left his earthly home and friends near Greenwood, La. On Tuesday afternoon, August 8, the sad procession wended its way through the leafy shades of the quiet country roads to the Greenwood Cemetery, where the writer, a life-long friend and former pastor, assisted by Rev. S. J. Davies, the present pastor, laid him to rest beside the daughter he loved so well, whose going away near three years ago had left such a vacancy in his life. His devoted wife, with four children, Dr. E. E. Simpson, DeArcy A. Simpson, Jr., Mrs. S. A. Alexander and Mrs. A. S. Lutz; one sister, Mrs. Dr. H. S. Dennis, and one brother, Geo. T. Simpson, remain to cherish tenderly the memory of that life which sought their happiness here, "allured to brighter worlds and led the way." His end was peace, and the evening twilight amid the somber shadows of the towering oaks surrounding his grave, will ever sing a requiem: "He sleeps well. Asleep in Jesus; blessed sleep, from which none ever wake to weep."

W. F. HENDERSON.

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Tidings From the Field

Tiogo, La.:

I wish to write a short letter concerning my work. The revival season has passed with some good meetings. We have had 11 additions since Conference. As the mill here was burned in May, the people all left except a few. However, the mill is being rebuilt now, but will not be as large as formerly. This, of course, has had its effect on the church. Many of the best members left. I have dismissed about 40 by certificate and action of the church conference. My last meeting was held at Liberty Chapel Church. Brother May came Monday and left Thursday. The meeting closed on Thursday night with a sermon by the pastor. Twelve were converted. The people pleaded for the meeting to continue, but we could not go on. I, for one, feel the great need of conference evangelists; three would be needed for the seven districts to be used by the presiding elders.—F. J. McCoy, P. C.

Monticello, Miss.:

Dear Brother Meek: Please allow me a small space in the Advocate to give an account of myself. I have held all my meetings with very good results. The church was greatly revived, and there were several conversions and 16 accessions. The Lord has greatly blessed us this year. We are moving along very nicely with our work. We have an excellent people to serve, and a very appreciative people, too. We hope to make a good report at Conference. We are praying and expecting great things by then, and if the Bishop will let us alone, we expect to do greater things another year. I have just held a meeting at Sandy Hook for Brother Waldrop, which resulted in the breaking up of a blind tiger and one of the men joining the church. The Lord was with us there, for victory was ours. Brother Waldrop is doing good work on the Buford Circuit. I will say while speaking of Sandy Hook, that while there, I visited the old home of "John Ford," where the second Conference was held in Mississippi on Nov. 14, 1814. Samuel Sellers was president and William Winans, secretary. The old house is still standing. Mr. Ford settled there in 1808, making the house 103 years old. It has been owned by Methodists ever since it was built. The material was hand-sawed and hand-dressed. The nails were made in a blacksmith shop. It looks as sound to-day as when put up. It is quite a historic old place. General Jackson had his headquarters there when on his way to the great Battle of New Orleans. He was there three weeks. The old Indian, "Talapoose," was hid in that old building from his own tribe because he befriended the whites when they were threatened by the Indians. I felt that it was a sacred place, and that it was good to be there. All in all, the Lord has been good to us this year. God bless you in your work.—H. E. Carter.

Monticello, Miss., Sept. 5, 1911.

Arkabutla, Miss.:

Dear Brother Meek: I will now send you a short account of our summer's work on Arkabutla Circuit. We began our first meeting on the fourth Sunday in July. Brother J. B. Randolph, of Como, was with us and did some excellent preaching. The result was thirteen accessions to the church, nine of them on profession of faith. Brother Duncan, of Batesville, was with us in our next meeting, and preached with great earnestness some great sermons, but the congregations were small. The result was two accessions to the church. In our third meeting, which was at Arkabutla, we had with us that tireless worker, Brother S. L. Pope, of Senatobia, but on account of the continuous rain and mud, the people could not attend with any regularity. However, those that heard him got an uplift. Two persons joined the church. We have just closed our fourth meeting with good results, considering the fact that there were so many sick ones in the community. Brother W. V. Shearer did the preaching. He was merciless in his denunciation of sin, and earnest and tireless in his efforts to hold up Jesus Christ, the Redeemer. Six came into the church on profession of faith, and there were also other conversions and reclamations. We have one other meeting to hold on the charge. Pray for us, that God may open the hearts of the people to receive his gospel. Notwithstanding the political excitement, we have had more people to come into the church than came in last year when the revival season was over. Yet, I am not satisfied so long as there is a sinner left in the church or out of it. Oh, for a baptism of the Holy Ghost, that the church may do the work that Christ commanded it to do.—A. F. Moore, P. C.

"IT IS BEAUTIFUL."

The passers-by cannot help making the remark, "it is beautiful," when they behold the roses, lilies, and many other beautiful flowers too numerous to mention, sending their fragrance out to sweeten the air they breathe as they drive by our church at Oloh.

This beautiful flower garden was planted many years ago by "Grandmother Lott," and she takes pleasure every spring in replanting and beautifying it. She is one of those who wants in some way to make the path of the wayfarer pleasant.

Sister Lott is a dutiful member of our church here in Oloh, and though reaching the seventies, she can be found in her flower garden in front of the church most any day. That God's grace may make her life pleasant as she nears the end of her earthly journey, is the prayer of her host of friends. A FRIEND.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At Vivian a Home Department has been organized with Mrs. Row Crawford as superintendent, and a Cradle Roll with Mrs. R. T. McDuff, superintendent.

* * *

At Campti a Home Department with Mrs. J. R. Adams, proprietress of the Mill Company's hotel, as superintendent, has been organized, and a Cradle Roll with Misses Margie Hammett and Jo Mayben, superintendents. Money is being raised also for a $2.50 blackboard and a wall map of Palestine.

* * *

In the absence of a suitable man for superintendent, the Campti Sunday school is fortunate in having a capable woman in the person of Mrs. W. L. Bishop, who leads with intelligent zeal a well organized and growing body of consecrated teachers and pupils. Plans are on foot for a big rally day program and for installing the graded literature, an elementary department, a teacher training class, organizing the adult classes, etc.

* * *

Mr. T. S. Matthews, the "woods foreman" of the Brown Lumber Co., of Shamrock, La., has been chosen superintendent of the Robeline Sunday school. Having been his pastor some years since and tried his fidelity as a steward and loyal member generally, I expect prosperity to characterize his administration as a leader in the Sunday school. The same business methods and judgment used in managing his department of saw mill work will insure a successful Sunday school leadership. The Robeline Sunday school is planning a Rally Day, at which time the Sunday school is to be graded, a teacher training class inaugurated with Mr. F. S. Matthews as leader, a young people's Bible class with Mr. Charlie Yarbrough as teacher, a home department with Miss Allie Hughes, superintendent, and a cradle roll with Mrs. L. G. Greer, superintendent. A nice nucleus for a teachers' library has been secured and plans are on foot to repair the church.

* * *

The writer had a pleasant experience at Campti recently in meeting a young lady who fifteen years ago joined the church at six years of age in a revival meeting he held at Davis' Springs. After a children's service and several days of protracted meeting, the church doors were opened and as others came forward this little girl walked back to a kinslady and whispered in her ear and then turned to the preacher and stood with the others who were being received into the church, answering the vows with as much seeming intelligence as they. Now, after these fifteen intervening years, to meet this same once little disciple in the person of Miss Mae Hammett, the church organist, the teacher of the Junior Sunday school class, the newly elected superintendent of the elementary department and teacher in the Campti High School, makes a pastor's heart glad and strengthens the faith to believe that we shall reap in one season, if we faint not in well doing.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Do not forget that the first Sunday in October is Promotion Day. Many of the little folks have been looking forward to this day for months. Do not disappoint them. Let it be the greatest day of the year.

* * *

The Sunday school at Morton is being graded, will put in three years of the graded lessons this fall, and introduce other helpful features.

* * *

Lindsay Chapel has a small Sunday school, but is doing good work, introducing, as far as is practicable, the best features of work. A Home Department and separate rooms are planned.

* * *

Brandon is an old town, more intimately connected with State and Church history than one would think. A charming community! The Sunday school (Rev. O. S Lewis, pastor, and W. G. Barnes, superintendent) is graded and using the new course of study.

* * *

Rev. M. M. Black, at Philadelphia, has a large Sunday school, well organized, with separate class rooms, and is preparing to introduce every feature of the up-to-date Sunday school as rapidly as possible. Philadelphia overlooks the valleys, and will be a light set on a hill.

* * *

The monthly report of our field secretary is on our table. It summarizes as follows: Number of miles traveled, 1,222; schools visited, 16; schools introducing cradle rolls, 12; home departments, 14; organized classes, 10; teachers' training courses, 2; graded or grading, 10; new course of study, 9; providing separate class rooms, 21. This closes the three months' campaign planned early in the year. We regret to give Miss Magee up, but other duties call imperatively, and we must yield. We take this opportunity of expressing our great appreciation of the faithful and efficient work done. We are sure our pastors and superintendents voice this sentiment.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

There are 20,950 adult Bible classes, with a membership of nearly a million.

* * *

Thirty-four thousand Home Daily Bible Readings have been issued during the past year.

* * *

"The Christian home is the only foundation upon which we can build an everlasting Christianity."

* * *

More than 18,500 of the blue and white Advanced or Secondary Division buttons have been sent out by the International office.

* * *

The Adult Bible Class teacher's chance is to set the current of the soul toward God and the service of the hand toward his brother man.

* * *

Religion is not a lot of things a man does, but a new life he lives; not a thing for weak souls, but a thing for the manliest soul. Just because of its manliness it is easy.

* * *

English statistics show that 90% of a child's actions are due to imitation or example—hence the character, manner and heart of a child's teacher should nearly approximate the ideal.

* * *

Out of our ninety million people, there are twenty million who go to church regularly, and twenty more million who go irregularly. Are we a religious people, in the real sense of the word?

* * *

Calmness is a fine attribute of the really successful Bible class. Such classes, like most boats, sail best on an even keel. Some teachers bring this spirit of peace and deliberation as they enter the room.

* * *

Bishop Hughes says: "There is no automatic machinery to do the teaching work of the Sunday school for us. Christ won the world by way of the cross, and if we wish to win this world, we must all bear our crosses. There is no easy way to reach children in the teen age."

* * *

"It is almost better to be lost than to be saved all alone; and it is a wrong to one's kind to wish to be wise without making others share our wisdom. It is an illusion to suppose that any one can think at all except by means of the general store of thought, accumulated and refined by centuries of cultivation and experience."

* * *

Canada is foremost in the manner of educating her Sunday school teachers. The subject is taken up in the normal schools there, and those who are qualifying as public school teachers take up a course in preparation for Sunday school teaching as a part of their work. A certificate given them for proficiency in this work is considered by public school trustees when the teachers apply for a school.

* * *

Miss Golding's Adult Bible Class at Walthal is increasing finely. Twenty-six were present last Sabbath, out of an enrollment of twenty-nine. Their first social meeting was a real success. Miss Golding presented a Testament to the class member reciting best a certain choice passage of Scripture. This taking of time by young men to learn and recite the inspiring and helpful Word of God, and also taking pride in delivering it well at a social function, is one of the most helpful signs of the times.

* * *

The secretary of an Adult class is an officer of strategic importance. Some one must look after the machinery, and this offical, as he makes out the weekly reports, can follow up through correspondence, telephone and personal calls, delinquent or sick and needy members, and can keep the teacher well informed as to attendance, helpful criticism and suggestions. This secretary can and must do many things not on any program, provided he is sensitive to conditions, tactful in emergencies, and keen to discern the signs of the times.

A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis P. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why everybody should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world to-day, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effects and can be had from your druggist in 50c and $1.00 size bottles.

Get a $1.00 bottle of W. H. Bull's Herbs and Iron and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist and he will refund your money on the whole bottle.

If your druggist's supply is exhausted ask him to order it for you from his jobber.

Foley Kidney Pills

TONIC IN ACTION—QUICK IN RESULTS.

Give prompt relief from BACKACHE, KIDNEY and BLADDER TROUBLE, RHEUMATISM, CONGESTION of the KIDNEYS, INFLAMMATION of the BLADDER and all annoying URINARY IRREGULARITIES. A positive boon to MIDDLE AGED and ELDERLY PEOPLE and for WOMEN. The dollar bottle contains 2 1-2 times as much as the 50c. For sale by all dealers or postpaid on receipt of price.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailments. Are you one of these sufferers? Cardui will help you. Try it to-day. Any druggist.

BEST THING MADE

April 28, 1910, Dothan, Ala.
I began handling Johnston's Tonic in Blakely, Ga., in 1884. In 1892, moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for Colds, Fever and La Grippe. In all the years I have been selling it, never had but 2 complaints. Both parties admitted afterwards they had not used it right.
H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.
I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.
A. P. ALDRICH.

Drives every trace and taint of Malarial Poison from the Blood.

Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR SEPTEMBER 17, 1911.

THE PERILS OF SPIRITUAL IGNORANCE.

Rom. x, 1-1; II Pet. iii; 16.

(Bible Study Rally Day)

1. **The Peril of Personal Failure.** This is Bible Study Rally Day, and we plead for close attention to the Holy Scriptures for two reasons. The first is the personal danger that comes from the perversion of the truth. Peter tells us that the ignorant and unsteadfast wrest the Scriptures unto their own destruction. Every age has furnished examples of this. We see to-day some who with evil skill are continually making the Bible a defense for wicked practices and unholy ambitions. None of us are secure from failure, except through the truth which God has given to us; and our own spiritual safety demands that we give special heed to the Bible and its teachings.

2. **The Peril of Misleading Others.** The other reason for Bible study is the danger of our leading others into falsehood and error. The amount of false teaching that overlies the truth is appalling, and a part of our work to-day is to free the Scriptures from this incubus. But the greater part of this error has come about through ignorance and the passing on from one to another of that which is erroneous. Men accept statements and do not attempt to verify them. A little searching of the Word would show how false some of these interpretations are. We need familiarity with the Bible, that we may not become channels through which false doctrine shall perpetuate itself.

3. **The Way of Escape.** Such perils as we have looked at we may escape through an honest endeavor to know and understand the Holy Scriptures. If false doctrine has come through the perversion of the Bible, the way to correct the error is to give more of the Scriptures. The way to make true interpreters of the Bible is to give the Bible to everybody. Its power lies in the character of its teachings. It is inspired of God, and it is profitable for teaching, for reproof, for correction, for instruction which is in righteousness. Let us in the Epworth League, whatever else we do, see that we become better acquainted with the divine Word.

Rev. C. A. Battle, of Lafayette, La., "organized an enthusiastic band of young people into a League chapter on the evening of Sept. 10. Thirty-five were present and joined. There is promise of great success."

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

By Mrs. T. B. Clifford.

The ninth annual session of the Mississippi Conference League met at Seashore Campground, Biloxi, Miss., July 21-23. What a disappointment that more of our Leaguers did not take advantage of this opportunity to get the benefit of hearing trained workers along all lines! Great emphasis was placed upon evangelistic work, which was in charge of Miss Davies and Mrs. Moody. The study of missions (Home and Foreign) conducted by Dr. Rawlings and Mrs. O'Beirne; the Bible studies in Old Testament, conducted by Dr. F. S. Parker, and in the New Testament, by Dr. C. P. Atkinson, of Greensboro, Ala., were very interesting. We also had Mr. Locke, of Birmingham, Ala., and our own Mrs. A. F. Watkins, on League methods. We also had Sunday school work under Messrs. Holt and Lowrey of Louisiana. Miss Granbery, of Jackson, Miss., had charge of the children. We should have had a representative from each League in the Mississippi Conference, and each Junior superintendent should have been present. Now, please plan to send the best worker you have next year to get the training.

On Friday afternoon, July 21, at 3.30, the following met under the beautiful new Tabernacle to transact the business and plan for next year's work. Only three officers were present: Mr. Clifford R. Field, first vice-president; Miss Laura Rankin, second vice-president; Mrs. T. B. Clifford, Junior Superintendent. After prayer by Rev. L. E. Alford, of Sumrall, Mr. Clifford Field took the chair, and called Mrs. Clifford to act as secretary, and the following names were enrolled: Rev. Robt. Selby, Moss Point; Rev. L. E. Alford, Sumrall; Rev. C. N. Guice, Summit; Dr. F. S. Parker, Nashville; Mr. Clifford R. Field, Natchez; Mr. C. S. Elliott, Meyersville; Mr. C. M. Allen, Silver Creek; Mr. A. R. Campbell, Sumrall; Miss Laura Rankin, Gulfport; Mrs. Florence Granbery, Jackson; Mrs. Kittie Cottrell, Port Gibson; Mrs. Mary Francis Muse, Yazoo City; Mrs. T. B. Clifford, Yazoo City; Mr. A. F. Watkins, Hattiesburg.

After this enrollment, the acting president, Mr. Clifford Field, made a fine report as first vice-president, showing excellent work done all over the Conference. The president moved away in the middle of the League year; so Mr. Field has labored under some disadvantage, but he has done fine work.

The second vice-president reported that it had been almost impossible to get responses to her letters, and therefore, had very little to report.

No report was made from the third vice-president.

The fourth vice-president made a report as to the missionary money collected, but none as to mission study.

The Junior Superintendent reported 36 Leagues, a membership of 1095, and 2 new Leagues just organized. Had written 40 or more letters and postals with gratifying results.

Only one District Secretary made a report, and that was Mr. A. P. Holt, of Jackson District. He showed the district well organized. A very successful district meeting had been held last September at Florence. A very pleasing feature of his report was a correct list of all Junior and Senior Leagues in his district, with their presidents and Junior superintendents.

A very fine report was also read from the delegate to the Assembly at the Campground last year, but it was too late to do any good. It should have been published or scattered among the Mississippi Conference Leagues in time to have influenced them to attend this Conference.

The treasurer also sent an itemized report, but it was turned over to the new treasurer; therefore, I have no new items to report.

We were delighted to have with us our General Secretary, Dr. F. S. Parker, who made a talk on the importance of quarterly reports.

After some little discussion, Rev. Robert Selby moved that the local chapters send quarterly reports to the District Secretaries, by whom the several items shall be transmitted to the proper Conference officers. This motion prevailed and was tabulated in the policy.

A motion also prevailed that the $25 held by the treasurer on the Korean fund he paid, and the new treasurer instructed to complete the amount.

The following committees were then appointed:

Nominations—Mrs. A. F. Watkins, Miss Laura Rankin, and Rev. L. E. Alford.

Policy—Mrs. T. B. Clifford, Mrs. A. F. Watkins, and C. S. Eliott.

Publication—The president and secretary.

A motion prevailed that a directory be published, and the matter was left entirely with the publication committee.

The next Conference will be held at Silver Creek, Aug. 8-11, 1912. A full attendance is urged and the following policy recommended and adopted for another year.

Policy.

1. That the League Chapters of the Mississippi Conference adopt the Cuban Mission as an object of special support, and that this Conference commit itself to raising not less than $1,000 for this purpose.

2. That every chapter organize a class for the study of the Cuban Mission field, using as a text-book, "Advance in the Antilles;" and, if possible, a second course in "Conservation of National Ideals."

3. That each District Secretary be charged with the responsibility of holding district institutes or conferences within his district, giving especial attention to personal work, and the missionary policy of the League.

4. That it be the duty of each chapter secretary to send a quarterly report to the District Secretary, by whom its several items shall be transmitted to the proper Conference officers.

5. That the Conference, through its Junior Leagues, commit itself to raising $50 to aid in the employment of a Junior League secretary, to be under the direction of the central office.

6. That we heartily endorse the Seashore Assembly, and recommend that our Leaguers attend its sessions and avail themselves of its opportunities.

7. That the Conference League hold its next session during August 8-11, 1912, and that a special effort be made to make it as inspirational as possible.

8. That the Executive Committee begin at once to prepare for the next annual session by the appointment of committees and making all necessary arrangements.

9. That the publication committee provide all the Conference officers with printed stationery, giving prominence to the organization and the coming Conference.

A motion prevailed that this policy be published in the Era and New Orleans Advocate.

The officers elected for the coming year are: President, Mr. Clifford R. Field, Natchez; first vice-president, Mr. C. H. Poythress, Meridian; second vice-president, Miss Laura Rankin, Gulfport; third vice-president, Bertie Mitchell, Laurel; fourth vice-president, Rev. H. B. Watkins, Magnolia; secretary, Mr. A. P. Holt, Vicksburg; treasurer, Augustus Campbell, Sumrall; Era Agent, Miss Maggie Crawford, Hattiesburg; Junior Superintendent, Mrs. T. B. Clifford, Yazoo City. Miss Bertie Mitchell, of Laurel, was chosen as the representative to the Christian Workers' Assembly at Seashore Camp Ground for 1912.

The following Senior and Junior Leagues sent reports to this Conference:

Seniors—Central, Meridian; Lumberton, Montrose, Silver Creek, Kingston, Laurel, and Port Gibson.

Juniors—Fayette, Silver Creek, Yazoo City, Port Gibson, Lumberton, Wesson, Richton, Kingston, Laurel, and Biloxi.

BOY SCOUTS DOING USEFUL THINGS.

Edward Spanhoofd, teacher in St. Paul's School, Concord, N. H., and Scoutmaster, registered with the Boy Scouts of America, has got the boys interested in clearing and conquering brown tail moths. Prominent citizens of Concord, who are interested in forestry, gladly have furnished the money to pay the boys, and already thousands of the moths' nests have been destroyed.

The Boy Scouts of Chicago are aiding the city authorities in a fight against the tussock moth. J. H. Prost, city forester of Chicago, has made arrangements with H. H. Simmons, field secretary of the Boy Scouts of America, by which the boys will be organized into a systematic search for the pests. The boys will be supplied with handsprayers and will hunt for the insects and the cocoons on the trunks of the trees.

The Boy Scouts in Jersey are fighting the mosquitoes. Out in Kansas they are trying to clear off the flies. In New Hampshire and Ohio the Scouts are doing everything possible to protect the birds. In almost every State in the Union they are planting trees. Boys like to help the firemen and the police, and in various cities the chiefs of police, realizing that a boy's help is much better than his annoyance, are training the boys in police work and various activities. The firemen are training the boys how to act quickly in case of fire, and many instances have been recorded of the catching of thieves and the saving of lives of people by Boy Scouts.—New York Christian Advocate.

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General Passenger Agent,
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That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic *cures all of these troubles.*

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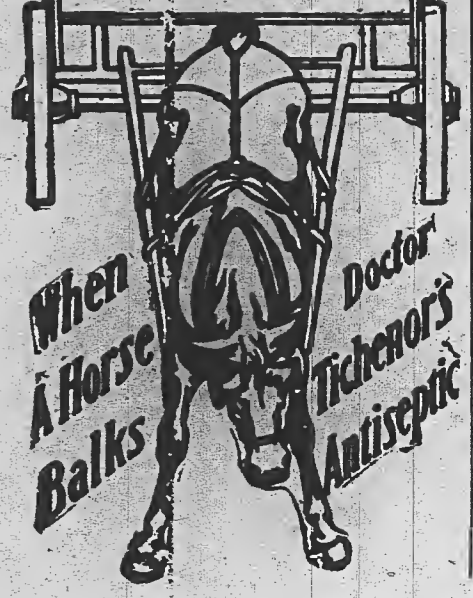

INFIDEL BOOKS.

By E. B. Partin, M.D.

Should Christians read infidel books? Mr. Spurgeon said he was asked sometimes to read a heretical or infidel book. "Well," said he, "if I believed my reading it would help its refutation, and might be an assistance to others in keeping them out of error, I might do it as a hard matter of duty; but I shall not do it unless I see some good will come from it. I am not going to drag my spirit through a ditch for the sake of having it washed afterward, for it is not my own. It may be that good medicine would restore me if I poisoned myself with putrid meat, but I am not going to try it. I dare not experiment on a mind which no longer belongs to me. There is a mother and a child, and the child has a book to play with and a black lead pencil. It is making drawings and marks upon the book and the mother takes no notice. It lays down one book and snatches another from the table, and at once the mother rises from her seat and hurriedly takes the book away, saying: 'No, my dear, you must not mark that, for it is not ours.' So with my mind (intellect and spirit); if it belonged to me, I might or might not play tomfool with it, and go to hear infidels and such like preach, but as it is not my own I will preserve it from such fooleries, and the pure Word of God shall not be mingled with the errors of men." "Every age," says the same writer, "produces a new crop of heretics and infidels. Just as the current of the times may run, so doth the stream of infidelity change its direction. We have lived long enough, some of us, to see three or four species of atheists and deists rise and die, for they are short-lived, an ephemeral generation. We have seen the Church attacked by weapons borrowed from geology, ethnology and anatomy, and then from the schools of criticism fierce warriors have issued; but she survives all her antagonists. She has been assailed from almost every quarter, but the fears that tarry in the church to-day are blown to the winds to-morrow; yea, the church has been enriched by the attacks, for her divines have set to work to study the points that were dubious, to strengthen the walls that seemed a little weak, and so her towers have been strengthened and her bulwarks consolidated."

Reading good books is like being in good company; it does us good. And reading bad books is like associating with bad company; they do us harm. And so Mr. Wesley realized the helpfulness of reading good books, when he forbade "the taking such diversions and the reading of those books which do not tend to the knowledge and love of God."

Chunkey, Miss.

FROM BROTHER GORDON.

Dear Brother Meek: The Lord hath done great things for us, whereof we are glad. We closed a meeting at Columbia on Sept. 3, resulting in settling differences among some of the people, the establishing of several family altars, a revival in Sunday school work, an increase of the circulation of the Conference organ, and the addition of 36 members to the church. Truly, it was a great meeting, and one of the greatest blessings to my sad and lonely heart I have ever experienced.

Brother Thos. H. Lipscomb, of Lexington, did the preaching from the first service to and including the Friday night following, and it was well done. His trumpet never once gave an uncertain sound. I have never heard the fundamental doctrines and principles of the gospel of Jesus Christ proclaimed with greater clearness, force and power than was done by him. What we need above all things in this age of skepticism is to cling with unwavering faith and fervent zeal to the truth as revealed in the Word of God. And just to the extent we drift from this divine guide will we fail in the accomplishment of the high purposes of our ministry. Brother Lipscomb is sound in his views on the great vital truths of our holy religion and is not afraid to preach them, and the best of all is, he has a genuine conscious experience of salvation. We have one other meeting to hold, and I am confidently expecting success.

I wish to thank all the brethren who have assisted me so brotherly and sympathizingly since the ascension of my precious wife. They are so sweet and comforting to my sad and lonely heart. These letters have come from Mississippi, Tennessee, Arkansas and Louisiana. Heaven is sweeter and nearer to me than ever before. It will be glorious when we meet in heaven.

G. W. GORDON.

Vaiden, Miss., Sept. 5, 1911.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Base Ball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DEATH OF SISTER GORDON.

On the morning of August 15, I was called upon to go with Brother G. W. Gordon to assist in the burial of his wife. At Oxford, we were joined by Brother J. C. Park, who went on with us and joined in the burial service. After long continued suffering, Sister Gordon passed away about 2 a.m., Tuesday, Aug. 15, 1911, at Vaiden, Miss., where she had made her home since the last session of the North Mississippi Conference. She was buried at 10:30 a.m., at Saltillo, her old home, where numerous friends and relatives joined in tribute of love and sorrow.

She was a most gentle and lovable Christian woman, loved and honored by all who knew her. She was ever interested in the work of the church and was a true and faithful coworker with her husband in his ministerial labors. She labored with him thirty-three years. This tells what is his loss in the severing of the holy relations so long continued. In his sore bereavement, let us give him our love and sympathy.

N. G. AUGUSTUS.

Durant, Miss.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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Each kind 10 cents a package at grocers'.

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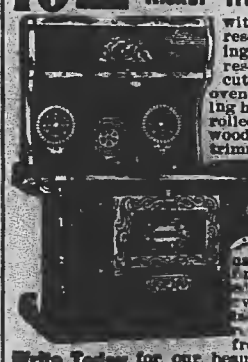

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With three, simple, one-hand movements, in just thirty seconds time, this light, easy-pulling buggy can be made a wind-tight, rain-proof Cozy Cab.

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BETTER PARSONAGES NEEDED.

We have a Laymen's Movement. Why not have a parsonage movement? Is there any material thing more needful within the bounds of our own North Mississippi Conference? Ask yourself a few questions and see.

Is your pastor's home one to which you can point with pride and say, "there is our pastor's home?" Does it compare favorably with the homes of those he serves? Is it convenient and comfortable? Is it decently furnished, screened and ventilated? Has it been neatly fenced, and is it located where there are congenial neighbors? or are there some of another color next door, or are the neighbors of the kind that a decent negro would be more desirable? In some of our wealthiest towns the parsonages are a disgrace to the people. Still they think it is good enough. If any do not believe this, just go to a dozen or two of our parsonage homes, and if you don't see sights to make you weep in sympathy for the inmates, your heart is indeed hard.

We do not ask for palatial residences, but we do ask for neat and inexpensive cottages, built with an eye to comfort and convenience, kept fresh by painting often, etc. Well, really any one knows how nice it would be to move into a nice, well-cared for home when Conference says, "Go," instead of having to take our trunks to some of the old, dilapidated shacks we learn to love by the love that dwells thereln. I'm quite sure we could do better work were we better cared for by our people. Hoping your pride will come to our ald and provide homes of which we will not be ashamed, I am,

A MINISTER'S WIFE.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Howlson and Saucier, at Lyman .....Sept. 24, Nov. 23
Columbia ..... Oct. 1, .Nov. 20
Brooklyn and Bond, at Brooklyn ....Oct. 4
Americus, at Salem .....Oct. 7, 8
Hub, at Hub .....Oct. 14, 15
Mentorum, at Pine G....Oct. 20
Vancleave, at New Prospect ....Oct. 21, 22
Gulfport, 29th St.....Oct. 25
Lumberton ....Oct. 29, Nov. 20
Mississippi City .....Nov. 1
Poplarville ....Nov. 5, 18
Pascagoula ....Nov. 10
Moss Point .....Nov. 11, 12
Escatawpa, at Escatawpa.Nov. 11, 12
Biloxi, Main St.....Nov. 15
Derby, at Derby .....Nov. 7
Carriere and McNeil, at Carriere ....Nov. 18, 19
Oakvale, at Oakville ....Nov. 21
Long Beach .....Nov. 22, Dec. 2
Wolf River Mission 10 a.m.Nov. 23
Coalville ....Nov. 24
Bay St. Louis .....Nov. 25, 26
Logton ....Nov. 27
Gulfport, 25th Ave..Nov. 29, Dec. 2
McHenry and Wiggins, at Wiggins ....Nov. 30

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.
(In Part.)

Meridian, East End.....Sept. 24
Meridian, South Side.a.m..Oct. 1
Meridian, Central ..p.m...Oct. 1
Scooba, at Scooba.....Oct. 4
Clara, at Boice .....Oct. 7, 8
Shubuta and Quitman, at Quitman ....Oct. 15, 16
Meridian, 5th St..a.m....Oct. 22
Meridian, 7th Ave..p.m..Oct. 22
Enterprise and Stonewall, at Enterprise .....Oct. 25
Matherville, at Andrew's Chapel ....Oct. 28, 29

W. H. LEWIS, P. E.

Newton Dist.—Fourth Round.
(In Part.)

Rose Hill, at Pleasant Grove ..Mon .....Sept. 25
Chunkey, at C....Wed..Sept. 27
Montrose, at Montrose....Oct. 7, 8
Decatur, at D..Wed.....Oct. 11
Homewood, at Carr Ch....Oct. 14, 15
Walnut Grove, at Zion.Fri.Oct. 20
Carthage, at Bethel.....Oct. 21, 22
Bay Spgs. at P. Hill.....Oct. 28, 29
Hickory, at Hickory.Wed.Nov. 1
Pachuta, at Adams Chp..Nov. 4, 5

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered.

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson .....Oct. 7, 8.
Vicksburg, Crawford St..Oct. 15
Silver City, at Midnight...Oct. 21, 22
Sunflower, at Bethel.....Oct. 24
Angulla, at A.....Oct. 25
Rolling Fork, at R. F.....Oct. 26
Utica, at U.....Oct. 28, 29
Fayette ....Oct. 30
Hamburg, at H.....Oct. 31
Nebo, at Providence.....Nov. 4, 5
Washington, at W.....Nov. 8, 11
Natchez, Jefferson St.....Nov. 12
Natchez, Pearl St .....Nov. 12, 13
Centreville, at C.....Nov. 18, 19
Woodville ....Nov. 20
Wilkinson, at ———.....Nov. 21
Gloster ....Nov. 22
Homochitto, at ———....Nov. 23
Oak Ridge, at ———....Nov. 25, 26
Vicksburg, Washington St.Nov. 26
Mayersville, at Fitlers....Nov. 27
Rocky Spgs, at ———....Dec. 1
Hermanville, at ———....Dec. 2
Harriston, at ———.....Dec. 3

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March 5, 1911, near Carthage, Miss., by Rev. C. C. Gibson, Mr. LOUIS B. BARNES and Miss LUDA WILLIANKS.

Aug. 3, 1911, at Hotel Arlington, Carthage, Miss., by Rev. C. C. Gibson, Mr. J. A. KEA and Miss MARY WILLIAMS.

Aug. 1, 1911, at the home of the bride's parents in Natchez, Miss., by Rev. W. W. Cammack, Mr. C. H. WHITEHEAD and Miss MYRA BREHM, both of Natchez.

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THE MODEL SUNDAY SCHOOL BUILDING.

To the Pastors and Superintendents of the North Mississippi Conference—

Dear Brethren: You have doubtless observed that our Church has settled upon a great annual rallying place for its various arms of service and that the Southern Assembly, Lake Junaluska, near Waynesville, N. C., a regularly incorporated company of prominent Methodist ministers and laymen, is now getting the beautifully located place in that "Land of the Sky" in readiness for the work.

This summer assembly will be to Southern Methodism what Ocean Grove and Chautauqua is to the Methodist Episcopal Church and what Winona Lake is to the Presbyterian Church, U. S. A.

Among the many kinds of work to be carried on each year will be a Model Sunday School with its sessions as object lessons to thousands of our Sunday school workers present, together with conferences, institutes and all kinds of meetings for helpful service.

In view of the splendid possibilities in this undertaking it is necessary to erect a model Sunday school building, and the Southern Assembly has already given ample ground for that purpose.

Our General Sunday School Board has accepted the ground proffered and passed a strong set of resolutions asking that every Sunday school in our Church give its next Rally Day offering to the erection of the said model building, and the Sunday School Board of each Annual Conference is earnestly asked to urge every preacher and superintendent in the Conference to heartily co-operate in order to raise an aggregate of not less than $30,000.

If all our Sunday schools will help to the extent of their ability there will be no difficulty in raising this amount and even more. Nothing will thrill the Church deeper than the monumental success of this undertaking as a magnificent demonstration of what a combined effort of the whole Church can do.

Therefore our Conference Sunday School Board, being in the utmost accord with this fine task, calls upon every pastor and superintendent to co-operate without fail. Rally Day Programs can be had free of charge from E. E. French, Superintendent of Supplies, 810 Broadway, Nashville, Tenn., by all schools that will observe the day and take the offering.

The fund collected should be sent at once to Rev. E. B. Chappell, treasurer, 810 Broadway, Nashville, Tenn.

Invoking your very best assistance and thanking you in advance,

Yours sincerely,

R. P. NEBLETT,
For the Sunday School Board.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Bastrop, at De Siard	Sept.	24
Farmerville	Sept.	24
Tallulah	Oct.	1
Brooklyn, at Sardis	Oct.	7, 8
Girard	Oct.	8
Lake Providence	Oct.	15
Bonita, at Bartholomew	Oct.	21, 22
Floyd, at Pioneer	Oct.	28, 29
Waterproof	Oct.	30
Downsville, at Willhite	Nov.	4, 5
Oakridge	Oct.	11, 12
Collinston	Oct.	12, 13
Eros	Oct.	18, 19
Florence	Oct.	25, 26
Mangham	Oct.	26, 27
Monroe	Oct.	29
Winnsboro	Dec.	2, 3
Gilbert	Dec.	3

S. S. KEENER.

Shreveport Dist.—Fourth Round.

Hornbeck, at H. G	Sept.	16, 17
Many, at Many	Sept.	17, 18
Grand Cane, at G. C	Sept.	18, 25
Pleasant Hill, at P. H	Oct.	6, 8
Pelican, at Bethel	Oct.	9, 10
Lachute, at Lachute	Oct.	14, 15
Lake End	Oct.	15, 16
Zwolle, at Zwolle	Oct.	19, 20
Ida, at Belcher	Oct.	22, 23
Bon Ami, at B. A	Oct.	28, 29
De Ridder	Oct.	29, 30
Coushatta, at C	Nov.	3, 5
Campti, at Campti	Nov.	5, 6
Greenwood, at G	Nov.	11, 12
Bossier City	p. m.	Nov. 12
Logansport, at Longstreet	Nov.	13
Leesville	Nov.	18, 19
South Mansfield	p. m.	Nov. 19
Mansfield	Nov.	22
Grand Cane Mission, at Ebenezer	Nov.	23, 24
Grand Cane,	p.m.	Nov. 24
Vivian, at V	a.m.	Nov. 26
Oil City	p.m.	Nov. 26
Mooringsport, at M		Nov. 27
Queensboro		Nov. 28
Noel Memorial		Nov. 29
Texas Ave		Nov. 30
First Ch., Shreveport		Dec. 1, 3

I hope all the pastors will have their Conference Collections in hand by the time of the fourth quarterly conference, so we can give that occasion to the clearing up of other finances.

Let the brethren study the Discipline to see what questions have to be answered at this conference, especially Question 34.

H. R. SINGLETON, P. E.

NORTH MISS. CONFERENCE.

Durant Dist.—Fourth Round.

Pickens, at Pickens	Sept.	3
Chuler, at Pisgah	Sept.	16, 17
West, at Bowling Green	Sept.	23, 24
Sallis, at Bethel	Sept. 30	Oct. 1
McCool, at McCool	Oct.	1, 2
Kosciusko Ct., at Ethel	Oct.	7, 8
Kosciusko Station	Oct.	8, 9
Ebenezer, at Liberty Chp.	Oct.	14, 15
Sidon, at Cruger	Oct.	15, 16
Rural Hill, at Macedonia	Oct.	22, 23
High Point, at Center Ridge	Oct.	29, 30
Poplar Creek, at Wesley	Nov.	4, 5
Black Hawk, at Acona	Nov.	11, 12
Lexington	Nov.	12, 13

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Sardis	Sept.	16, 17
Hernando, at Horn Lake	Sept.	23, 24
Senatobia	Oct.	7, 8
Como	Oct.	8, 9
Coldwater, at Love	Oct.	14, 15
Mt. Pleasant, at New Salem	Oct.	17
Olive Branch, at O. B	Oct.	18
Pleasant Hill, at P. H	Oct.	19
Cockrum, at Green Leaf	Oct.	20
Tyro, at Free Spgs	Oct.	21, 22
Byhalia, at Byhalia	Oct.	26
Wall Hill, at Marvin	Oct.	28, 29
Crenshaw	Nov.	4, 5
Lake Cormorant, at Lake Cormorant	Nov.	11, 12
Eureka, at Mt. Olivet	Nov.	15
Oakland, at Enid	Nov.	17
Courtland, at Courtland	Nov.	18, 19
Batesville	Nov.	19, 20
Arkabutla, at Brooks Chp.	Nov.	23
Long Town, at Davis Chp.	Nov.	25, 26

We call the licensing committee to meet at Sardis the fourth day of October. W. M. YOUNG, P. E.

Corinth Dist.—Fourth Round.

Booneville Station, at B.	Sept.	17, 18
Iuka Ct., at Spring Hill	Sept.	23
Iuka Station, at Iuka	Sept.	24, 25
Corinth Ct., at Box Chp.	Sept.	30
Corinth, First Ch'	a.m.	Oct. 1
Corinth, South Side, at South Side	p.m	Oct. 1
New Albany Ct., at Erin		Oct. 7
New Albany Sta., at N. A.		Oct. 8, 9
East Booneville, Circuit, at Nebo		Oct. 14, 15
Booneville Ct., at Blackland		Oct. 17
Mooreville Ct., at Andrews Chapel		Oct. 21
Mantachie Circuit, at Mantanchie		Oct. 22, 23
Jonesboro Ct., at Mount P.		Oct. 27
Dumas Ct., at Dumas		Oct. 28, 29
Ripley and B. M. Circuit, at Ripley		Oct. 29, 30
Kossuth Circuit, at Pleasant Hill		Nov. 4
Dry Run Mission, at Paul's Chapel		Nov. 5
Rienzi Ct., at Rienzi		Nov. 8
Guntown and B Ct., at G.		Nov. 9
Sherman Ct., at Liberty		Nov. 10
Myrtle Ct., at Hickory Flat		Nov. 11
Ripley Mission, at Rainey Chapel		Nov. 12
Belmont Ct., at Belmont		Nov. 18
Tishomingo Ct., at Tishomingo		Nov. 19
Baldwyn Ct., at Wheeler		Nov. 23
Hatchie Mission, at El Bethel		Nov. 25, 26

The pastors will be expected to see that trustees make their reports, to have a complete list of the names of all trustees in answer to Question 31, and to have a list of names to be nominated in answer to Questions 25, 26, 27, 28, and to keep within the law as to number.

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Chapel	Sept.	16, 17
Smithville	Sept.	23, 24
Amory and Nettleton	Sept.	24, 25
Palestine	Sept.	28, 30
Pontotoc	Oct.	1, 2
Beuna Vista, at Ebenezer	Oct.	7, 8
Prairie, at Prairie	Oct.	8, 9
Verona, at Verona	Oct.	14, 15
Shannon, at S	Oct.	15, 16
Houlka, at Concord	Oct.	21, 22
Houston	Oct.	22, 23
Pittsboro, at Pine R	Oct.	28, 29
V. and C. City, at C. City	Oct.	29, 30
Derma, at Rhodes Chp	Nov.	4, 5
Wren, at Tranquil	Nov.	8
Aberdeen	Nov.	8
Greenwood Springs	Nov.	11, 12
Okolona Circuit	Nov.	12, 13
Tremont, at Asbury	Nov.	18, 19
Fulton, at Vanburen	Nov.	19, 20

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Shuqualak	Sept.	10, 11
West Point	Sept.	17, 18
Brooksville	Sept.	23, 24
Macon	Sept.	24, 25
Mathiston	Sept. 30,	Oct. 1
Crawford	Oct.	7, 8
Columbus, First Ch	Oct.	15, 17
Columbus, Second Ch	Oct.	15, 18
Mashulaville	Oct.	21, 22
Cochrane	Oct.	28, 29
Cedar Bluff	Nov.	4, 5
Columbus Circuit	Nov.	8
Sturgis	Nov.	11, 12
Starkville Circuit	Nov.	18, 19
Mayhew	Nov.	25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

Greenville Dist.—Fourth Round.

Rosedale	Sept.	3, 4
Greenville	Sept.	10, 11
Lyon	Sept.	17, 18
Coahoma	Sept.	24, 25
Gunnison	Sept.	30
Evansville	Oct.	1, 2
Arcola	Oct.	7, 8
Leland	Oct.	8, 9
Murphy	Oct.	15, 16
New Salem	Oct.	21, 22
Boyle	Oct.	22, 23
Jonestown	Oct.	29, 30
Cleveland	Nov.	4, 5
Merigold	Nov.	5, 6
Shelby	Nov.	7
Clarksdale	Nov.	12, 13
Friars Point	Nov.	14
Benoit	Nov.	19, 20

W. W. WOOLLARD, P.E.

Oxford Dist.—Fourth Round.

Red Banks, at Wesley	Sept.	16, 17
Taylor, at Andrews	Sept.	23, 24
Paris, at Pleasant R	Sept.	30
Water Valley, First Ch	Oct.	1, 2
Water Valley, Main St	Oct.	1, 3
Pine Valley, at Banner	Oct.	7, 8
Coffeeville, at Goshen	Oct.	10
Potts Camp, at Palestine	Oct.	12
Randolph, at Washington	Oct.	14, 15
Tocapola, at Tocapola	Oct.	16
Lafayette	Oct.	17
Holly Springs ct., at Harris Chapel	Oct.	27
Abbeville, at Mt. Zion	Oct.	28, 29
Oxford	Oct.	29, 30
Duck Hill, at Duck Hill	Nov.	3
Charleston, at ———	Nov.	5, 6
Grenada Ct., at Spg Hill	Nov.	11
Grenada	Nov.	12, 13
Ashland, at ———	Nov.	16
Waterford, at Pine Mt	Nov.	18, 19
Holly Springs	Nov.	19, 20

J. E. CUNNINGHAM, P. E.

Winona Dist.—Fourth Round.

Winona Station	Sept.	17
Carrollton, at Colla	Sept.	23, 24
Greenwood	Oct.	1
Itta Bena	7:30 p.m.	Oct. 1
Belzoni, at Belzoni	Oct.	7, 8
Ruleville, at Sandy Bayou	Oct.	14
Webb, at Sumner	Oct.	15, 16
Schlater, at Schlater	Oct.	21, 22
Minter City	Oct.	29
N. Carrolton, at Enon	Fri. Nov	3
Eupora, at Maben	Nov.	4, 5
Tutwiler, at Mattson	Nov.	10
Moorhead, at Doddsville	Nov.	11, 12
Inverness, at Inverness	Nov.	12, 13
Bellefontaine, at Long Branch	Wed	Nov. 15
Slate Springs, at Spring Hill	Thurs	Nov. 16
Winona Ct., at Bethlehem	Nov.	18, 19
Kilmichael, at Kilmichael	Nov.	19, 20
Mars Hill at M. H. Tues.	Nov.	21
Lambert, at Glendora	Nov.	25, 26
Indianola, at Indianola	Nov.	26, 27

Special attention is called to questions 31 and 32. Let us carry up to the approaching Annual Conference the best report the Winona District ever made. E. S. LEWIS, P. E.

AL-E-THE-IA.

"One of the most terrific arraignments of the whisky traffic we have ever seen is contained in the little book under the title which heads this article, which is from the strong pen of Mrs. Martha Carolyne Keller Miller, and is published by the New Orleans Christian Advocate. The scene is laid in the extreme South and the story from preface to finish moves with a momentum and moral force which is wonderful."

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NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 38. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2901.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, SEPTEMBER 21, 1911 CHAS. O. CHALMERS, Publisher.

Editorial

THE RESULT IN MAINE.

After numerous claims and counter-claims, it is now announced (September 19), that the anti-prohibitionists have carried the election in Maine by a majority of twenty. These figures are declared to be official and dependable. This does not mean, however, that saloons will at once be licensed in the commonwealth. As we understand it, the vote was to determine whether the constitutional provision outlawing the sale of intoxicants should be allowed to stand, or the question opened for readjustment. The Legislature must yet take action, and another election may be held before the matter is settled.

It is stated that the whole liquor strength of the United States was directed against prohibition in the contest which took place on the 11th inst. This is doubtless true, but we confess to a distinct disappointment as to the outcome. That a State where the law has forbidden the sale of intoxicants for so many years and where the good effects of such a policy ought to be generally recognized, should fail to give a substantial majority in favor of prohibition is, we think, a serious blow to the cause. As we see it, there are two things which tend to produce a reaction against state-wide prohibition: One is, that, having triumphed, the temperance forces cease to agitate the question and educate the people on the subject. In consequence, a generation soon arises who know little of the evils of the legalized whisky traffic.

The other trouble is that the law is not enforced. Perhaps it is at first, but it soon ceases to be. The forces of civic righteousness grow weary in the struggle, worn out by the sheer persistency of the forces of evil. A few days since, we were in a leading Mississippi county, where a couple of years ago a blind tiger was not allowed to exist, and a prominent citizen told us that they now abound on every side. This lack of enforcement of the law is one of the great weaknesses of prohibition. Whether with any show of justice or not, it is charged up against the cause, and many begin to say if intoxicants must be sold anyhow, the State and municipality might as well license the traffic and derive some revenue from it. Of course, such reasoning is wholly unsound, but it undoubtedly influences a large number of people.

That the failure to execute the law had much to do with the result in Maine, we do not at all question. A writer in the September number of Hampton's Magazine stated that there were 2,000 drinking places in the State and that for some years from 500 to 1,400 federal licenses have been issued annually to its citizens. We believe heartily in the cause of prohibition and in its ultimate triumph; but it must be enforced if its beneficent results are to be seen and appreciated. Nowhere has real prohibition been tried and found wanting. It is where it exists only in name and an illicit rum traffic is carried on that it disgusts the public and breaks down. The problem which those who would promote this greatest of modern reforms most need to solve is that of adequately enforcing the law. When this is done effectively, it is our conviction that nothing can turn the tide of battle against us.

NEW ORLEANS AS A MISSION FIELD.

The Southern Methodist Church has no greater mission field in its entire home-land territory than New Orleans and South Louisiana. The population of the Crescent City is now well past the 350,000 mark, and is perhaps more cosmopolitan than that of any other municipality in the South. It is in touch with all the leading ports of the world, and with the opening of the Panama Canal is destined to become the gateway to all Central and South America. That Southern Methodism should be strongly entrenched and aggressive in this great center of commerce and travel, is a matter of the utmost importance. We, therefore, are gratified to know that the attention of the General Board of Missions is still turning in this direction, and that a Commission has been appointed to visit this city on October 24, with a view to inspecting conditions and seeing what can be done to facilitate the work.

At present we have in New Orleans ten churches and the mission at St. Mark's Hall. Most of these require assistance either from the Conference or General Board of Missions to keep in operation. But they are plucky, and, all things considered, they have made a remarkable record. In the face of conditions the most adverse—conditions such as those living in a different atmosphere can little understand—they have more than held their own and made perceptible progress. A more stalwart Methodism than that which exists in New Orleans and Louisiana can nowhere be found. It has given to the Church many of its ablest and most useful men, and is to-day doing more with the resources at its command than any other band of workers within the range of our observation.

But though our people in this territory may be counted upon to do their full share, the task of establishing Methodism in this great mart of commerce and of evangelizing the populous French parishes contiguous to it, is one which should enlist the energies of the whole Church. The undertaking is too great for a single Annual Conference. The other denominations are re-enforcing the efforts of their local membership in this field, and the Methodist Episcopal Church, South, should do likewise. Not to do so will be to lose a great opportunity and forfeit the place of leadership won by the splendid service of McTyeire, Keener, Parker, and their worthy associates and successors.

AN OCTOBER OPPORTUNITY.

By Dr. Charles D. Bulla, in The Adult Student.

A great change has taken place in Sunday school methods, and church architecture should be so modified as to meet the requirements of present-day work. Whether the edifice be a combination church and Sunday school room or a separate building for the Sunday school, it should be properly arranged and equipped for the work of a modern school. A building dedicated to God should be adapted to the purpose for which erected. Due attention should be given to outward forms. Heating, ventilating and lighting are matters of primary importance. Provision should be made for the several departments of a graded school; rooms large enough for adult Bible classes of fifty, one hundred, and two hundred members will be needed in many places.

In 1904 a Sunday school house was built on a lot adjoining the church in Winchester, Va. Instead of holding the Sunday school in the auditorium and dark basement of the church, the sessions are now held in a building adapted to down-to-date methods. That school is a new creation; it is carefully graded; the men's Bible class has increased in membership from about twenty to over two hundred; a young women's Bible class of seventy members has been formed; and the building meets the needs of the Church for social purposes. The Baltimore Southern Methodist, issue of July 27, 1911, has this to say editorially concerning the Sunday School House: "The people of Braddock Street Church builded better than they knew when they erected the Sunday School House with its superb equipment. It is a potent factor in the large and successful Sunday school, which is the pride of the Church."

The General Sunday School Board has undertaken to erect a Model Sunday School Building at the Southern Assembly, Lake Junaluska, Waynesville, N. C., where in years to come Sunday school workers in great numbers will meet. The best design that can be furnished by architect specialists will be secured, and pastors, superintendents and building committees will be provided with a modern plan that may be adapted to the needs of the churches throughout the connection.

The Board has issued a call for a building fund of not less than $30,000. A prompt and cheerful response is expected. Every school in Southern Methodism should have a part in this commendable work. Do not allow this October opportunity to pass without making an offering. The Model Building is an assured fact, but the work may be retarded by indifference on the part of pastors and superintendents. Give the movement a helping hand, and do it in October.

TWO CLASSES.

In the divine kingdom, as well as in the visible Church, there are persons who are effective and non-effective in service. Note the words of St. Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one." Only the man who is "spiritual" is in a position to help the weak and erring. The blind cannot lead the blind; nor can he whose own footing is not firm do much toward lifting up the fallen. Those who would be used by the Master must keep themselves clean and pure and wholly in his hands.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 711 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

DON'T BELIEVE IN A DEVIL?

By Alfred J. Waugh.

Men don't believe in a devil as their fathers used to do.
They've turned the door of the broadest creed to let his majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has moved it so.

But who is using the fatal draught that poisons heart and brain,
And leads the host of each passing year with ten hundred thousand slain?
Who lights the hearts of the land to-day with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?

Who digs the steps of the reeling soul, and digs the pits for its feet?
Who sows the tares on the fields of time wherever God sows its wheat?
The devil is dead and so he is, and of course the thing is true;
But who is doing the kind of work the devil alone should do?

We are told that he goes not as a roaring lion now,
But whom shall we hold responsible for the ever-raising vow?
To be heard in home, in Church and State as the earth's remorse bound,
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the deeds and crimes of a single day spring up? We want to know.
The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on?

IS YOUR CHURCH MISSIONARY?

It is a better than many—indeed than almost any other church in our Methodist borders. A few earnest men and women and a few young people are genuinely concerned. But a few are actually opposed—yes, even in this year of grace, opposed to the very things that our Lord was most in favor of. Then, the large mass of men and women who make the majority of our people—well, they do not care very much, if at all. Unless your church is much better than the average Methodist church, I am afraid you could not say that it the real end for of its membership it is missionary.

How will you make it missionary?

In two ways. 1. Some people will have to be converted, and others greatly revived before they are much interested in missions. You will have to wake up and improve your church's spirit. But if there are many good people in the Church who do not believe in missions, or at least are indifferent because they do not know the facts of missions. These, hundreds, thousands of them, must be educated.

The most delightful and perhaps the best single missionary method.

Now there are many ways of giving people the facts and principles of missions, but none is proving quite so popular and thorough-going as mission study—the method of finding a group somewhere in the church, getting an earnest leader, not a teacher necessarily, and going through one of these fascinating and impressive missionary books. I know that anything that has the word study in it is a little formidable to most people, but really it is nothing like so difficult as it looks. Indeed, it is being done in hundreds of churches, thousands, all over this country, and is proving the most helpful and the most delightful means of missionary awakening.

Nobody will study with you!

It is a great mistake. There is perhaps not a church in our connection in which at least one group of people could not be brought together and organized into a Mission Study Circle. The plan is so simple that you need not call it "organize." Just get together by a simple little plan in use in all the churches, and meeting once a week for five, six or eight weeks, go through one of these great books.

Try it in One of the Following Groups.

1. **The Woman's Missionary Society.** Literally thousands of societies are doing it, and some are using the book in their regular meetings.

2. **In the Epworth League.** The Missionary Committee of the League is responsible for this group, and this year especially, when the League proposes to raise $50,000 for the evangelization of Cuba, it is eminently appropriate that some group in the League should take the book on Cuba, namely, "The Advance in the Antilles." The Epworth Era for October 1st will tell about it.

3. **The Church Committee.** If the Men's Committee would take Mott's book, "The Decisive Hour," and prayerfully study it for a few weeks there would be no trouble about the Every Member Canvass in the congregation.

4. **A Circle in the Sunday School.** If the teachers took one of these books in a circle of their own what a difference it would make in their missionary teaching! How admirably it would have fitted into our plan as we have studied Korea in the missionary lessons all this year for the members of the school to have organized a class and called "Korea in Transition" or even now it is not too late, since the study of Korea runs in our Sunday school literature to December. But any class in the Sunday school might, and especially any great, organized class. There is a special plan for these organized classes just now being prepared.

5. **The Official Board.** "Why not?" If the pastor should get his stewards to agree he could finish the routine work of the board meeting in half the time, and taking the other half for mission study would not only make up the official meeting and get its business done better, but might simply revolutionize the leadership of its church for missions in due course with them.

6. **The Mid-Week Prayer Meeting.** If a wide-awake pastor has the courage to try and would get ready for it he might redeem his prayer meeting and do a great thing for the missionary atmosphere of his church.

Then Are You Wise.

Or it may be the women. I am writing this hybrid for any earnest, loyal, believing Christian whose eyes may fall upon it, but especially for any pastor, superintendent, teacher, leader, president of the Women's Missionary Society or fourth vice-president of the League that might choose to read it. It is easy not to try; it is almost as easy to try. Not much difference now, but in the end it will make all the difference between a church not missionary and one that is missionary.

How To Go About It.

Write us and we will furnish you all the helps and suggestions necessary, and for all we are in personal correspondence to make your efforts a great success. At least write us.

Yours for a missionary church,

E. E. HAWKINS,

Secretary Educational Department of the Board of Missions, 161 Eighth Ave., Nashville, Tenn.

A CALIFORNIA CAMP MEETING.

By Revl I. D. Borders.

Few associations are dearer to my heart than those which cluster around some of the camp meetings which it has been my privilege to attend in the home country. Having just returned from one which met about a hundred miles down the valley from Stockton, I thought possibly there would be a few friends who would be interested in knowing that this institution is still maintained out here, and in reading of the points of resemblance and difference as seen in the light of those with which we are familiar.

About twenty miles from the railroad in Mariposa county there is a lovely vale, hemmed in on one side by enchanting foot hills and on the others by the mountains which guard the approach to the rugged Sierras. Half a hundred miles further on is the world famed Yosemite Valley, where are to be found towering peaks and sublime waterfalls which form a combination which is said to be unsurpassed elsewhere in the world. There grow another group of the big trees concerning which reference was made in a previous article, and some of the campers attending our meeting live hard by these forestal majesties.

It was not unpleasant to be met at the train by a new automobile, and to be whirled over a splendid, though constantly ascending roadway. It is a digression—we preachers must be allowed liberty to branch—but I will chronicle the license number of the machine, which was 54,140, the largest I have seen. This indicates that there are this number of licensed automobiles in the State, said to be second only to New York. The journey was delightful, none the less so because my host stopped as we passed his home and bade me help myself freely to the delicious figs and muscat grapes, whose prolific bounty embarrassed the trees and vines to the point of burdensomeness. If I should venture to tell how large the fig trees were, I should risk my reputation for veracity. I think the trunks must have been eight or ten inches in diameter, and their tops overhung the roof of the house.

When we had presently come to the valley above located I saw a large arbor or tabernacle not unlike those which most of my readers have seen, only smaller, and I should say somewhat rougher. Instead of the permanent cabin tents grouped around it I had expected to see, I saw numerous board arbors located irregularly under the kindly shade of the large oaks which dotted the meadow. These were without other roofs than the pine boughs afforded, and the walls were sheets or quilts hung so as to form curtains. There are two reasons why such houses as we usually have are both unnecessary and undesirable, to begin with. It never, never rains in August, nor for that matter in all the long summer except for an occasional sprinkle not worthy to be mentioned. Thus there is absolutely no reason why Jupiter Pluvius should be reckoned with, a course which would be very unwise indeed in a country where the most torrential rains sometimes come at this very season. Again, the air is most exhilarating and tonic, and when one sleeps out in the open with the stars peeping through the pine ceiling one awakens with an appetite which is positively formidable, and with nerves that have been soothed indescribably.

A feature which I had not often encountered before was the co-operative restaurant, which relieved the ladies of any culinary duties and enabled them to get the fullest rest and enjoyment out of the occasion. The cooking was all done by two Chinamen, who possessed involved, though euphonious names, but were called "John" and "Charlie" indiscriminately. I have never eaten more toothsome food. The meat, which was of the most excellent quality, was roasted in a manner which was novel to me, and there may be some canny cooks back home who will appreciate a lesson in simplified cookery. A pit was dug, not greatly different from a diminutive barbecue trench, and into its bottom were put a number of rocks, forming a bed upon which was built a hot fire. Presently the rocks became thoroughly heated, and the meat, enclosed in an iron receptacle which may have been the oven of an abandoned stove, was lowered onto the stones

when it had become hot, earth was thrown over the surface and it was allowed to remain until dinner time. It was an improvised "fireless cooker," and well did it serve its purpose, for the meat was delicious. The cost of conducting the kitchen is divided out pro rata among the campers, each keeping account of the meals consumed.

The services were quite such as we used to have, except that I regarded the preaching as distinctly inferior to most that I have heard back home. I think this was principally due to the fact that by an unfortunate circumstance which kept away other ministers who had planned to come, the pulpit was occupied by the estrayed Mississippian not unknown to some charitable friends who read these lines. Other preachers came in as he was leaving (having been called home to attend a funeral of one of his members), but the campers were subjected to his rather strenuous ministrations for three days, including the first Sabbath. The worshipers were as earnest and reverent as any like body in the East, and one could very easily have imagined himself back home except for the utterly unfamiliar landscape.

Three unusual incidents must be briefly narrated, and I shall trespass on your patience no more. The first night I was waked up by the coyotes barking and yelping as they prowled about the hills. They are said rarely if ever to attack man, but their noise did not conduce to repose. Then Sunday afternoon a young man rode up near a crowd of young people sitting about on the camps, and was asked to allow another youth to mount behind him on the broncho. Permission was reluctantly given, and at once upon being doubly burdened the broncho began to buck, and such cavorting as then ensued I never saw before. Finally the young men were thrown to the ground, and the pony dashed away riderless, but meantime people had been scattered precipitately as the horse dashed about heedless of what or whom he encountered. To cap the climax, just as dusk was gathering Sunday evening, a large crowd of people being assembled on the edges of the arbor, some one cried out in alarm, and lo! a monster rattlesnake was wriggling through the crowd. He was quickly dispatched, and was found to be about four feet long and about as thick as my wrist at his largest. The rattlers here are pudgier and shorter than the denizens of the swamps, but equally venomous. Fortunately, however, they are said to be very cowardly and will rarely show fight when it is possible for them to make an escape. I do not know a more appropriate ending for a tale of paradise than to conclude with a snake story. And my prayer for you all is the unique phrase of my little boy, who used to pray, "God bless all bodies."

Stockton, California.

A SAN FRANCISCO LETTER.

By Rev. W. P. Andrews.

Our M. E. Church, South, headquarters were visited last week by Bishop Waterhouse and the Church Extension Secretary, Rev. Dr. W. F. McMurry, representing the committee of three, appointed by the Board of Missions to select a site for a new church in San Francisco. However, it became necessary for them to leave with this duty only half performed. A selection was made of a lot, or rather two were agreed upon, either of which it was believed would be almost, if not quite, an ideal location. They are in the very heart of the city, very near the proposed "civic center," and a creditable building upon either of them would be "like a city set on a hill"—it could not be hid.

The location of our present Centenary Church is the opposite of this—it is difficult to find. It is in the middle of the block, out of sight of a street car line, and with a steeple at the rear end. Then, it is not up-to-date. It is said to be of 16th century architecture, and one can easily believe it. Bishop Waterhouse characterizes it a sepulcher, and says the Church must have had a great deal of vitality to have any life at all after having been incarcerated in it so many years. Further, in keeping with the architecture of the building, it is now in the center of an Oriental quarter, our Japanese friends having taken possession of that part of the city.

So a new church is needed, and badly needed. Without one we must give up San Francisco, and the sooner the better, though to do so would be a great calamity. It would have a deleterious effect upon the Church throughout the State, and would detract from our influence in the Orient; yet the effect would not be quite so detrimental as to remain in our present dying, and almost buried, condition. The seriousness of the situation was recognized by the committee, yet they were compelled to leave without having secured a site, for the reason that no funds were available. We are hoping to be able to dispose of the property we now hold, or that the Boards will in some way come in possession of the needed cash before the desired lots are taken by others, or prices soar beyond our reach. Unfortunately, there is litttle demand for realty where our holdings are located; but we are firmly persuaded that a better day is dawning.

Recently a young man just from the East was asked to fill our Centenary pulpit on a certain Sunday. I told him what he might expect in the way of a congregation. It amused me to hear him tell how he could by advertising, etc., fill the house. I told him of a certain eminent D.D., one of the giraffes we read about, who, being transferred to take charge of this church, soon after his arrival wrote to the church papers telling of the failure of his predecessors, and how easily the empty pews could have been filled, and would be by him. He "got cold feet," concluded that the climate did not agree with him, and returned to the East at the expiration of six months. While not all have been of that class, our Church in this city has been served by good preachers and men of note, among them O. P. Fitzgerald, W. M. Prottsman, T. H. B. Anderson, E. E. Hoss, Howard Henderson, C. B. Riddick, et al. We have ever been handicapped by an out-of-the-way location, and an unsatisfactory building. If there ever was a city on this continent that above others should have houses of worship conveniently located and attractively built, that city is San Francisco. When conditions are most favorable it is hard enough to induce people to attend church. We ought to do our part toward evangelizing this city—aye, we must do it. We should build an attractive house on one of the lots selected by the committee, give the pastor an adequate support, and when one is found to be a fit, keep him in charge indefinitely. This done, we can next afford to give our attention to establishing churches in different parts of the city.

Bishop Waterhouse and Dr. McMurry left this city last Thursday night for the seat of the Montana Conference, and were followed on Monday evening by the editor of the Pacific Methodist Advocate, Rev. W. E. Vaughan, who will attend the Columbia and East Columbia Conferences as well, before returning home. While in the city the Bishop did some preliminary work, anticipating the approach of the Pacific Conference by conferring with the presiding elders. He has purchased a home in Los Angeles.

Bishop Murrah spent almost a week in this city while en route to the Orient. He preached for Brother Batchelor at Centenary, where it was my pleasure to hear him. The sermon was better than the congregation. All who met him and his cultured wife were much pleased with them. Both expressed themselves as captivated by California, though they really saw but little of it, and not the most attractive parts. They promised to come again, tarry longer, and see more.

It is needless to say that multitudes in the bounds of this Conference sincerely mourn the death of Bishop Fitzgerald. Unless we except J. C. Simmons, no preacher ever had a greater hold upon the affections of this people. No sweeter spirited men ever lived than these two California pioneers. They were among the first to greet me on my arrival in 1875. I shall ever cherish their memory, and hope ere long to be welcomed by them to the New Jerusalem Conference.

At last, the Fair site has been chosen, and seems to give general satisfaction. It is quite comprehensive, taking in the whole of one of the rival sites and parts of others, "and then some." It embraces the city's greatest attractions. Taken altogether, I dare say the world cannot beat it. Many permanent improvements are contemplated, which are expected to add to the city's attractiveness for all time, or as long as it is suffered to stand. Work, if present plans are carried out, will be begun October 15th, President Taft inaugurating it. A number of states and several nations have spoken for space, and it will undoubtedly surpass all the great expositions that have gone before it.

San Francisco is on the eve of a municipal election. While there have not been the evidences of corruption that were found during the Smitt administration, the present McCarthy administration is a disgrace to the city, and is not creditable to the Labor party. It is opposed by a clean non-partisan ticket, and the indications are that decency will triumph. If so, we anticipate a forward movement on every line, and it will doubtless contribute largely to the success of the great exposition.

We have suffered a great loss in the recent death at the home of his father in North Carolina of Rev. Grover C. Neill. He was a young man of great promise, who came to us a year ago last fall, and was appointed to the Gridley charge. Shortly after Conference last fall he had an attack of la grippe, which went into quick consumption. He was popular as preacher and pastor, one of the very kind of young men we need in this section.

After Conference last fall Norman Burley was transferred by Bishop Waterhouse from the Los Angeles Conference, and appointed to Oakland. He had been a Wesleyan Methodist and a missionary to Africa. While in Africa he was thrown from a horse and suffered severe injury of his spine. Physicians regarded it as miraculous that he survived, but survive he did, and in a measure recovered. But his trouble returned recently, and he has had to give up his charge, and has returned, or is about to return, to his friends in England. He is a good preacher, and a consecrated and spiritual man. Like Brother Neill, he has a wife and a small child. Rev. J. C. Williams, a young man just out of college, has been employed to fill the vacancy created by the removal of Brother Burley. He tarried to take unto himself a wife, and will preach his first sermon next Sunday.

948 Market St., San Francisco, August 24, 1911.

BRIGHT OUTLOOK AT MANSFIELD.

Dear Brother Meek: The Mansfield Female College has opened the 1911-12 term. The prospects are very bright. Our enrollment already is far ahead of last year, both in the boarding department and in the number of pupils from town. Every member of the faculty is on hand and at work. More scholarly and devoted Christian ladies cannot be found anywhere. They have the spirit of work and the student body is entering into the work with a zeal and enthusiasm which cannot be surpassed.

From present prospects we shall double last year's enrollment, but we have more room. We nrge upon the pastors to send us pupils and let us make Mansfield College the best girl's school anywhere. Our music class is large, but we want to make it larger. Do not hesitate to send here because of the quality of work or the doubtfulness of the college keeping open its doors. The quality of work is unexcelled and the permanency of the college is a settled fact. Give us your prayers and energies, and Mansfield College will grow and prosper as never before.

Very sincerely yours,

A. B. PETERS, President.

Mansfield, La., Sept. 15, 1911.

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Church News

Among the lay delegates from the Methodist Episcopal Church to the Ecumenical Conference we note the names of Ex-Vice President C. W. Fairbanks, Ex-Governor J. F. Hanly, of Indiana, and Dr. John R. Mott.

* * *

The religious population of the world is estimated as follows: Christianity, 477,000,000; Confucianism, 256,000,000; Hinduism, 207,000,000; Islamism, 177,000,000; Buddhism, 148,000,000; Polytheism, 118,000,000; Taoism, 43,000,000; Shintoism, 14,000,000; Indaism, 7,000,000.

* * *

Of the 90,000 white population of Atlanta, Ga., 20,000 are said to belong to the M. E. Church, South. We have thirty churches in the city, one of which, Wesley Memorial, is valued at $300,000. The pastor of this church is Dr. Frank Siler, who has added 300 to the membership within the past three years.

* * *

The Northern Baptists have organized a Ministers' Benefit Fund Society, the object of which is to raise money to provide for the aged ministers of that Church. They will seek for this purpose $1,000,000, $250,000 of which they hope to secure by Christmas. The sum of $50,000 has already been pledged.

* * *

The American Bible Society Agency in Korea is now an independent one, and its first year's report shows the sale of 116,492 copies (in whole or in part) of the Scriptures, an increase of 66 per cent over the previous year. The Koreans now have the whole of the Divine Revelation in their own tongue, and its circulation is effecting marvelous changes in the Hermit kingdom.

* * *

The Southern Presbyterian Church has sent out 130 new missionaries within the past five years, and their total contribution to foreign missions has increased from $276,000 in 1907 to $452,000 in 1911. Notwithstanding this growth in the amount given for the spread of the gospel, the indebtedness of their foreign mission committee has advanced during these years from $27,618 to $121,871.

* * *

Dr. George A. Simons, superintendent of the Russian Mission of the Methodist Episcopal Church, in a letter to the Western Christian Advocate, states that of the 162,000,000 people of the Russian Empire, less than 10,000,000 have ever heard a gospel sermon. Our sister Church has in St. Petersburg a Book Concern, a thriving deaconess work, and a church with a constituency of 500 and a Sunday school of 300.

* * *

Bishop McCoy has recently been visiting some of the charges of the Lousville Conference. On Friday, Sept. 1, he preached at Corydon; the next day he occupied the pulpit at 11 a. m. at Antioch, on the Morganfield Circuit, and proceeded in the afternoon to Smith Mills, where he spent the Sabbath and dedicated a church. Bishop McCoy believes in going among the people, and that such work by a chief pastor does great good, there is not the slightest doubt.

* * *

There are six Southern Methodist Churches in Waco, Texas, two of which were organized this year. One of the new houses of worship, Herring Avenue, was constrncted in a single day last January. The Northern Methodists formerly had a building in this city, but disposed of it to our people a few months ago and retired from the field. This fraternal act is to be commended. Harmful competition between Methodist bodies should as far as possible be done away with everywhere.

* * *

From the Central Christian Advocate of Sept 13 (Kansas City), we clip the following: "Hon William Jennings Bryan, in an address Sunday evening, September 3, in Grace Methodist Church, New York City, on 'The Old Religion,' strongly denounced all games of chance. His face lighted up with a broad smile as he continued: 'During the three campaigns when I ran for the presidency I always advised my friends not to bet.' And, he added, amid a shout of laughter from the congregation, 'they always appreciated the advice after the election.'"

* * *

Officers of benevolent organizations report this year to be the hardest for the securing of money gifts, small and large, that they have ever known. Some say it surpasses any of the panic years of recent times. The income of many benevolences is far behind. Development is not thought of, and nine in ten institutions are bending their entire efforts to get funds for absolute necessities. The condition came in early last winter, reached bottom at the beginning of summer, and is expected to continue at least until the end of the current year. Most officers of benevolent boards admit that they see no improvement likely for some time to come.

* * *

Rev. W. B. Corder writes as follows in the Central Methodist Advocate concerning the late session of the Western Virginia Conference: "Matters of routine were dispatched with speed, yet with proper deliberation, by Bishop Morrison, and not a jar was heard throughout the entire session. All spoke in the highest terms of the great regard in which the Bishop is held in this Conference. It was a pleasure to note the reports of the presiding elders as they showed unusual achievements in every district, the number of converts reaching 4,000, and the accessions to the Church 3,000. Their reports with reference to the finances showed a decrease in the indebtedness on churches and a large increase in the value of church property."

* * *

Nine men representing the Northern Baptist Convention and nine representing the Southern Baptist Convention will meet on September 27 at Old Point Comfort to discuss questions of comity and co-operation between Baptists, North and South. Difficulties growing out of recent New Mexico organizations are the acute reason for the conference, but there are other difficulties to be adjusted. Some New Mexico congregations withdrew from the Northern Baptist Convention, and joined the Southern, with, it is claimed, the co-operation of some Southern ers. Not a little friction has resulted, which it is admitted may disturb the pending negotiations. Among the Southern men to confer will be Dr. J. B. Gambrell, of Texas; the Rev. Dr. Lansing Burrows, of Georgia, and the Rev. Drs. E. Y. Mullins and J. M. Prestridge, of Kentucky. Northern representatives include the Rev. Dr. W. C. Bitting, St. Louis; the Rev. Dr. J. W. Conley, of California; Mr. J. S. Dickerson, of Chicago, and the Rev. Drs. Henry L. Morehouse and Frank M. Goodchild, of New York.—Church News Association.

AN APPEAL TO OUR PRESIDING ELDERS.

Dear Brethren; I am sure you realize quite as fully as I do the importance of our Sunday school work and that it is your purpose to do everything you can to aid in extending and upbuilding it. It may be possible, however, that you do not altogether realize how necessary it is that both the Conference Sunday school boards and the General Board be furnished with the names and addresses of all our superintendents. If our own literature is to be put into our schools, if they are to be furnished with leaflets suggesting improvements in organization and methods, and if they are to be brought into co-operation in carrying out such plans for development and extension as may from time to time be set on foot, then we must be able to reach them through their superintendents, and the only way to secure lists of our superintendents is through the presiding elders.

Because I know something about the heavy burdens our presiding elders are compelled to carry, I regret the necessity for calling upon them for this extra service. But because in this instance I am absolutely dependent upon you and because the matter is of such great importance to our Church, I am sure you will agree that my insistence is justified. Will you please, therefore, try to find time to fill out and return at once to the chairman of your Conference Sunday school board the blank directory that has been or will be furnished you.

Many of our presiding elders who have been rendering this service promptly and faithfully may wonder why this appeal is necessary. The explanation is simple. Out of our forty home Conferences there are fourteen from which we have received no report at all this year. Some of these have sent in no reports for several years. Then there is one Conference with six districts which has sent in a report from one out of the six, and still another which has failed to report for three districts out of nine. In quite a number of cases reports have come in so late as to be practically useless. It is easy to see that so long as this state of things is allowed to continue, we shall find it exceedingly difficult to carry out successfully any large plans for the development of our Sunday school work. Fraternally,

E. B. CHAPPELL.

REV. D. L. MITCHELL.

(Memoir adopted by the quarterly conference of the Main Street Church, of Biloxi, Miss., Sept. 4, 1911.)

Rev. David L. Mitchel, the son of F. F. and Mrs. Adeline Mitchel, was born in Ashford, Conn., March 6, 1833. When about ten years of age he came South, where he made his home and spent his long and useful life.

When very young, he gave his heart to the Savior and faithfully served him for more than sixty years. Just when he was licensed to preach we do not know, but he was elected to deacon's orders in December, 1877, while a member of Felicity Street Church, New Orleans, and on Dec. 7, 1890, in Monroe, La., he was ordained elder by Bishop A. G. Haygood. For a number of years Brother Mitchel was the publisher of the New Orleans Christian Advocate. While occupying this position he became widely and favorably known throughout the patronizing territory.

He was a man of culture and refinement and deeply pious. He was a good preacher, and had he entered the itinerant ranks, no doubt he would have stood among the very best.

His influence among the people of Biloxi, where he spent the last eighteen years of his life, was great. The community misses him as does the church. He was deeply interested in the church—often talking to his pastor concerning the welfare of our Zion. His class in Sunday school he met regularly except when too weak to attend. He missed the two Sundays immediately preceding his departure for heaven, on May 30, 1911. His family and friends, while sorrowing over his going, rejoice that he had a peaceful hour in which to die and a triumphant entrance into the upper and better kingdom of our Lord and Savior Jesus Christ.

Signed: O. G. Swetman, H. B. Rush, J. L. Jordan, W. L. Linfield, committee.

CENTENARY STARTS WELL.

Dear Dr. Meek: Centenary College has opened finely. Already, the dormitories are nearly filled. We are much encouraged and are better equipped for first-class work than at any time since this institution was moved to Shreveport. Fraternally yours,

FELIX R. HILL.

The Centenary College of Louisiane
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Fall Term will open
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Secular News and Comment

President Taft set out from Boston on his 13-000-mile speaking tour through the West on September 15. He is expected to visit twenty-four States before his return.

* * *

The Hon. Champ Clark, speaker of the National House of Representatives, has been engaged to deliver an address at Meridian, Miss., on the occasion of the Mississippi-Alabama Fair, which will be held in that city the third week in October. Mr. Clark is booked to speak on October 20.

* * *

There seems to be no scarcity of oil in western Louisiana. New wells have been opened in Caddo Parish which have a remarkable flow, and which are yielding a product of most superior quality. One near Vivian was brought into use on September 10, which is estimated to have a daily capacity of 25,000 barrels.

* * *

Prof. H. Garmon, Federal entomologist and bacteriologist at the Kentucky Experiment Station at Lexington, after a tour of inspection through the counties of that State in which pellagra has been prevailing to such an alarming extent, has advanced the view that the disease is caused by the buffalo gnat. He also thinks that the malady is infectious.

* * *

Cholera is still prevailing to a distressing extent in Eastern Europe and Western Asia. At many points in Asia Minor it is reported that the population is dying by the thousands. In Constantinople there recently occured 850 deaths within two days. England is said to be quite apprehensive lest the disease should reach London and the British Isles.

* * *

At the meeting of the Board of Directors of the New Orleans Public Library last week, the reports showed that during the month of August 16,150 books were borrowed from the main library; 4,967 from the Royal Street branch; 3,118 from the Algiers branch, and 4,198 from the Napoleon Avenue branch. The additions to the library amounted to 1,217 volumes.

* * *

The press dispatches state that the United States government has purchased 35,000 acres of Georgia mountain land, rich in forests and minerals, which will be added to the Appalachian Forest Reserve, recently provided for by Congress. The tract is located in Fannin, Union and Lumpkin counties, and the price paid for it by the government is said to have been more than $200,000.

* * *

It has been announced at Washington that the Roosevelt expedition to Africa under the auspices of the Smithsonian Institute cost $80,000. Of this amount the Institute paid three-fifths and the Ex-President two-fifths. It is said, however, that the $57,000 furnished by the Institute was raised by private subscriptions (contributed by personal friends of Col. Roosevelt), and that not a dollar of the amount used came out of the public treasury.

* * *

The third annual Governors' Conference which met at Spring Lake, N. J., on September 12, adjourned on the 15th inst. The chief executives of 29 States were in attendance. Many subjects of importance were discussed, among them the question of a uniform divorce law for all the commonwealths of the Union. Perhaps the most interesting feature of the meeting was the clash between Governor O'Neal and Governor Woodrow Wilson over the "initiative and referendum," in which the Alabamian more than held his own.

* * *

For some days Mount Aetna, Sicily, has been in eruption, sending down the mountain slope a stream of lava 2,000 feet wide and four feet deep. Groves of trees have been uprooted and set on fire and many fields have been laid waste. There have also been earthquake shocks of great violence, and the terrorized peasants have fled from their homes, carrying with them such of their belongings as they were able to get together. Up to the 15th inst., the destruction of property was estimated at $20,000,000.

* * *

It is stated that for purely strategic reasons the famous naval station at Port Arthur in Manchuria will be abandoned by the Japanese. This station was built by the Russians at a cost of many millions of dollars when they were in control of the Liao Tung Peninsula, and Japan has since expended vast sums of money upon it; but now since the acquisition of Korea it is considered too far inland to be of any material assistance in the defense of the Mikado's new possessions; so a site for a new fort has been selected at Chin Hai Bay on the coast of Korea, a position that will command the entrance to the Yellow Sea and the Straits of Korea. Great docks will be constructed at this place, much of the material at Port Arthur will be transported to it, and it will be reserved exclusively for naval purposes.

* * *

The Russian Premier, P. A. Stolypin, while attending a theatrical performance at Kiev, was fired upon by an attorney named Dmitri Bogroff, and received two wounds—one in the right breast, and the other in the wrist of the right hand—from which he died Monday evening, Sept. 8. The assailant was apprehended and almost lynched before the police could rescue him. The cause of his attack is unknown. This is not the first attempt which has been made to take the life of Premier Stolypin; twice, before he became the head of the Russian Government, efforts were made to assasinate him, once by hurling at him a bomb which killed 32 persons. The Premier was born in 1863, and was graduated from the University of St. Petersburg in 1884. He had exercised a strong hand in suppressing all forms of lawlessness, and some think that this aroused the enmity which seemed to exist against him among the radicals. Emperor Nicholas and his daughters were at the theater in Kiev when Premier Stolypin was shot, and a number of his associates in the cabinet were seated in the same box with him.

* * *

For the past ten days dispatches have been reaching the United States concerning a rebellion in the Sze Chuen Province of China, which is said to be due to the Government's disposition to permit foreign participation in railway financing in that country. The information as to the situation is quite conflicting, and it is impossible to form any clear idea of the condition existing. The city of Cheng Tu, the capital of the province, is in a state of siege, and a number of British and American missionaries are reported to have taken refuge in it, probably entering the Canadian Methodist compound, which is so constructed as to afford strong resistance to an outside assailing force. The city is garrisoned by 1,800 Chinese troops, which have thus far repulsed the insurgents, but some doubt is entertained as to the continued loyalty of these soldiers. Though in no wise responsible for this outbreak, because of the hostility to foreigners which characterizes it, the missionaries are liable to become the victims of it, and an effort is being made to get them to places of safety where they can be adequately protected. No violence has been inflicted upon any of them at this writing. A dispatch to the Times-Democrat on the 16th inst. contains the following somewhat reassuring statement: "Many of the mission centers throughout the provinces report no disturbance, and a majority of the mission schools are continuing their sessions."

OPENING OF VANDERBILT UNIVERSITY.

It is announced that unusual preparations are being made at Vanderbilt University this year to take care of students, as the enrollment promises to be greater than ever before. Very large improvements have been made in the Medical and Dental Departments with the three hundred thousand dollars given for this purpose recently by the Vanderbilt family and the Rockefeller fund. Up to the present the advance enrollment in the Medical and Dental department has been about double that of previous years. The new departments are located on the former campus of Peabody College.

The Theological Department is having an unusual expansion. The attendance of seventy-nine last year has grown already to an advance enrollment of one hundred and forty, including about eight natives from foreign missions in Japan, Korea, China and Mexico. Many of these students are working their way through the University.

The course in the Law Department has been extended from two to three years, as the Vanderbilt Law School has been elected a member of the National Association of Law Schools.

New Academic professors at Vanderbilt are: Herbert Charles Sanborn, Philosophy, formerly professor in Washington College, Maryland: Frank Holt, Romance Languages, formerly professor in the University of Oklahoma; Fred R. Bryson, of Harvard University, will take charge of work in the Department of English; Dr. Henry Meier, German, formerly professor in the University of Oklahoma.

Chancellor J. H. Kirkland, who it was thought for some time would go to another university, has declined the call and will remain at Vanderbilt.

Judge J. M. Dickinson, former Secretary of War of the United States, is a new member of the Law Faculty, thus filling the loss sustained when Judge H. H. Lurton was appointed to the Supreme Court by President Taft.

Numerous new professors who were formerly connected with the Medical Department of the University of Tennessee, which has discontinued at Nashville, have been added to the Medical Faculty.

THE WORK AT BROOKHAVEN.

Dear Brother Meek: On Wednesday night, August 30th, I began a revival in our Church here, preaching at nights only until Monday, September 3d; then our faithful presiding elder, Rev. J. T. Leggett, reached us for the evening service. He preached with great power to a packed house, setting the standard of preaching for the revival on a high plane. On Monday afternoon, Brother C. N. Guice, of Summit, as per arrangement, came to our assistance and continued to give us the gospel both in sermon and song until Wednesday night, September 13th. In both he was highly effective, under God, in reaching the hearts and lives of our people. The congregations were good at all times, but at night they taxed the utmost seating capacity of our church building—in a few instances there was an overflow. It has never been my good fortune to have better help than this gifted young preacher in a meeting, nor more loyal support from a responsive church membership. The community was reached, touched and benefited; members of the various churches were edified and greatly blessed, while not a few rejoiced in God's love and saving grace. We had fifty or sixty conversions, about forty of whom have given their names for membership in our Church. The others will go to the Baptist and Presbyterian churches. We praise God for the rich success attending his gospel.

Whitworth College opened to-day with a gratifying number. Dr. Cooper expects the dormitories to be crowded to the limit of their capacity. There is an excellent educational atmosphere here, both in the college and in the town. I have never seen a finer class of girls, nor a body of teachers giving evidence of greater natural endowment and educational equipment for the great and responsible duties of training the young women entrusted to their care. The outlook for a successful session is very flattering. My wife and daughter entered Whitworth College together this morning—the one as teacher of History and Philosophy, the other as a pupil.

Your brother in Christ,

J. M. WYATT.

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A COLLEGE CONFEDERATE ROOM.

One of the most important duties the Southern people owe to themselves and to their posterity is to see that the truth is told concerning the great struggle for constitutional freedom and the rights of the States from 1861 to 1865. When the terrible war closed the South accepted the result in good faith and has been loyal to the new Union that was established by the sword. She proved this in the war with Spain when her sons leaped by a common patriotic impulse to follow the flag. But the South is loyal to the nation now because she was true to her convictions then. She was either right or wrong when she poured out her best blood like water to defend her soil from armed invasion. I am one who believes the South was right. Her defenders were neither "rebels" nor "traitors," but patriots of the highest type, and the story of her heroic conflict with over-whelming odds in defense of her freedom is the everlasting inspiration of freedom everywhere.

Having accepted the presidency of the college for women in Jackson, Tenn., one of the oldest institutions of its kind in the South, I desire to encourage the young women who are educated here to know the true history of the South. I have therefore set apart a large room in the college to be known as Confederate Room. In this room we intend to have a complete collection of Southern histories and literature about the war; portraits of Southern leaders and soldiers and especially of Southern women, who bore such a memorable and noble part in the struggle; souvenirs and mementoes of all kinds forming a cabinet of Confederate relics. I invite our friends everywhere, and especially the Sons of Confederate Veterans and the Daughters of the Confederacy, to help in this undertaking. I invite the Veterans to send us relics that will help to inspire the minds of our girls with admiration and love for their fathers, and for the land consecrated by their blood and made glorious by their valor, and, above all, that will help them to emulate the marvelous devotion of our Southern women to the cause of freedom, when, with bleeding but unwavering hearts, they laid their richest gifts on the altar of the land they loved. Many of these noble women were educated in this college, and we are proud of the superb spirit they displayed in the fiery trial through which they passed. There could be no holier work than perpetuating the memory of this patriotism, and we wish to make our Confederate Room a civic altar, from whose sacred fire every young woman who attends our school may kindle anew the flame of liberty.

In all this we design nothing inconsistent with the highest type of loyalty to the Union now, and to the flag which is the proud emblem of its glory. No sentiments will be encouraged in this school which would be disagreeable to the daughter of a Union soldier. The girl from Illinois and the girl from Mississippi may feel equally at home in the fraternal atmosphere of the college. But truth is our object and "whatever record leaps to light" the South need feel no fear. Her principles were sacred, her motives right, and the conduct of her sons and daughters was glorious to the end. I invoke your co-operation to make our Confederate Room a source of patriotic inspiration to the young womanhood of our country.

S. A. STEEL, President.

Jackson, Tenn.

GRENADA COLLEGE OPENS.

Dear Dr. Meek: The Methodists of the North Mississippi Conference will be pleased to learn that we have had the most gratifying opening in our history. We have more pupils than at any opening for some years, at least. They come from the most cultured homes and show their rearing in their looks and manners. I have never seen a more select body of girls. Best of all, the majority of them have finished their high school work and enter our college classes to be with us till their work is crowned by graduation. No former president has had such a body of material placed in his hands. I am happy with "my girls," and they are happy in Grenada College. No home sickness here.

The Y. W. C. A. is organized and at work. The students' prayer meeting, held daily, is largely attended. An athletic association includes practically the entire school. Teachers and students have expressed the most cordial appreciation of improvements made in buildings and grounds. The people of Grenada packed the house at our opening exercises, indicating their cordial interest in the college. Things never looked so bright for educational work for the girls of the North Mississippi Conference.

In his address at the opening, Brother Bingham, president of the Board of Trustees, struck the key note of a forward movement by his plea for an endowment. We must have it or forfeit our opportunity for the higher education of our young women. Of this matter, more later.

Several of the trustees were with us. Brother Jaco was here with ten fine girls from the Corinth District. Jaco is a sub-bishop who oversees every interest of the Church in his territory. He proves his faith by his works, placing his own daughter here under a three-year contract. She captured first honors in the high school which she attended and starts well here.

Of the faculty, I cannot speak too highly. Not a teacher is content to leave off work with the close of school hours, but in the halls, on the campus, everywhere, they are taking the most cordial interest in the general welfare of the students. Our ideals embrace scholarship, but scholarship plus cultured Christian character.

We have room for ten more girls.

Most cordially, J. R. COUNTISS, President.

A FINE OPENING.

Before the largest audience ever seen on a similar occasion, Grenada College had a larger opening day than last year. All were gratified with the tasteful and substantial improvements on the buildings and grounds. Everything is favorable for a great session. President Countiss made a practical speech on College Ideals, which met the approval of all. He is the ideal college president. Great things will be heard from Grenada College again this session.

J. R. BINGHAM.

IN MEMORY OF MRS. ANN LUCRETIA EDGAR.

To the Christian, death has few pangs. It is hard to leave the loved ones, the earthly happiness, but there is transcendent in every Christian's death a note of joy. For to die well, one must live well; to meet Christ face to face in the other land is to know him as an intimate friend during the brief years on earth.

Having lived an ideal life of Christian service; having given her all to others; having loved not only her own home folk, but the whole world, Mrs. Edgar could not but feel deeply the pain of the separation. Her's was a keen insight into the things of God, quickened by daily study of the Holy Book. She felt that since God lived—all's right with the world.

May 22, 1845, Ann Lucretia Godfrey was born. From the beginning she had the ideal environment of a parsonage home and the helpful companionship of a saintly father and mother. In her life, we can refer to no special service, no particular time, and say on this day she sought God. With her, to know Christ was to live, and from early childhood she was so imbued with the love of God that she gave no thought to any but godly ways.

What a blessed privilege was hers! No wonder that as she budded into womanhood, as she entered the bonds of matrimony, as she fulfilled the duties of wife and mother, she ever imparted to her friends a sunshiny acceptance of the sorrows and joys of life. "If to make one life the brighter, one load the lighter, is not to have lived in vain," how helpful was her life!

As the bride of Mr. Joseph E. Norwood, to whom she was wedded in the dark, troublous days of 1862, she was as brave as were all Southern women during the terrible times of war and bloodshed. In May, 1873, her beloved husband was taken away, and a few weeks later her only child was born, becoming ever her pleasure and comfort during his childhood days, and her rod and staff when he assumed the duties and responsibilities of manhood.

In 1882, she entered wider fields of usefulness as the wife of Rev. E. F. Edgar, a member of the Mississippi Annual Conference. She loved the work, and in return received the love of all who knew her. To-day, her work lives on in lives blessed by her willing service, for

"The deeds we do, the words we say,
Into still air they seem to fleet, we count them ever past;
But they shall last.
In the dread judgment we and they shall meet."

Such a record as Mrs. Edgar leaves written upon the hearts of others brings the sweetest consolation to those who loved her so dearly. Intelligent, cultured, a true Christian, she had a wide circle of friends who, by daily walking with God, know that in the "sweet by and by" they shall again see and be with the loved one during all the years of eternity.

She left us on June 30, passing away in the Presbyterian Hospital in New Orleans. A host of sorrowing friends survive her, but after all,

"You shall shortly know that the lengthened breath
Is not the sweetest gift God sends his friends;
And that sometimes the sable pall of death
Conceals the fairest bloom his love can send."

"The world recedes; it disappears!
Heaven opens on my ears; my ears
With sounds seraphic ring;
Lend, lend your wings!
I mount! I fly!"

O Grave, where is thy sting?
O Death, where is thy victory?

I. W. COOPER.

A DISTRACTED PASTOR.

We are in receipt of a letter from one of our prominent and successful pastors, one paragraph of which we quote:

"By the way, I am in a great quandary. What shall I do? I want to be loyal to all of our interests. They have so multiplied, and so many urgent calls come to me that should I comply with all requests as I want to, I could do nothing else. We have too much machinery, and too many appeals. It wears out a pastor and tends to disgust or discourage the people."

The brother's dilemma is perfectly natural. If he is loyal to the Church, he will spend much of his public time in presenting causes and raising collections that should, we thoroughly believe, be otherwise employed. And we are becoming more and more involved as the years pass. New causes are being created faster than old appeals are dispensed with; the habit of establishing special Sundays has grown so extensively that the Sunday is fast becoming an exception when the preacher is left free to choose his theme.

We confess the Methodist machine is somewhat complicated—but then it is dealing with a complicated world, and we hardly see how we can dispense with any part of the mechanism. The Laymen's Missionary Movement has evolved a plan of finance popularly known now as the Duplex Envelope System, calling for weekly contributions to benevolences along with the regular contributions for pastoral support. The pastor can then speak upon the different causes of the Church with no embarrassment, selecting his own time for each cause. This is the only sensible solution of the benevolent collections, and we are glad to observe it is being introduced with success in many churches.—Western Christian Advocate.

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The Home Circle

ALONE.

Alone! He trod the wine press all alone!
And we alone must tread our way.
Alone, unconscious, do we reach life's day;
Alone, at night we near the unknown land;
On some dear breast an aching head we lay,
Yet find that only God can understand!

—Mary Dodge.

A DROP OF INK.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it." He did so.

"O mother, who would have thought one drop would blacken a whole glass so!"

"Yes: it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it and restore its purity." Said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."—Herald and Presbyter.

HOW JEANNETTE SAW THE REVIEW.

A German story relates how one day a little girl named Jeannette witnessed a great army review. Thousands upon thousands of spectators crowded around the stand before which the emperor was to watch the passing regiments.

While Jeannette was seated in the stand she saw an old, feeble woman trying very hard to get where she could see. The little German girl said to herself, "It's not right for me to sit here when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old." Then she gave up her seat to the old woman, and went and stood in the crowd.

But while Jeannette was standing upon her tiptoes, trying in vain to see, a courtier of the emperor, covered with gold lace, elbowed his way to her side, and said, "Little girl, her majesty would be pleased to see you in the royal box."

When the abashed child stood before the empress she graciously said, "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side."

So does God honor those who are kind and helpful and courteous; and he never forgets or leaves unrewarded any act of kindness, no matter how small. —The Continent.

"I HAPPIED HIM UP."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away.

Her eyes were bright, her lips so smiling that her mother smiled, too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you; that is all. Where were you, daughter?"

"At the Brown's. And oh, mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail and I was just going to happy her up when you called me."

"Why, what a happying time you have had!" laughed her mother. "It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross, or sick, and soon you will find yourself so happy that your face will shine with smiles.—Western Christian Advocate.

A NEW KIND OF GEOGRAPHY.

Mother looked sorrowfully at the report card Bobby handed her.

"Well, I don't care. Geography isn't any use, anyhow. What difference does it make about Africa and the British Isles? I'm an American, and so's everybody else I know," grumbled Bobby. "I don't believe there are any such places, anyhow. I just believe the geography men made 'em up on purpose to bother us," he concluded, with an injured air

Mother began to wrinkle her forehead as if she were trying to think of something. Suddenly she nodded. "So he thinks we're all Americans," she said to herself. "He thinks geography was made up to bother folks. He doesn't think there are any such places." She smiled as if she was very much pleased and went on with her sewing.

"What is it, mother? Please tell me," pleaded Bobby, "what are you laughing at."

"I'm laughing at the surprise waiting for you," she answered. "Bobby, will you do this for me; ask the first person you meet where he was born? Will you?"

"Why, yes," replied Bobby. "But what seems sillier than geography? Americans are born in America, of course, just the way Germans are born in Germany."

Mother laughed merrily. "Oh, you funny little boy!" she cried. "Come back in an hour. If you haven't been surprised, I will give you three caraway-seed cookies."

It was less than an hour when Bobby rushed into the room where his mother was still sewing. "Why, Mother Barrows, what do you think?" he exclaimed. "I asked grandmother first, and—let me see if I can remember it—she said she was born in Peebles. She was surprised that I didn't know where Peebles was. She said: 'Why, it's Peebleshire, near Edinburgh. My father was a Peebleshire shepherd.' And, mother, I didn't know where Edinburgh was. I was so 'shamed I wouldn't ask; but I asked George, and he said it was in Scotland. I'll never forget that, I guess. I'm going to look it right up in my geography." And away he ran. "But, O mother—" He stopped and came back. "I haven't told you about George. He was mowing the lawn. I was watching him, and then I remembered and said: 'O George, where were you born? And he said: 'Why, in London, of course. Where else was there for me to be born?' He told me another queer thing, mother. He said he remembered when they put electric lights in Billingsgate. That's a fish market. He said people wouldn't buy the fish because the new light made them look as if they were spoiled. They had to take out the electric lights and put back the other kind. I can't remember just where London is. I'm going to look it up." He had almost reached the door when he came back again. "I'll take it all back, mother," he exclaimed, throwing his arms around her neck. "Geography isn't a make-believe; it's real and it's fun, and next month I'll have a good report in it. Honest, I will."—Annie Louise Berray, in Pittsburgh Christian Advocate.

PITY THE AFFLICTED.

As one's knowledge of people in general increases he sees many evidences of the fact that there is a wide lack of real pity for afflicted ones. I have been frequently amazed at this lack. Especially have I been astounded at Christian people. I have seen that certain ones, whom I had regarded as being among the very best of Christians, were coldly indifferent to the sufferings of some who were very poor, and who were enduring great bodily affliction.

One particular instance may be referred to. There is a Christian woman living in Georgia who for about ten years has been almost entirely helpless, and suffers continually. She is unmarried, and lives in a part of a small house by herself. She is extremely poor, and she has but the barest necessities of life.

For a few years I have been in correspondence with her, doing what I could to cheer her and make her feel that I had an interest in her

About a year ago I told a Christian woman in the place of my residence of the condition of that afflicted one, and suggested that she write a comforting letter to her. She wrote one letter, which was duly answered, but never since then has this woman written to that afflicted one. I know no definite reason for the neglect. I saw the letter which the suffering one wrote, and I could see nothing objectionable in it. All of her letters manifest a tenderly Christian spirit, and words of gratitude are frequent and fervent. I have been astonished at this evidence of cold indifference; indeed, it indicates a species of hard-heartedness.

What would this woman say if she, in the same condition, were treated in the same manner? How would she feel if an afflicted sister of hers were the subject of such neglect? Make the afflictions of others your own. C. H. WETHERBE.

THE GOAT COMES FIRST.

Switzerland is the only country in the world where the goat is placed ahead of all other animals. If a boy plagues a goat, he can be fined and sent to jail. If a person meets a goat on a path and drives him aside, he can be arrested. If a goat enters the yard of a person, not his owner, and is hit with a club or stone, the person guilty of the offense must pay thirty cents. If the engineer of a railroad train sees a goat on the track, the train must halt until the animal can be coaxed to move.—Child's Hour.

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Editorial.

AN INSTRUCTIVE BIOGRAPHY.

We have recently finished reading the "Life of Joshua Soule," by the Rev. H. M. DuBose, D.D., the accomplished pastor of St. John's Church at Augusta, Ga. It is one of the Methodist Founders' Series which is being brought out by the Publishing House of the M. E. Church, South, under the supervision of Bishop W. A. Candler, and is a neat volume of 281 pages. The frontispiece is an impressive likeness of the great Bishop, whose soldierly features and bearing betokened the granite foundation of his character, and are said to have led to his being mistaken for the Duke of Wellington on the streets of London.

American Methodism has produced no more majestic personality than Joshua Soule. Well does he deserve a place in that great triumvirate of early leaders who planted and husbanded the principles of Wesleyanism on these Western shores, the other two being Asbury and McKendree. Having served the Church Militant for more than three score years with a fidelity unsurpassed, he ascended to the Church Triumphant in 1867, forty-four years ago. That his biography should have gone unwritten for so long a time would be passing strange but for the explanation which Dr. DuBose gives in his admirable preface, namely: that Bishop Soule in 1844 declared before the General Conference that he wanted no one to write and publish his life; that he would do so himself so far as he thought it necessary for the interest of posterity and the benefit of the Church of God. It seems, however, that later he did consent "to have his story told as a side-light to that of his long-departed coadjutor, Bishop McKendree," though he was pleased when the inexperienced biographer-elect faltered and gave up the task.

But, beyond any question, the careers of such men should be set forth upon the printed page. They belong not to a single generation, but to all time. Their struggles, triumphs, and achievements are the common heritage of mankind. To trust them to the fading recollections of those who successively come upon the stage of action, is to imperil and lose many of the most priceless legacies of the race. Tradition, though worth something, is but a poor substitute for history.

The life of Joshua Soule is singularly rich in instruction and blessing. The mere example of the man is itself an unfailing source of inspiration. It shows how one, with a good native endowment of intellect, may triumph without the advantages of wealth or the opportunities which are usually considered necessary to open the way to success. Though he had no college training, by assiduous application he became marvelously well informed and was at home in any circle. His preserved writings and utterances are models of good taste and correct English, and accomplished scholars, like Dr. Thomas O. Summers, have borne testimony to the accuracy of his information and the extent of his acquirements. Dr. DuBose says: "I should judge him to be the most rounded self-made scholar of his century." And the superb attainments of Bishop Soule were acquired in the midst of a busy life, crowded with strenuous and unceasing activities. Not even Asbury and McKendree were more diligent in the field than was this New Englander, whom the Methodist pioneers discovered in the forests of Maine.

The career of Bishop Soule is also a tonic to one's faith. It shows that it is not unprofitable to be loyal to one's highest conceptions of truth and right—that as a governing principle in life, honesty is better than expediency. Never did Joshua Soule compromise his convictions; on the contrary, where they led he unflinchingly followed. It was this adherence to conviction which brought him out of a Presbyterian family into the Methodist fold; which caused him to decline ordination to the episcopacy when he thought the constitution of the Church had been invaded, and which later influenced him to leave his own section and people to live and die among the Methodists of the South. The question as to whether a thing was popular, had not the slightest weight with him—he only desired to know what was right, and from the path of duty, as he saw it, nothing could deflect him. Yet he lived respected and honored, achieved enduring fame, and died mourned by countless thousands. To be sure, he was assailed when the storm of controversy raged in the Church, but the voice of detraction has long been hushed, and no star to-day shines brighter in the galaxy of great American Methodists than that of Joshua Soule.

But the biography of Bishop Soule has other values than the influence of his illustrious example. It sheds a flood of light upon many of the more important movements and events which have shaped the history of Methodism in the United States. Joshua Soule came upon the stage of action when the Church was in a formative state—when it was emerging from a widespread evangelism with little order or system into a well-defined ecclesiasticism, which only a wisely constructed government could safeguard and perpetuate. In the making of that government the masterful mind of Soule played the leading, if not the most conspicuous, part. He wrote the constitution of the Church, and became its ablest expositor and defender. Our publishing, missionary and educational interests were blessed by the fostering care of his strong hand in their incipiency. Hence, to trace the career of Bishop Soule is to observe how the foundations of Methodism in America were laid, and to become familiar with the struggles which were necessary to preserve the structure that pious hands had reared.

That Dr. DuBose, in writing the biography of this great leader, has done his work well, scarcely needs to be said. His genius for authorship is well known, since he has within the past few years enriched the literature of the Church by the products of his pen more than any other man in the connection. Though we have read and admired his other volumes, we have no hesitancy in pronouncing this the best one that he has yet given us. It is beautifully written, abounds in brilliant passages, and contains much valuable historical information not obtainable elsewhere. Indeed, in the composition of this biography the versatile author has rendered Southern Methodism an important and enduring service, one which will be more appreciated with the passing years. Dealing, as it largely does, with the formative principles of the Church and the issues which led to its division, its appearance at this time, when the unification of the Methodist bodies of the United States is being considered, is peculiarly appropriate. It well deserves a wide circulation, which we do not doubt it will have. We urge our preachers and more intelligent laymen to procure a copy and read it at their earliest convenience. They will find themselves greatly profited by doing so. The price of the volume is $1, and it may be ordered either of Smith & Lamar, Nashville, Tenn., or of the Rev. G. W. Bachman, Winona, Miss.

NEED TO BE ALERT.

We notice that some of the secular papers state that, encouraged by their success in Alabama and elsewhere, the whisky forces will undertake to secure the repeal of statutory prohibition in Mississippi. In no commonwealth in the Union have the people had more wholesome instruction concerning the evils of the liquor traffic and the advantages to be gained by its suppression, than in this State, and it would seem that such a scheme is chimerical and foredoomed to failure. But it should be remembered that a whisky lobby, supplied with an unlimited amount of money and booze, can exert a tremendous influence and that it is a force to be reckoned with. Hence, it behooves the temperance people to be watchful and ready to take up the gauge of battle at any moment. We think it would probably be wise for the prohibitionists to have a public meeting in Jackson next January with a view to conserving the interests of the temperance cause before the incoming Legislature. This is a time when those who oppose the open saloon need to be on their guard and take nothing for granted. A sleepless vigilance is the price of safety.

THE PUBLISHER VISITS GEORGETOWN.

Several years ago Georgetown, Miss., consisted of a postoffice and a store, situated on Pearl River, about 12 or 15 miles east of Hazlehurst. It served as a shipping point for the farmers who tilled the soil in the country roundabout when there was no railroad and when Pearl River was a navigable stream. About six years ago the New Orleans Great Northern Railroad secured a right of way, surveyed its road and built a depot one mile west of the old town site. Those holding land interests and others who were attracted to the place because of the vast tracts of timber lands, set busily to work with hammer and saw, and to-day Georgetown is a thriving, growing town, holding out a bright future for the industrious sons of toil on the banks of Pearl River and the adjacent country.

On last Saturday it was the good fortune of the publisher to meet on a north-bound train Rev. J. T. Leggett, presiding elder of the Brookhaven District, and Rev. H. E. Carter, pastor of the Monticello Circuit. These brethren were on their way to Georgetown, to hold the Third Quarterly Conference for the Monticello charge, and the publisher was invited to be present at the meeting. Arriving at Georgetown, the party repaired to Mrs. Martha Catchings' Hotel, and after divesting themselves of the dust of travel and partaking of refreshments, all were ready for the Conference, which convened at 3:30 o'clock p.m. in the neat little church, which is a new frame building, having been built last year at a cost of $3,500, and which is a credit to the congregation. The church is a substantial frame building, with cathedral glass windows and circular pews made of golden oak, and has a seating capacity of about 200. One of the most prominent members and sturdy supporters of this church is Brother F. B. Catchings.

There was a good attendance at the Conference, and from the reports read one would judge that Brother Carter is doing splendid work on this circuit. He has six appointments, five of the societies having houses of worship, and the sixth is planning to build a church at Sontag. At this meeting on Saturday a building committee composed of three members was appointed, who are expected to carry forward this enterprise at once. Brother Carter reported that twenty-five copies of the Conference organ are being taken on his work, and that a canvass is being made for others.

The Conference over, Mr. and Mrs. E. W. Steel took charge of the publisher and brought him under obligations by conveying him to their country home, where he was accorded delightful entertainment. Sunday morning at 11 o'clock, Rev. J. T. Leggett preached a missionary sermon to an attentive audience, after which the sacrament of the Lord's supper was administered. The pastor, Rev. H. E. Carter, occupied the pulpit at the evening service.

PERSONAL AND OTHER NOTES.

We are pleased to learn that the contract has been let for a new brick church at Shelby, Miss., to cost $7,000. We congratulate Brother Storment and his enterprising flock upon this forward movement.

Saturday, October 7, is the Work Day of the Louisiana Methodist Orphanage. Let every pastor in the State call attention to it by an announcement from the pulpit and a communication in the local paper, if one exists within the bounds of his charge.

Dr. J. T. Sawyer occupied the pulpit at Bogalusa, La., last Sunday, the pastor, Rev. J. M. Alford, being absent in a meeting. It is needless to say that the worshipers in that goodly town were pleased and impressed by the Doctor's ministrations.

It is announced that the training school for Sunday school teachers, under the auspices of the Louisiana Sunday School Association, will begin the first Monday in October. It will be conducted for the remainder of this year in the Rayne Memorial Church.

One in a position to know informed us a few days since that Rev. J. H. Smith is in high favor with the people at Boyle, Miss., and the other places on his charge. This does not surprise us, as it is Brother Smith's habit to win his way into the hearts of those among whom he labors.

In ordering a copy of Rev. W. G. Harbin's excellent book, "Modes of the Heavenly Life," Brother W. W. Jenkins, of Franklinton, La., takes time to say some things commendatory of the Advocate. It is not our habit to publish the generous words of praise written by our friends, but we appreciate them notwithstanding.

Rev. E. H. Cunningham sends cheering news from his good charge at Rienzi, Miss. He says: "Our meetings have all been held, and many souls have been given us for our hire. It greatly pleases me to see our work advancing rapidly along all lines. Recently we have painted the parsonage, and made improvements on the interior of the church at this place."

Dr. J. M. Henry held the third quarterly conference of the Louisiana Avenue Church, this city, Monday evening of this week. The reports showed that the work is progressing favorably under the pastorate of Rev. J. L. Sutton. Especially is the attendance upon public worship gratifying and encouraging. It has been remarkably good all the summer in spite of the heat.

We acknowledge the reception of a copy of The Second Methodist News, a small weekly published in the interest of the Second Methodist Church of Memphis, of which the Rev. R. A. Clark is the popular pastor. It contained an entertaining account of Brother Clark's recent visit to Chicago, Toronto, New York, Philadelphia, Washington, and other cities.

Rev. Thomas Chisholm, who is Brother Joyner's assistant at St. Mark's Hall, will have charge of the morning services at the Epworth Church, this city, until Conference. Mr. Chisholm is an Englishman, who came to Louisiana a few months ago, and who has been recommended by the Baton Rouge District Conference for admission on trial into the traveling connection.

Rev. A. G. Shankle, pastor of the Rayne Memorial Church of this city, was called to Commerce, Ga., the latter part of last week by the critical illness of his sister, Mrs. W. B. Hardman, who died last Saturday morning a few hours after he reached her bedside. Brother Shankle will have the sympathy and prayers of his many friends in Louisiana and elsewhere in his sore hereavement.

Writing from Sicily Island on the 11th inst., Rev. G. D. Purcell instructs us to send his Advocate to that place instead of Harrisonburg as heretofore. He adds: "My wife has been elected principal of the Florence school. I had a good day yesterday. I preached Saturday night and three times on the Sabbath. It was also my pleasure to baptize six infants and to receive two persons into the Church."

Dr. S. H. Werlein is back from his trip to Panama and was in his pulpit at First Church last Sunday, both in the morning and evening. While gone, he spent ten days on the sea and seven on shore. He made an interesting journey across the isthmus, and inspected the near-by banana plantations. He thinks that the Panama Canal is one of the world's wonders and that it is oppressive in its greatness.

Mrs. E. A. Neblett, of Eupora, Miss., desires us to announce that the Woman's Home and Foreign Missionary Societies of the Winona District will hold a joint meeting at Moorhead, October 18-20. The occasion, we dare say, will prove to be one of much interest. We are grateful to Sister Neblett for an invitation to be present, which, if circumstances allowed, we should be most happy to accept.

That noble veteran of the North Mississippi Conference, Dr. T. C. Wier, in a recent communication writes as follows: "Including the third Sunday in July and through August, I have been itinerating somewhat, preaching once or twice on Sundays and a number of times in the week. In some instances, my work was filling vacant pulpits; in others, I was helping the brethren in meetings. I find preaching a good tonic for both soul and body."

We call special attention to the communication entitled, "An October Opportunity," from the pen of Dr. Bulla, which appears in this issue of the Advocate. We print this article at the request of Mr. John R. Pepper, of Memphis, than whom Southern Methodism has no choicer layman. Let every Sunday school in Louisiana and Mississippi take a collection for the Model Sunday School Building on Rally Day, Sunday, October 15, as requested by our leaders.

The Carrollton Conservative (Mississippi) states that Rev. J. W. Dorman, of Ittabena, recently assisted Rev. S. M. Thames in a successful meeting at Valley Hill, in Carroll County. That journal also says that Brother Dorman preached at the Presbyterian Church in Carrollton on Wednesday evening of last week to a large and delighted audience. Brother Dorman is one of the strong men of his Conference, and may always be counted upon to give his hearers a helpful message.

Rev. J. E. Brasher, of Goodwater, Miss., has been abundant in labors during the past few weeks. He has recently aided in services at DeSoto, Hale, Goodwater, Threadgill, and State Line, all of which towns are in Mississippi. At present he is laboring in Georgia, but will go to Elton, Ala., to assist Rev. A. O. Spivey in a meeting at an early date, after which he will return to Mississippi to open up at Many about October 7. He reports that the Lord is graciously blessing him in his labors.

Rev. M. L. White, our pastor at Prentiss, Miss., accompanied by his son, Mr. H. O. White, a prominent young attorney at Hattiesburg, called at our office Tuesday of this week. The Advocate has no better friend than Brother White, and his visit was much appreciated. He came to the city to have an operation performed on his eye and will be at the Touro Infirmary about ten days. We hope that complete relief will be given this faithful worker, and that he will soon be able to resume his "loved employ."

Mrs. Laura L. Delap, of Natchez, Miss., informs us of the death of her sister, Miss Fanny J. Cozzens, who was well and favorably known to many of the older preachers of the Mississippi Conference and their families. The decease of this elect lady, which was due to heart failure, took place at her home in Natchez on August 31, in the seventy-eighth year of her age. We extend sympathy to the sorrowing relatives and friends, and pray that divine grace may be vouchsafed to comfort and sustain them.

The opening sermon of Whitworth College was preached in Reuck's Opera House at Brookhaven last Sunday morning at 11 o'clock by Dr. John E. Purser, a Baptist minister from Atlanta, Ga. The music was furnished by a choir composed of young ladies in attendance upon the college, and a most impressive solo was sung by one of the teachers of voice in the musical department of the institution. President I. W. Cooper and Rev. J. M. Wyatt, pastor of the local Methodist Church, were seated on the platform with Dr. Purser.

Rev. J. F. Foster, our pastor at De Ridder, La., was in the city last Friday and paid the Advocate office an appreciated call. He had been spending some days on the Mississippi coast, near Biloxi, and looked to be in the pink of condition physically. Brother Foster stated that owing to the low price of lumber and labor troubles a number of the largest lumber mills in his section of the State have closed down. Should this situation be prolonged, it is liable to have a most injurious effect upon our church work in some localities.

From the Lincoln County Times of September 14 (published at Brookhaven, Miss.), we take the following: "The protracted meeting at the Methodist Church closed last night. Rev. C. N. Guice, of Summit, has been with Mr. Wyatt for ten days of earnest work, which has resulted in great good to the church and to the community, regardless of denominational lines. Mr. Guice has an especially happy faculty in his work with the children. His beautiful voice and his deep consecration have left an impress for better living on all who heard him."

We clip the following personal from the Central Methodist Advocate of Sept. 14: "Rev. J. W. Herring, for a number of years a member of the Western Virginia Conference, taking his first work in that Conference, thoroughly identifying himself with its every interest and occupying some of its most responsible positions before his transfer, is now stationed at Corinth, Miss., where he is serving a large and influential church. He has recently been on a visit to a number of points in West Virginia and Kentucky. He represents the Methodism of the South and West as a great force."

Mr. Thomas V. Ellzey, the General Secretary, has sent out letters announcing the semi-annual meeting of the Executive Committee of the Louisiana Sunday School Association, which is to be held at the headquarters of the organization in this city on October 13. There are many matters of importance to be considered, and a full attendance of the members of the Committee is urged. We are pleased to be informed that the work of this Association continues to prosper and grow under the direction of Mr. Ellzey, who is untiring in his efforts to strengthen and extend it.

Rev. W. B. Jones, presiding elder of the Seashore District, writes as follows: "You may say in the Advocate that it has been decided not to open the Seashore Training School at the Camp Ground this year. It has been the intention of the Board of Trustees to have the school commence operation this fall, but the buildings could not be completed in time. It is their purpose to have everything in readiness by September, 1912, when the first session will begin. The main building, which will be a very suitable one, is nearing completion, and the other buildings will be constructed during the year."

Mrs. John T. Sawyer, of this city, has favored the Advocate office with a picture of the memorable General Conference of 1858, which assembled in Nashville, Tenn. It is suitably framed and is in a good state of preservation. We heartily thank this elect lady for her valuable gift, which we shall accord an honored place on our walls, which are adorned with portraits of Bishops Keener, Parker, and Galloway. We ought also to have a picture of Bishop McTyeire, who at one time was editor of the Advocate, and we hope that we may at no distant day.

A dispatch to the Times-Democrat from Moss Point, Miss., states that after the prayer meeting at the Methodist Church on Wednesday evening, Sept. 13, a church conference was held, which showed the charge to be in an excellent financial condition. It was decided to appoint two committees on church attendance—one composed of women and the other of men. The duties of these committees is to visit the membership and urge a more regular attendance upon public worship. By request the pastor, Rev. Robert Selby, preached a special sermon last Sunday morning to the young people who were on the eve of leaving home for college.

A note from Rev. J. R. Jones, presiding elder of the Jackson District, informs us that Rev. J. W. Ward, the pastor at Madison Station, Miss., has been transferred to the North Mississippi Conference and stationed at Friar's Point. Brother Ward is a most acceptable preacher and worker, and his people have given him up with great reluctance. Rev. W. B. Hogg, who has been attending Vanderbilt University and serving the Ashland City Circuit in the Tennessee Conference, will have charge of the work at Madison Station until December. Brother Hogg finished his course at the University last June, and will continue in the active service from now on, transferring to the Mississippi Conference this fall, if he has not already done so.

While spending a night at the hospitable home of Mr. R. T. Jones in the growing city of Greenwood, Miss., last week, it was our pleasure to have a call from our efficient pastor at that place, the Rev. H. S. Spragins. Brother Spragins is in his third year in this excellent charge, and the people are exceedingly anxious that he shall be returned to round out his quadrennium. Evidently the Methodists of Greenwood know a good thing when they have it. We trust that the powers that be will see fit to accede to their request and leave their pastor undisturbed until the time limit makes a change inevitable. We think it is wise administration to let a minister serve four years, if agreeable both to him and the people, unless there is a demand for his services elsewhere that is so imperative that it cannot be disregarded.

THANKS TO THE BRETHREN.

Dear Brother Meek: I have received so many letters of sympathy on account of recent bereavement that I have been unable to send a reply to each friend. I take this method of expressing thanks to one and all. The words of sympathy have been very precious.

With prayers and best wishes, I am fraternally,

JNO. W. BOSWELL.

Nashville, Tenn., Sept. 16, 1911.

We wish to make some mark in life. We turn to the distant and far away, we believe in the things that lie like mountain peaks under the horizon, when, indeed, the things for us, the things to make our marks upon, the things to do with, to grow by, to let us into heaven, are little ones lying just here about our daily path, the overlooked things next to us.—J. F. W. Ware.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Monday, Aug. 8, 1911, the death angel came to the home of Mr. and Mrs. Frank Conly and carried away little JESSIE MAE. She was born on April 30, 1911. For three months she had brightened the home of her parents. A large number of relatives had learned to love her. God sent this little messenger down from heaven to bless and brighten an earthly home. When her mission was finished, he called her back to fill her place in the choir of heaven. There she will live throughout eternity, happy with the loving Savior who said, "Suffer little children to come unto me, and forbid them not." Grieve not for her, dear loved ones; but look up and follow the little beckoning hands that call you on to glory and to God. She has gone, but her influence will live forever to bless her young father and mother. The funeral service was conducted by Rev. Dan Scarborough. A host of friends and relatives listened to the beautiful lesson and tribute he brought. After the service her little body was laid to rest in the cemetery in Magnolia, Miss. May God's richest blessings rest on the bereaved ones!

MARY EULICE HOWARD.

W. TILLY ROOT was born in Vermillion parish, La., at Perry, Nov. 29th, 1889, and died in Lake Charles, La., at St. Patrick's Sanitarium following an operation for appendicitis Aug. 15th 1911. He moved with his parents to Dutch Cove, Calcasieu parish, at the age of six. From thence to Sulphur, La., in 1903, where he spent the remaining portion of his short life. In infancy his parents dedicated him to the Lord in baptism, and on Sept. 7th, 1902, just before he closed his thirteenth year, he joined the Methodist Church at Dutch Cove under the pastorate of the now ascended R. C. Grace, and died an acceptable member of our Church at Sulphur, La. In all his ways he acknowledged the dominion of the Lord to whom he had been dedicated. All those enrichments of life that come through Christian parentage and training were his, and surely, if God had not called him so soon, the Church and community would have reaped largely from his splendid life. Socially, he was a great favorite—truthful, honest and fair. He was popular everywhere and with everybody. He had a fine vein of quiet humor which he often injected into his conversation. And when this was used in argument sometimes it caused his opponent to stop in the midst of discussion, as though speechless. In appearance, he was tall and dignified. Though slightly stooped, he was yet graceful in all his movements. His devotion and respect to his parents and brothers and sisters were beautiful. He was taken ill Friday morning, Aug. 11th, with well defined pains in the region of the appendix, and the battle for life was immediately begun. All was done that fond parents, kind friends and money could do, but alas, we lost in the struggle, and he died Tuesday, Aug. 15th, at 9:30 p.m., after a manly and heroic fight. His body was brought back to Sulphur, where religious services were held, after which, assisted by the Woodmen of the World and the Sulphur Squad of Company K (both of which he was a member), his body was conveyed to Dutch Cove Cemetery for interment.

His pastor and friend,

J. D. NESOM.

Brother GEORGE H. REID, of Silver City, was stricken with paralysis about Aug. 1. He recovered from this stroke after a few weeks sufficiently to travel, and he and his wife went to Brown's Wells, where for a few days he seemed to improve. The night preceding his decease, he suffered another stroke of paralysis, from which he did not rally. At the time of his death his brother, W. H. Reid, was with him and he had all the assistance needed. The remains were brought back to Silver City for interment, and the funeral service was held at the Methodist Church. Brother Reid leaves quite a number of relatives and a host of friends to mourn their loss. He was a devoted husband and a kind hearted neighbor. We pray God's blessings upon his wife in her loneliness.

Before we were through with the burial of Brother Reid, there came the sad news of the death of Mrs. W. J. SMITH, of Silver City, who had been sick for several weeks. She was thought to be dangerously ill, but the end came sooner than we expected. She suffered long, yet patiently. She was a member of the M. E. Church, South. Her home was the home of the preacher, and many a tired itinerant found a resting place under her shelter. She was devoted to her family—she was a loyal friend and never faltered in her devotion to her family and friends, and was supremely happy when she was surrounded by those she loved. She leaves a husband, several children, and a host of friends to mourn their loss. We extend to the bereaved of these two families our sympathy and pray God's blessings upon them in this time of sadness. God's ways are past finding out.

Their true friend and brother,

J. H. FOREMAN.

Silver City, Miss.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round

Bastrop, at De Siard	Sept.	24
Farmerville	Sept.	24
Tallulah	Oct.	1
Brooklyn, at Sardis	Oct.	7, 8
Girard	Oct.	8
Lake Providence	Oct.	15
Bonita, at Bartholomew	Oct.	21, 22
Floyd, at Pioneer	Oct.	28, 29
Waterproof	Oct.	30
Downsville, at Willhite	Nov.	4, 5
Oakridge	Nov.	11, 12
Collinston	Nov.	12, 13
Eros	Nov.	18, 19
Florence	Nov.	25, 26
Mangham	Nov.	26, 27
Monroe	Nov.	29
Winnsboro	Dec.	2, 3
Gilbert	Dec.	3

S. S. KEENER.

Shreveport Dist.—Fourth Round.

Hornbeck, at H. G	Sept.	16, 17
Many, at Many	Sept.	17, 18
Grand Cane, at G. C	Sept.	18, 25
Pleasant Hill, at P. H	Oct.	6, 8
Pelican, at Bethel	Oct.	9, 10
Lachute, at Lachute	Oct.	14, 15
Lake End	Oct.	15, 16
Zwolle, at Zwolle	Oct.	19, 20
Ida, at Belcher	Oct.	22, 23
Bon Ami, at B. A	Oct.	28, 29
De Ridder	Oct.	29, 30
Coushatta, at C	Nov.	3, 5
Campti, at Campti	Nov.	5, 6
Greenwood, at G	Nov.	11, 12
Bossier City p. m.	Nov.	12
Logansport, at Longstreet	Nov.	13
Leesville	Nov.	18, 19
South Mansfield p. m.	Nov.	19
Mansfield	Nov.	22
Grand Cane Mission, at Ebenezer	Nov.	23, 24
Grand Cane, p.m.	Nov.	24
Vivian, at V a.m.	Nov.	26
Oil City p.m.	Nov.	26
Mooringsport, at M	Nov.	27
Queensboro	Nov.	28
Noel Memorial	Nov.	29
Texas Ave	Nov.	30
First Ch., Shreveport	Dec.	1, 3

I hope all the pastors will have their Conference Collections in hand by the time of the fourth quarterly conference, so we can give that occasion to the clearing up of other finances.

Let the brethren study the Discipline to see what questions have to be answered at this conference, especially Question 34.

H. R. SINGLETON, P. E.

Ruston Dist.—Fourth Round.

Vernon, at New Prospect	Oct.	7, 8
Ruston	Oct.	8, 11
Benton p.m	Oct.	13
Alden Bridge 11 a.m	Oct.	15
Plaindealing p.m	Oct.	15
Bolinger, 11 a.m., 7:30 p.m.	Oct.	16
Gibbsland	Oct.	21, 22
Arcadia 7:30 p.m	Oct.	22
Boyd's Mission, at Boyds	Oct.	29
Bienville, at Burks 7:30 Oct. 29 and 11 a.m	Oct.	30
Lanesville	Nov.	1
Haynesville, at Colquitt	Nov.	4, 5
Haynesville Mission, at Woodward	Nov.	5, 6
Simsboro, at Pine Grove	Nov.	11, 12
Ringgold, at Andrew's	Nov.	15
Jonesboro, at Hodge	Nov.	18, 19
Winnfield, p.m	Nov.	19
Haughton	Nov.	22
Lisbon, at Arizona	Nov.	25, 26
Homer, p.m.	Nov.	26
Minden	Nov.	29
Cotton Valley	Nov.	30
Bernice, at Alabama	Dec.	2, 3

R. W. TUCKER, P. E.

Lafayette Dist.—Fourth Round.

New Iberia	Oct.	7, 8
Vermillion, at Henry	Oct.	8
Morgan City	Oct.	14, 15
Franklin	Oct.	15, 16
Houma	Oct.	21, 22
Patterson	Oct.	22, 23
Gueydan, at Gueydan	Oct.	28, 29
Crowley	Oct.	29, 30
Lake Charles	Nov.	4, 5
Bell City	Nov.	5, 6
Lake Arthur	Nov.	11, 12
Jennings	Nov.	12, 13
Rayne	Nov.	18, 19
Indian Bayou, at I. B	Nov.	19
Church Point, at Long Point	Nov.	22
Sulphur, at Sulphur	Nov.	25, 26
Eunice, at Estherwood	Nov.	26
St. Martinsville	Nov.	29
Jeanerette	Dec.	2, 3
Lafayette	Dec.	3, 4

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Tidings From the Field

Belle Fontaine, Miss.:

We have just closed a very successful meeting at Bell Fontaine. The preaching was done by Rev. J. H. Bass, who is a clear and forceful expositor of the Scriptures. The house was filled at every service; many were awakened to a sense of their duty, and several were added to the Church. I feel confident that the seed sown by Brother Bass will bring forth fruit for many days to come. We have one new church going up, which we expect to finish by Conference.—C. A. Northington, P. C.

Harrisville, Miss.:

We have had good revival meetings on the Harrisville charge. I was assisted by Brother J. S. Purcell, W. N. Thomas, J. O. Ware, J. E. Williams and B. E. Meigs. These brethren did good work. They are fine help in a meeting, and my people were delighted with their preaching. This is my third year on this charge, and I think the spiritual condition is better than it has been since my connection with it. Up to the present I have received 30 members, baptized five infants, and some improvements have been made on the parsonage.—R. T. Nolen, P. C.

Duck Hill, Miss.:

We closed our meeting at Duck Hill last night. Brother O. L. Savage did the preaching for us. He proved himself to be an earnest and good servant of God. He won a place in the hearts of our people here by his affectionate work with the children and his gospel preaching to the large crowds which flocked to hear him. His sermon last night, we can truly say, was a masterpiece, his theme being, "The Supremacy of Christ." The Duck Hill charge is doing moderately well, I think. We have built a church and covered another this year. Children's Day has been observed in every church, and each of them has had a good revival; a live Sunday school in each congregation; an Epworth League in one of them. We had at our last quarterly conference 400 people at both the Saturday and Sunday services. We ask the prayers of the church that greater things may yet be done.—J. D. Wroten, P. C.

Washington, Miss.:

We are in the midst of a protracted meeting here at historic old Washington, and are praying that it may be a revival meeting. Brother W. W. Simmons, of Gloster, is with us. We had a good day yesterday. We thought we had out as many as could be induced to come on Children's Day, but on yesterday our expections were exceeded. The preacher profoundly impressed the large audience. Our church needs a season of refreshing, and I believe that we are going to have it. I have lately been in a meeting with Brother W. H. Young at McNair and Knoxville. We were obilged to close at the latter place on account of the large amount of sickness prevalent in the community, but at the former we had a helpful meeting with several additions to our church and two to the Baptist Church. We had one accession at Knoxville.—L. E. Wicht.

Sept. 11, 1911.

DeSoto, Miss.:

Things are going on well on the DeSoto charge. I have just finished my revival work for this season. Rev. John Paul, of Poplar Springs, Meridian, assisted me at DeSoto. Rev. W. W. Hopper, of Meridian, was with me at Hopewell, Coopers Chapel and Salem; B. F. Crook, of Yazoo City, was with me at Manassas, and our junior preacher, J. E. Brasher, was with us in some of our meetings. I am glad to say that these men of God wrought well with my people. Their preaching was to the point and with power. Eternity only can reveal the good that was accomplished in these meetings. May God's richest blessings rest upon these faithful men as they go about doing good. I have had 13 accessions to the church, and have baptized 17 infants on my charge this year; we are gaining ground little by little. Rev. W. H. Lewis, our popular presiding elder, was with us on the 9th and 10th insts., when he held our third quarterly conference for the DeSoto charge at Hopewell. He preached us three able sermons while here. We are always glad to have him come. The people on the DeSoto charge are cheerful, and I am happy.—Hilary Westbrook, Pastor.

Baker, La.:

Dear Dr. Meek: I held my meeting at Deerford, embracing the second Sunday in August. Rev. S. L. Riggs did the preaching, and he did it well. He uncovered sin in all of its forms and then pointed men and women to Jesus Christ. The church was somewhat revived, and if the meeting could have continued at least four or five days longer, the results would have been more satisfactory. The meeting at Blackwater followed, continuing from the third Sunday until Friday night following, when we had to close on account of my meeting at Baker. Rev. H. B. Perritt did the preaching at Blackwater from Monday until the close. The people enjoyed his preaching, and while there were no additions to the church, I feel that much good was accomplished. Like the Deerford meeting, we needed more time. Brother Perritt did good work. Beginning at Baker the fourth Sunday, Rev. A. J. Gearheard held the attention of the people with his beautiful sermons until Friday night when the meeting closed, and while there were no additions, the congregations were large and appreciative, and I feel that great good was accompliished inside of the church. From Baker I opened fire at Bethel the first Sunday in September and held the fort until Monday night, when Rev. Wilson Brown appeared upon the scene of battle and opened fire with the gospel gun, which he continued to use until Friday night, when the meeting closed. There were six additions on profession of faith. The church was somewhat revived, and the people in general awakened. Brother Brown did good work and preached to the delight of all. The foregoing is a report of my four meetings. I want also to say that I assisted Brother Robert Fulton at Friendship Church the last days of July. We had a fine meeting and I had the pleasure of meeting with many of my old friends. God bless them and theirs!—S. D. Howard.

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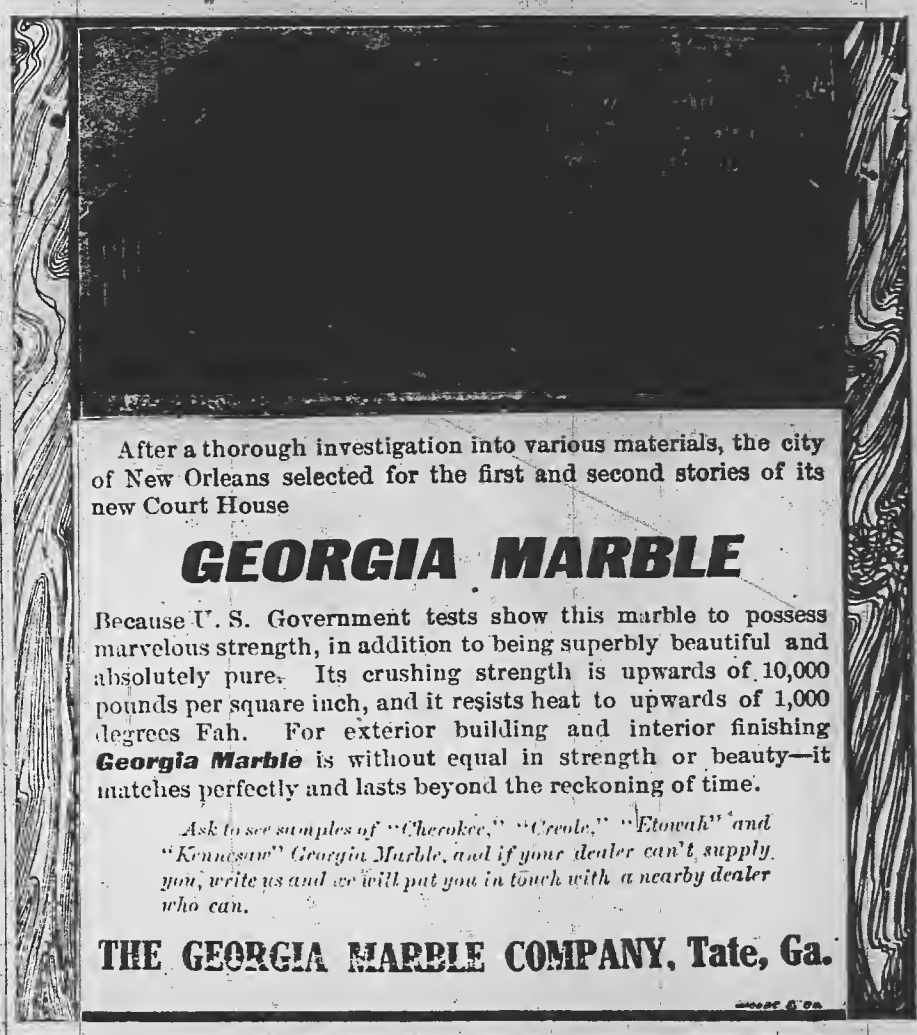

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Recently the writer took part in an all-day Sunday school rally at Mitchell, on the Pelican charge. In spite of the busy cotton-picking season, the workers, with their friends, gathered for an all-day institute and rally, and gave their guest of honor a most patient hearing and were responsive to every suggestion made. The pastor, Rev. S. S. Holladay, took the lead in every effort for an aggressive forward movement. Suggestions and plans were made looking to a rally day, at which time an effort will be made toward grading the school and introducing the graded literature, organizing a young people's and an adult Bible class, beginning a cradle roll and home department and possibly a teacher training class, and supplying the school with new song books.

* * *

Convinced from every psychological and pedagogical fact that the Sunday school pupils should have lessons adapted to their several needs at each stage of life's development, the International Sunday School Association brought out the graded course of lessons in 1908 and have already tested their worth, and it will only be a matter of time, doubtless, when they will supplant the old uniform lessons that compel the child to study the same lesson as the adult. Grading the school is one thing, and using the graded literature is another, though they both should go hand in hand; and as October is the time the graded lessons begin, now is the time to send to the Publishing House for samples and instruction, grade the school and introduce the new lessons.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

We are gratified to have a letter from Bay St. Louis stating that Children's Day was pleasantly and profitably observed by that flourishing school. Bay St. Louis, with a membership of less than 150, has two Sunday schools which run "all the year round," with an enrollment of 120.

* * *

The International Sunday School Association has proposed as a goal for 1911-1914 the following:

One million yearly increase in Sunday school membership.

One million conversions in the Sunday school per year for the next three years.

Three hundred thousand enrolled in teachers' training courses.

Fifty thousand organized Adult Bible Classes by the end of the triennium.

Three thousand three hundred and thirty-three mission Sunday schools per year organized.

What will be required to accomplish this?

Every sixteen members now in Sunday school bringing ONE scholar per year to Sunday school.

Every sixteen officers and teachers combining to pray for the conversion of ONE scholar per year.

One teacher in five taking the training course.

One scholar in fifty planting a mission school.

Isn't this reasonable?

So far as membership is concerned, the Mississippi Conference did that well last year. But cannot we do better? What about the teacher training course, and especially the conversions and mission work?

* * *

By the time this paper reaches the pastors and Sunday school superintendents, all will have received blank orders for Rally Day programs. Will each one see that the day is observed, the collection taken as requested, and the money forwarded promptly? We have asked that it be sent to our treasurer only that we may have in hand early the amount raised by the Sunday schools; but if the pastors prefer sending it direct to Nashville, it is their privilege. Only observe the day.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

A fine mixed Adult Bible Class has been organized at Hinds Chapel, with Mrs. E. G. Pollard as teacher and Mr. Russell Womack, president. Their class motto is, "Search daily the Scriptures."

* * *

The Sunday school at Olive Branch has a good crowd of women and children at work. Mr. Jones, as superintendent, has done a great work and Mrs. Jones' class of boys and girls is phenomenal, in that nearly every one of them reads the Bible every day. They have good lesons, and are unusually regular in attendance.

* * *

Mr. Milton Smith, of Moorhead, Miss., has built three delightfully commodious and attractive Sunday school rooms to the church in his home town, and his brother, Mr. Alfred Smith, had them well painted and prepared for happy and successful Sunday school work. These busy business men are the very life of the work in their town and give it an impetus not procurable in any other way.

* * *

Hernando has a fine young people's society, systematically studying the Bible, thus training teachers and giving youthful minds a taste for the best literature of all the ages. Brother and Mrs. Wendel personally teach this class.

* * *

Mrs. Randolph has a mixed class at Como, whose program rings a true note of progress. They mean to double their membership in the immediate future, and have a great program ahead of them. The class is called "The Helpers," and its motto is, "Live and help live." They have 27 now enrolled. On Sept. 3, there were 116 present in the entire Sunday school, against 69 of the same date last year. The school is very crowded, and new and better quarters will soon have to be provided.

* * *

Mrs. Phil Pointer, Como, has had her class of boys and girls for eighteen years, and from under her skilled and loving hands will come men and women polished and fit for the Master's use. Mrs. Bob Short's class of girls in the same school has won the banner for attendance, lessons and collections, her enthusiastic little girls having worked well these summer days to secure the coveted award.

SOME RALLY DAY SUGGESTIONS.

Some such arrangement as the following might be adopted in preparing for Rally Day. Let the superintendent call the pastor and teachers together in council and arrange every detail of the program carefully. Then secure from the Publishing House a good supply of attractive Rally Day cards and buttons, and send the cards to every member of every department of the Sunday school, as invitations, a week in advance; and have the buttons worn on Raily Day. Let the printed program sent out by the Publishing House be used by the children at 10 o'clock, at the conclusion of which have all promotions made and honors awarded, using the regular Sunday school diplomas, which are beautiful and not expensive. Then re-grade the school, start the new departments and inaugurate any forward movement, taking the collection for the model Sunday school building at the Southern Methodist Assembly at Waynesville, N. C.

At 11 o'clock, instead of the pastor's sermon, let addresses be made by local speakers on some such themes as the following, thus letting the church and the world know what you propose doing, and the co-operation, you expect from them:

(1) The Sunday School's Place in Moral and Civil Life.

(2) The Sunday School's Place in the Life and Growth of the Church.

(3) The Essential Quaiities that the Sunday School Must Possess in fulfilling Its Highest Mission as a Religious Educational Institution.

(4) The Why, the What, and the How of the Organized Bible Ciass and the Adult's Place in the Sunday School.

(5) The Officers' and Teachers' Part in Successful Sunday School Work, and the Church's Provision for Their Equipment in the Teacher Training Ciass.

(6) The Church Ministering to the Needs and Enlisting the Co-operation of the Home in the Cradle Roll and Home Departments.

(7) Some Things We Can and Ought to Do the Coming Year.

(8) Brief talks might be made on Sunday school music, the Sunday school library, enlisting new scholars, etc.

At night have an invited speaker, if possible, discuss "The Sunday School Filling Its Highest Mission to the Individual, the Church and the State," or some such theme, or have local addresses again. Any near-by successful Sunday school worker will be glad to be with you as a guest of honor.

Pian, advertise, pray, rally, and move forward.

P. O. LOWREY.

IF I WERE A BOY AGAIN.

In some papers of the late Doctor Harper of the University of Chicago was found a memorandum which read like this:

"If I were a boy again, I would read every book that I could reach. I would strive to find out from good books how good men lived.

"If I were a boy again, I would cultivate new patience with the faults of others, and study my own with greater care. I would strive for humility.

"If I were a boy again, I would more and more cultivate the company of those older, whose graces of person and mind would help me on in my own work. I would always seek good company.

"If I were a boy again, I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again, I would study the life and character of our Savior persistently, that I might become more and more like unto him."
—Northwestern Christian Advocate.

In Case of Accident

Don't make a mountain of a mole hill, but be sure you don't underrate the seriousness of it—it may mean death. If your child sticks a nail in his foot, take no chances, but get a box of Gray's Ointment from your druggist. For half a century the mainstay of thousands of parents as a preventive of blood poison, and a cure for Boils, Cuts, Old Sores, Felons, Carbuncles, etc.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

THE EXEMPLARY LIFE.

Devotional Meeting Topic for Sept. 24.

(I. Tim. 4:12; Psa. 15).

CONCERNING THE SCRIPTURE.—If there is one thing that the world expects of a Christian it is that he shall lead an exemplary life. Those who are not followers of the lowly Nazarene have, notwithstanding their waywardness, a very definite idea of what it is to be a Christian.

I. Tim. 4:12. Timothy was a young man at the time when the apostle wrote these words to him. Yet Paul tells him that he was not to let any man despise his youth. Of course such words would be useless unless the life that was lived was of such a nature as to make it impossible for anyone to do so. One can not give an order to folks telling them that they are not to despise us. One must live in such a way as to win respect. The youthful Timothy was to be an example to believers. It is true he was a minister of the gospel; but what of that? Are simply clergymen to live properly? Not at all. It is a duty that devolves upon every follower of Jesus Christ. In word and in spirit, in faith and in purity—in all things are we to be different from the world at large; in all these things we are to be examples.

Psa. 15. Leaving the apostles, we are taken back to the days of David, the sweet singer of Israel. Explicit is the fifteenth Psalm. Who shall ascend into the hill of the Lord? Why, those who walk uprightly. They are the ones who are to be recognized as his followers. Then there is a description of what it is to walk uprightly. It means no backbiting and no doing evil to a neighbor; it means refraining from taking advantage of folks; it means living a life that is above reproach—an example in all things to those with whom one comes in contact.

WHAT THE LESSON MEANS TO US.—There is nothing that hurts Christianity more than faithless followers of Christ. When people are able to point to those who are dishonest or who are mean in any way, and say, "Those are members of the Church," then there is that which hinders the progress of Christianity. Of course we all know that there is much less of failure on the part of Christians than those of the world would have us believe. Yet there are too many altogether whose faith is at variance with their lives. And this would be true if there were only one delinquent. And there are more than that.

A Christian is to lead an exemplary life. Let it be understood that the eyes of the world are upon him. They are looking at him all the time, and they are judging of his religion by that which he does. And let it be said that they have a right to do so, for it is not said that we can judge a tree by the fruit that it produces? There is no use in our trying to excuse ourselves; we can not do it.

Now, an exemplary life does not mean that we believe that we are leading perfect lives. It is impossible for us to do that while we are in the flesh. Always will we come short of the glory of God; always will we fall of the very best that there is in us; and yet when all of that has been acknowledged it is still true that we can live in such a way as to bring no reproach upon the name of Christ.

Who shall dwell in the holy hill? The Psalmist answers, "He that walketh uprightly." How are we to walk uprightly? Well, there is to be no backbiting. See how that fits into the statement made by Paul to Timothy, when he says that he is to be an example to believers in his word. How mean a thing it is for one to indulge in backbiting—when some one else is not present, to tear that one's reputation, to say things behind his back that we would not say to his face.—Central Christian Advocate.

ORGANIZE A BIBLE STUDY CLASS.

Vacation is now over, and every live chapter should settle down to some definite plan for more aggressive work. The Bible is our best university; then why not organize a Bible study class in your chapter?

The following nine ways to study the Bible are suggested:

Regularly. As far as is possible, every day, and at the same time in each day.

Prayerfully. It is God's Word, and God is its best interpreter.

Studiously. Do not skip the obscure places. Master them.

Sympathetically. The Bible is a closed book to the unfriendly reader. "Seeing, he does not understand."

Intelligently. Bring your knowledge of related subjects to bear. Do not confuse the Saul of the Old Testament with the Saul of the New, for example.

Systematically. Get the whole Book's teaching on the great doctrines and the great lives. To illustrate, the Bible is the best text-book on faith, sanctification, and the life of Christ.

Frankly. Let the Bible master your prejudices. Do not befog mind and soul by "private interpretations."

Believingly. It will "prove" itself, if you read it in good faith.

Obediently. Bible study without Bible living is a mockery. "Be ye doers of the word, and not hearers only."—Pittsburgh Christian Advocate.

A NOBLE ACTION.

James Pettigrew was the smartest boy in our class. He was a praying boy, and we all liked him better for that. Willie Hunter was a real good fellow, too, and Willie and James used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came around, and we were asked such a lot of puzzling questions that, one by one, we all dropped off, till just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be really glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing him, till at last he turned round with a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie—his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Sunday School Advocate.

SOME REFLECTIONS.

Dear Dr. Meek: I see in the Advocate of August 30 an article over the name of George Jackson—a venerable Christian gentleman and faithful minister of the gospel.

From the tenor of his writing he is as zealous for the prosperity of Zion and the upbuilding of the church now as he was thirty-seven years ago. In 1874 he was the pastor on the Winnsboro Circuit. I have not met him since he left here then. During that year I attended his meetings and preached with him and for him.

With fondness and delight I look back over those days and call to mind the pleasant associations with the brethren, many of whom have crossed over the river, and I am left behind; and sometimes I wonder if there can be a recurrence of similar associations.

In my imagination I could see Brother Jackson when reading his account of the Mansfield Female College. I remember Brother Thweat when he was president of that institution of learning. I don't know whether he was the first president or not; but he was president of it in the early days of its existence. If I am not mistaken, it was established about the year 1855. But of this I am not certain.

On another page of the same paper, Brother Jackson tells of his age and bodily feebleness. It is not a surprising thing that he is tottering and halting in his movements. To carry the weight of eighty-seven years would be enough to make any of us physically tottering and halting; but his immaterial parts are as live, vigorous and active as ever. His faith is strong and reaches to that within the veil; and with joy he anticipates the day when he will lay off the armor of the soldier and have placed on his head the crown of righteousness, hold in his hands the palm of victory, and hear the voice sounding from the realm of glory, "Well done, good and faithful servant; enter thou into the joy of thy Lord." A. W. MOORE.

Winnsboro, La.

REV. J. G. BABB.

Rev. Joseph G. Babb, son of Matthew J. and Sarah Jane Babb, and a brother of Rev. D. W. Babb, of the North Mississippi Conference, was born in Alcorn County, Miss., Dec. 10, 1849. While only a youth he professed faith in Christ and joined the M. E. Church, South. He was licensed to preach in 1874 under the administration of Dr. J. D. Cameron as presiding elder. He was ordained deacon at Corinth, Miss., in 1882, by Bishop H. N. McTyeire, and was ordained elder by Bishop Robert K. Hargrove at West Point, Miss., in 1886. At old Farmington he was married to Miss Mattie Henson in December, 1870. Only eight months later she was taken away by death. In 1877 he was again married on Dec. 14 to Miss. Luvicia A. Cogdell. Of this union were born eleven children, the eldest and youngest dying in infancy; the others, five sons and four daughters, survive with their widowed mother and his three brothers and four sisters to mourn his going away, which occurred at his home near Corinth, Miss., Sunday, Sept. 8, 1911. Thus ends a most useful life which had been given to farming, teaching, and preaching. He was a quiet man, never presuming to put himself forward, but a well informed and able man, so that wherever he was called upon he rendered most efficient service. By his industry and intelligence he was able to acquire a good home and educate his children. It would be hard to find a home of more perfect order, refinement, and peace. His ministry was attractive because of its instructiveness. He took time to study the Greek language to prepare himself for good work. Internal cancer caused his last illness, which was long, and caused him much suffering, through all of which he displayed the greatest patience. His composure in contemplation of death was perfect. Talking to each member of his family, he gave assurance of the triumph of faith and fell on sleep in great peace. His pastor, Rev. R. A. Miller, was assisted by the writer in the funeral service in the presence of a large audience, after which his body was laid to rest in the cemetery at Box Chapel.

BEN. P. JACO, P. E.

BEST THING MADE

April 28, 1910, Dothan, Ala.
I began handling Johnston's Tonic in Blakely, Ga., in 1884. In 1892, moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for Colds, Fever and La Grippe. In all the years I have been selling it, never had but 2 complaints. Both parties admitted afterwards they had not used it right.
H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.
I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.
A. P. ALDRICH.

Drives every trace and taint of Malarial Poison from the Blood.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater tod-ay than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin to-day. Why wait?

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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OUR OWN CHURCH AND COUNTRY.

To love the home is a great virtue, and a traitor to his own country must remain always in dishonor. To love all mankind is also a Christian duty, but the individual untrue to his own home and to his own country is of necessity false to all homes and to all countries.

The question of church union and love for all churches is much discussed. The divinely given rule is to "love our neighbor as we love ourselves." Trueness to self, as well as trueness to a neighbor, is a most binding obligation. All this being recognized as harmonizing with Bible teaching and proper ideas of life and duty, it becomes to be binding upon us to love our own church and our own country as a condition of divine approval, and this is absolutely essential to the best type of individual.

"No North and no South, no East and no West," is counted by some as a thing to be desired, and in the sense of being true to our nation as a whole, such is to be desired. But the individual who makes Texas his home and proposes at the same time to hate Texas, would be incapacitated to love his entire country in the true sense. The American who is untrue to the flag of his own country would acquit himself poorly as a citizen of England. To love God's Church in the real sense, we must also love intensely our own department of that Church. Party spirit in the extreme sense is hurtful, but very much more hurtful is a spirit which allies with nothing, and which is at the peril of being so broad as to be in the "broad way" that leads unto eternal death. The man who can be counted as a factor in his own special department is the individual who can contribute most largely to the general good. Special love for a given Church or given section of America is not a crime in the estimation of enlightened people.

Individual merit, and even the merit of a great Church, may not be measured by the points of the compass. The Savior many times was at a disadvantage because it was said, "Can any good thing come out of Nazareth?" The second greatest body of Methodists in the world is misunderstood by some, and even disliked, because located chiefly in the southern half of the great American country. The same is true in some sense of the Methodist Episcopal Church because located chiefly in the northern section of America. But each "in his own corner" may shine for God, going at the same time to the utmost into the "regions beyond." The great Author of all the Churches measures by a bigger standard than the mere question of which location. The Gentile man enjoyed a "ration" of pork and lived in Samaria. The Jew scorned him because of his country and was strict in the use of meats. St. Paul said to each alike, "whether we live, we live unto the Lord, and whether we live therefore or die, we are the Lord's." True and worthy people are great, independent of the mere accidents of location. A good Christian and an honored citizen in the estimation of God and right-thinking people stands just as high at one extreme of the poles as at the other, and in no sense is he discounted because of fidelity to native ties.

Our love for all the churches and the nations finds its strongest and most life-giving support in the fact of oneness to local attachments. "There is no respect of persons with God."

A. H. WILLIAMS.

Shuqualak, Miss.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Base Ball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

REGRET TO GIVE HIM UP.

Sad are the hearts of the Madison people over the removal of the beloved pastor, Rev. J. W. Ward, to the North Mississippi Conference. Some of them are as "Rachel weeping for her children and will not be comforted." As loyal Methodists they submit, but as personal friends their heart's cry is, that "the cup might pass." Last week, as we read the commendation of Dr. F. N. Parker by the people of Alexandria, we felt a deep sympathy for them in the loss of a man the description of whom corresponds so accurately with that of the man that has for nearly three years blessed Madison with his presence and teaching.

Members of every denomination feel that they have lost a pastor. Some of his closest friends are members of other denominations. We realize that our loss is some charge's gain, and that we are required to share our blessings—to "pass them on"—but we are brought into hearty sympathy with monopolists when we are called to part with him. It is evident that he is well known by some one in the North Mississippi Conference, for this is not the first time he has been invited to join them.

His ability as a preacher and his exemplary life as a man render him worthy of anything they may give him. While our hearts ache at the parting, we bid him "godspeed" as he goes to his new field.

A PARISHIONER.

September 12.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

MIGHT BE DEAD TO-DAY.

Garden City, Kas.—In a letter from Mrs. James Hammer, of this city, she says, "I firmly believe that I would not be alive to-day, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman suffering from some of the troubles to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after effects. 'Twill help you. Ask your druggist.

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Think of her attempting to make ice cream in the old disappointing way! With

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she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—*and never go near the store.*

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them.

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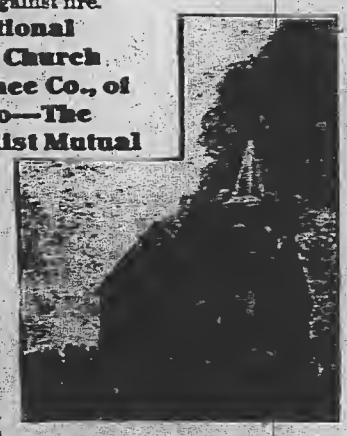
It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safeguarded against fire.



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Thomasville	Sept. 30, Oct.	1
Brandon	7:30 p.m. Oct.	1, 2
Jackson, Galloway Chapel 7:30 p.m	Oct.	4
Madison, at Pearl River 11:00 a.m	Oct.	8
Jackson, First Church, 7:30 p.m	Oct.	8
Harrisville	Oct.	10
Sharon	Oct.	14, 15
Madison	11:00 a.m. Oct.	16
Terry	11:00 a.m. Oct.	18
Camden, at Soule Chp	Oct.	21, 22
Liutonia, at Anding	Oct.	26
Mendenhall, at Pinola	Oct.	28, 29
Eden, at Pleasant Hill	Nov.	1
Deasonville, at New Hope	Nov.	4, 5
Benton	7:30 p.m. Nov.	5, 6
Edwards, at Clinton, 3:30 p.m	Nov.	9
Florence, at Monterey	Nov.	11, 12
Jackson, Rankin Street, 7:30 p.m	Nov.	12, 15
Faunin	Nov.	17
Canton	Nov.	19
Flora	Nov.	20
Yazoo City	7:30 p.m. Nov.	22
Bolton Charge	Nov.	25, 26
Jackson, Capitol Street, 7:30 p.m	Nov.	26, 27
Jackson, First Church, 7:30 p.m.	Nov.	29
Satartia Charge	Dec.	2, 3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Meridian, East End	Sept.	24
Meridian, South Side	a.m. Oct.	1
Meridian, Central	p.m. Oct.	1
Scooba, at Scooba	Oct.	4
Clara, at Boice	Oct.	7, 8
Shubuta and Quitman, at Quitman	Oct.	15, 16
Meridian, 5th Street	a.m. Oct.	22
Meridian, 7th Ave.	p.m. Oct.	22
Enterprise and Stonewall, at Enterprise	Oct.	25
Buckatunna, at Buckatunna	Oct.	29, 30
Lauderdale, at Lauderdale	Nov.	1
Daleville, at Linwood	Nov.	4, 5
Moscow, at Pleasant G.	Nov.	11, 12
DeKalb, at DeKalb	Nov.	13
DeSoto, at Salem	Nov.	17
Matherville, at Andrew's Chapel	Nov.	18, 19
Meridian, Poplar Springs	Nov.	23
Porterville, at Porterville	Nov.	25, 26
Binnsville, at Binnsville	Nov.	28
Vimville, at Pleasant Hill	Nov.	30
Waynesboro Circuit, at Hebron	Dec.	2, 3
Waynesboro	p.m. Dec.	3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman	Oct.	7, 8
Crystal Springs	Oct.	8, 9
Osyka, at Holmesville	Oct.	14, 15
Buford, at West Columbia	Oct.	21
Tylertown, at China Grove	Oct.	22
Bayou Piere, at Pleasant Valley	Oct.	28
Barlow, at Rehobath	Oct.	29
Bogue Chitto and Norfield, at Norfield	Nov.	1
Topisaw, at Sartins	Nov.	4, 5
Monticello, at Monticello	Nov.	8, 9
Adams, at Auburn	Nov.	11, 12
Summit	Nov.	12
Magnolia	Nov.	14
Hazlehurst	Nov.	15
Meadville, at Meadville	Nov.	18, 19
Scotland, at Bethel	Nov.	25, 26
McComb, Centenary	Nov.	27
McComb and Fernwood, at Fernwood	Nov.	28
North Wesson, at North Wesson	Nov.	29
Wesson, at Wesson	Nov.	30
Pearlhaven, at Pearlhaven	Dec.	2, 3
Brookhaven	Dec.	3, 4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Howison and Saucier, at Lyman	Sept. 24, Nov.	23
Columbia	Oct. 1, Nov.	20
Brooklyn and Bond, at Brooklyn	Oct.	4
Americus, at Salem	Oct.	7, 8
Hub, at Hub	Oct.	14, 15
Mentorum, at Pine G.	Oct.	20
Vancleave, at New Prospect	Oct.	21, 22
Gulfport, 29th St.	Oct.	25
Lumberton	Oct. 29, Nov.	20
Mississippi City	Nov.	1
Poplarville	Nov.	5, 18
Pascagoula	Nov.	10
Moss Point	Nov.	11, 12
Escatawpa, at Escatawpa	Nov.	11, 12
Biloxi, Main St.	Nov.	15
Derby, at Derby	Nov.	7
Carriere and McNeil, at Carriere	Nov.	18, 19
Oakvale, at Oakville	Nov.	21
Long Beach	Nov. 22, Dec.	2
Wolf River Mission 10 a.m.	Nov.	23
Coalville	Nov.	24
Bay St. Louis	Nov.	25, 26
Logton	Nov.	27
Gulfport, 25th Ave.	Nov. 29, Dec.	2
McHenry and Wiggins, at Wiggins	Nov.	30

W. B. JONES, P. E.

Newton Dist.—Fourth Round. (In Part.)

Rose Hill, at Pleasant Grove	Mon. Sept.	25
Chunkey, at C.	Wed. Sept.	27
Montrose, at Montrose	Oct.	7, 8
Decatur, at D.	Wed. Oct.	11
Homewood, at Carr Ch.	Oct.	14, 15
Walnut Grove, at Zion	Fri. Oct.	20
Carthage, at Bethel	Oct.	21, 22
Bay Spgs. at P. Hill	Oct.	28, 29
Hickory, at Hickory	Wed. Nov.	1
Pachuta, at Adams Chp.	Nov.	4, 5

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered.

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson	Oct.	7, 8
Vicksburg, Crawford St.	Oct.	15
Silver City, at Midnight	Oct.	21, 22
Sunflower, at Bethel	Oct.	24
Angullla, at A.	Oct.	25
Rolling Fork, at R. F.	Oct.	26
Utica, at U.	Oct.	28, 29
Fayette	Oct.	30
Hamburg, at H.	Oct.	31
Nebo, at Providence	Nov.	4, 5
Washington, at W.	Nov.	11
Natchez, Jefferson St.	Nov.	12
Natchez, Pearl St	Nov.	12, 13
Centreville, at C.	Nov.	18, 19
Woodville	Nov.	20
Wilkinson, at ———	Nov.	21
Gloster	Nov.	22
Homochitto, at ———	Nov.	23
Oak Ridge, at ———	Nov.	25, 26
Vicksburg, Washington St.	Nov.	26
Mayersville, at Fitlers	Nov.	27
Rocky Spgs, at ———	Dec.	1
Hermanville, at ———	Dec.	2
Harriston, at ———	Dec.	3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

H. WALTER FEATHERSTUN, P. E.
Port Gibson, Miss.

THE INFLUENCE OF THE GREAT.

We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living life-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened the darkness of the world; and this not as a kindling lamp only, but rather as a natural luminary, shining by the gift of heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.—Carlyle.

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A TOUCHING TESTIMONIAL is this from St. Alham, West Virginia: "I have read and re-read the book, and then I sent it to my cousin who is an invalid. He had his back broken in a coal mine and has not left his room for ten years. He was delighted."

MODES OF THE HEAVENLY LIFE, by Walter G. Harbin. Cloth and gold, 50c., postpaid. Order from C. O. Chalmers, publisher, 512 Camp St., N. O., La.

AL-E-THE-IA.

"One of the most terrific arraignments of the whisky traffic we have ever seen is contained in the little book under the title which heads this article, which is from the strong pen of Mrs. Martha Carolyne Keller Miller, and is published by the New Orleans Christian Advocate. The scene is laid in the extreme South and the story from preface to finish moves with a momentum and moral force which is wonderful."

The above lines are copied from an editorial in the St. Louis Christian Advocate. The book can be had from the N. O. Christian Advocate, or from Mrs. C. C. Miller, of Hammond, La. Price, 25 cts., postpaid.

BOGALUSA, LA.

It was my lot to spend Sunday, Sept. 17, in Bogalusa, in answer to the pastor's request, he being engaged in a revival meeting at the Talisheek Campground. I enjoyed preaching to the two attentive congregations at 11 a. m., and night. I found everything in good shape on Brother Alford's important charge, and that he is held in high esteem and love by his people. The large and splendid choir, under the skillful leadership of Brother Talley, handled the musical part of the services with success. The Sunday school is doing well, and the Woman's Missionary Society and Epworth League are actively engaged in the work. I was pleased to be with the League at their meeting just before the night service and delighted to note the deep interest taken by the young people in their special field of labor for the Master. The efficient officers of this young and growing League are as follows:

President, W. B. Jones; first vice-president, R. H. McCoy; second vice-president, Miss Lydia Swayze; third vice-president, Miss Eloise McKnight; fourth vice-president, Miss Myrtle Langston; secretary, Miss Mattie Joffrion; treasurer, Miss Emma Mizell.

At 4 p. m., I attended the Y. M. C. A. meeting in their model building, and a goodly number of ladies and gentlemen were present. The meeting was ably led by a young Baptist brother and a number took part in the service. Each of our towns should have a live Y. M. C. A., for, properly directed, such an organization can do a vast amount of good to the young men of the community. The large-hearted founder of Bogalusa gave $50,000 which was put into a building that is perfectly adapted to the uses of such an organization.

JOHN T. SAWYER.

LISTENING TO GOD.

A friend of mine told me that he called one day upon a brother clergyman who had been ill in bed for six months. He said to this man: "I suspect that God Almighty had a good many things to say to you, but you were too busy to listen, and so he had to put you on your back, that you might be able to give him time."

When he was going out the thought struck him: "I, too, am a busy man, and God Almighty may have to put me on my back, that he may tell me all he wishes."

So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's Spirit might impress upon him what he designed to teach, and criticise the life of the previous day.—Rev. F. B. Meyer, D.D

NORTH MISS. CONFERENCE.

Durant Dist.—Fourth Round.

West, at Bowling Green	Sept. 23, 24
Sallis, at Bethel	Sept. 30 Oct. 1
McCool, at McCool	Oct. 1, 2
Kosciusko Ct., at Ethel	Oct. 7, 8
Kosciusko Station	Oct. 8, 9
Ebenezer, at Liberty Chp.	Oct. 14, 15
Sidon, at Cruger	Oct. 15, 16
Rural Hill, at Macedonia	Oct. 22, 23
High Point, at Center Ridge	Oct. 29, 30
Poplar Creek, at Wesley	Nov. 4, 5
Black Hawk, at Acona	Nov. 11, 12
Lexington	Nov. 12, 13

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Hernando, at Horn Lake	Sept. 23, 24
Senatobia	Oct. 7, 8
Como	Oct. 8, 9
Coldwater, at Love	Oct. 14, 15
Mt. Pleasant, at New Salem	Oct. 17
Olive Branch, at O. B.	Oct. 18
Pleasant Hill, at P. H.	Oct. 19
Cockrum, at Green Leaf	Oct. 20
Tyro, at Free Spgs.	Oct. 21, 22
Byhalia, at Byhalia	Oct. 26
Wall Hill, at Marvin	Oct. 28, 29
Crenshaw	Nov. 4, 5
Lake Cormorant, at Lake Cormorant	Nov. 11, 12
Eureka, at Mt. Olivet	Nov. 15
Oakland, at Enid	Nov. 17
Courtland, at Courtland	Nov. 18,
Batesville	Nov. 19,
Arkabutla, at Brooks Chp.	Nov. 23
Long Town, at Davis Chp.	Nov. 25, 26

We call the licensing committee to meet at Sardis the fourth day of October. W. M. YOUNG, P. E.

Corinth Dist.—Fourth Round.

Iuka Ct., at Spring Hill	Sept. 23
Iuka Station, at Iuka	Sept. 24, 25
Corinth Ct., at Box Chp.	Sept. 30
Corinth, First Ch'. a.m.	Oct. 1
Corinth, South Side, at South Side. p.m	Oct. 1
New Albany Ct., at Erin	Oct.
New Albany Sta., at N. A.	Oct. 8, 9
East Booneville, Circuit, at Nebo	Oct. 14, 15
Booneville Ct., at Blackland	Oct. 17
Mooreville Ct., at Andrews Chapel	Oct. 21
Mantachie Circuit, at Mantanchie	Oct. 22, 23
Jonesboro Ct., at Mount P.	Oct. 27
Dumas Ct., at Dumas	Oct. 28, 29
Ripley and B. M. Circuit, at Ripley	Oct. 29, 30
Kossuth Circuit, at Pleasant Hill	Nov. 4
Dry Run Mission, at Paul's Chapel	Nov. 5
Rienzi Ct., at Rienzi	Nov. 8
Guntown and B Ct., at G.	Nov. 9
Sherman Ct., at Liberty	Nov. 10
Myrtle Ct., at Hickory Flat	Nov. 11
Ripley Mission, at Rainey Chapel	Nov. 12
Belmont Ct., at Belmont	Nov. 18
Tishomingo Ct., at Tishomingo	Nov. 19
Baldwyn Ct., at Wheeler	Nov. 23
Hatchie Mission, at El Bethel	Nov. 25, 26

The pastors will be expected to see that trustees make their reports, to have a complete list of the names of all trustees in answer to Question 31, and to have a list of names to be nominated in answer to Questions 25, 26, 27, 28, and to keep within the law as to number.

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Smithville	Sept. 23, 24
Amory and Nettleton	Sept. 24, 25
Palestine	Sept. 28, 30
Pontotoc	Oct. 1, 2
Beuna Vista, at Ebenezer	Oct. 7, 8
Prairie, at Prairie	Oct. 8, 9
Verona, at Verona	Oct. 14, 15
Shannon, at S.	Oct. 15, 16
Houlka, at Concord	Oct. 21, 22
Houston	Oct. 22, 23
Pittsboro, at Pine R.	Oct. 28, 29
V. and C. City, at C. City	Oct. 29, 30
Derma, at Rhodes Chp.	Nov. 4, 5
Wren, at Tranquil	Nov. 8
Aberdeen	Nov. 8
Greenwood Springs	Nov. 11, 12
Okolona Circuit	Nov. 12, 13
Tremont, at Asbury	Nov. 18, 19
Fulton, at Vanbnren	Nov. 19, 20

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Brooksville	Sept. 23, 24
Macon	Sept. 24, 25
Mathiston	Sept. 30, Oct. 1
Crawford	Oct. 7, 8
Columbus, First Ch.	Oct. 15, 17
Columbus, Second Ch.	Oct. 15, 18
Mashulaville	Oct. 21, 22
Cochrane	Oct. 28, 29
Cedar Bluff	Nov. 4, 5
Columbus Circuit	Nov. 8
Sturgis	Nov. 11, 12
Starkville Circuit	Nov. 18, 19
Mayhew	Nov. 25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

Greenville Dist.—Fourth Round.

Coahoma	Sept. 24, 25
Gunnison	Sept. 30
Evansville	Oct. 1, 2
Arcola	Oct. 7, 8
Leland	Oct. 8, 9
Murphy	Oct. 15, 16
New Salem	Oct. 21, 22
Boyle	Oct. 22, 23
Jonestown	Oct. 29, 30
Cleveland	Nov. 4, 5
Merigold	Nov. 5, 6
Shelby	Nov. 7
Clarksdale	Nov. 12, 13
Friars Point	Nov. 14
Benoit	Nov. 19, 20

W. W. WOOLLARD, P.E.

Oxford Dist.—Fourth Round.

Taylor, at Andrews	Sept. 23, 24
Paris, at Pleasant R.	Sept. 30
Water Valley, First Ch.	Oct. 1, 2
Water Valley, Main St.	Oct. 1, 3
Pine Valley, at Banner	Oct. 7, 8
Coffeeville, at Goshen	Oct. 10
Potts Camp, at Palestine	Oct. 12
Randolph, at Washington	Oct. 14, 15
Tocapola, at Tocapola	Oct. 16
Lafayette	Oct. 17
Holly Springs ct., at Harris Chapel	Oct. 27
Abbeville, at Mt. Zion	Oct. 28, 29
Oxford	Oct. 29, 30
Duck Hill, at Duck Hill	Nov. 3
Charleston, at ———	Nov. 5, 6
Grenada Ct., at Spg Hill	Nov. 11
Grenada	Nov. 12, 13
Ashland, at ———	Nov. 16
Waterford, at Pine Mt.	Nov. 18, 19
Holly Springs	Nov. 19, 20

J. E. CUNNINGHAM, P. E.

Winona Dist.—Fourth Round.

Carrollton, at Coila	Sept. 23, 24
Greenwood	Oct. 1
Itta Bena 7:30 p.m.	Oct. 1
Belzoni, at Belzoni	Oct. 7, 8
Ruleville, at Sandy Bayou	Oct. 14
Webb, at Sumner	Oct. 15, 16
Schlater, at Schlater	Oct. 21, 22
Minter City	Oct. 29
N. Carrolton, at Enon. Fri.	Nov 3
Eupora, at Maben	Nov. 4, 5
Tutwiler, at Mattson	Nov. 10
Moorhead, at Doddsville	Nov. 11, 12
Inverness, at Inverness	Nov. 12, 13
Bellefontaine, at Long Branch .. Wed	Nov. 15
Slate Springs, at Spring Hill .... Thurs	Nov. 16
Winona Ct., at Bethlehem	Nov. 18, 19
Kilmichael, at Kilmichael	Nov. 19, 20
Mars Hill at M. H. Tues.	Nov. 21
Lambert, at Glendora	Nov. 25, 26
Indianola, at Indianola	Nov. 26, 27

Special attention is called to questions 31 and 32. Let us carry up to the approaching Annual Conference the best report the Winona District ever made. E. S. LEWIS, P. E.

Tell Us

No Matter where you are, whether you are a man or a woman, twenty years old or seventy, living in town or in the country, all you need do is to *tell us* that you want it and it will be sent right out to you. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to give any references or send any money or stamps. Simply *tell us to send it.* It makes no difference what your trouble is, whether you are sick in bed or just not feeling right—we don't ask your trouble and you need not write a word about it. All you need do is to tell us your name and address and we will send it to you, without a penny from you. This is how we are offering Bodi-Tone to every reader of this paper who is ailing or in poor health, this is how over a quarter-million sick people have already tried it. We are glad to send it to you, glad to give you a chance to try it, to learn what a great medicine we have made, to learn how chronic diseases can be cured with the right kind of medicine, containing the right ingredients. If it benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a cent. We leave it all to you. We won't ask for pay afterwards or dun you. We know you will gladly pay for real benefit, for real health, real vigor, strength and comfort.

Bodi-Tone does just what its name means—*cures disease by toning all the body.* Bodi-Tone is a small, round, compressed tablet that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it *cures stubborn diseases* by helping nature to tone every organ and part of the body. Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit and explain why it cures. Bodi-Tone contains no narcotics or habit-forming drugs, nothing your family doctor won't say is a good thing. It does not excite the body with alcohol, but it tones the body and cures it disorders with the remedies nature intended to tone and cure the body. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire System, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A *remarkable combination that does wonderful work for health.*

You Need It If you are tired of continual dosing without results, *you need Bodi-Tone right now.* If your local doctor has done you no good, if the ordinary medicinal combinations be used have failed, give this modern scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had tried good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it *at our risk.* If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to drive the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood; thereby stopping Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from Female Ailments, for its toning properties have been found especially valuable in such ailments.

Indigestion and Bowel Trouble

LONGTOWN, S. C.—Since using Bodi-Tone I am in better health than I had for ten years. I have taken medicine from five different doctors and I can't tell the different patent medicines for Constipation and Indigestion, but none of them gave me relief for more than a few days. I felt the effects of Bodi-Tone in three days, and the benefit stayed with me. My life had become a burden to me, but it has been a pleasure since I took the first box of Bodi-Tone. I wish all who suffer as I did would take one box, for they would then know the happiness it has been to me. My return to health has given me comfort in my old age. MRS. M. J. WHITE.

Dropsy, Liver and Kidney Troubles

ASBURY, N. J.—I was taken with Liver, Kidney and Bladder tronble in the fall of 1902, and the Kidney tronble caused Dropsy. I tried everything far and near, but nothing gave me more than temporary relief. I also took X-ray treatments for six months and was very much disappointed, as it was supposed to do wonders. Since I took the first box of Bodi-Tone I have felt better than from anything I have tried in these seven years. I have used three boxes, and it has made me an entirely different man. I am 65 years of age. HENRY C. MOYLE.

Had Rheumatism and Lumbago

GRAND LEDGE, MICH.—I have been afflicted over six years with Muscular Rheumatism in my arms. It finally settled in my back and the doctor called it Lumbago. Then a year ago my left knee swelled up so I could not get around and I suffered intense pains at times all winter. I could scarcely walk. I took patent medicines with no results. Then I sent for a trial box of Bodi-Tone. From that time on my improvement has been remarkable indeed, and I can now walk better than in years. MRS. TAYLOR HANCE.

We Take the Risk—You Cannot Lose

Bodi-Tone cures conditions which are totally unlike, all in the same way, for the body in health has but one way to act—*it goes to all the body and makes it well.* It makes up and repays for past sickness with a *strong and virile health* that is often better than the sufferer knew for a long time before sickness began to trouble, for it makes the body right, with its maximum of strength, vigor and vitality. Bodi-Tone works what seems a miracle by *putting tone where tone was needed.* Write today, telling us you want it, get a box of Bodi-Tone promptly and try it. We take all the risk.

Bodi-Tone Company, Dept. 3, Chicago, Ill.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 39. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2902.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, SEPTEMBER 28, 1911 CHAS. O. CHALMERS, Publisher.

THE EFFECTIVE CHURCH.

Earnest inquiry is being made to-day as to what constitutes an effective Church. The Pentecostal Church stands out in history as accomplishing its purpose with marked efficiency. We read: "The multitude came together and were confounded." It may be profitable to take general notice of the elements of her character.

First of all, we note her Separateness.

The little band in the Upper Room were very different from the great world multitude outside. They were different in divine fellowship. They held communion with the Father. The knowledge and experience with the Son was ever real and vivid. The Holy Spirit came upon them with divine power. They were looking up and God was coming down. The Source of their influence, consciously and unconsciously, was in heaven. They were different from the world in their human fellowship. The world, then as now, was in a state of strife. They were with "one accord, in prayer and supplication," "in gladness of heart and singleness of purpose." They differed from the multitude again in their waiting. Their confidence was not in their own wisdom or activity, but in the coming and power of God.

The modern Church is somewhat wanting in this Separateness. At times it is hard to distinguish between the Church and the world. She is tempted to seek the source of strength either in herself or other men, or in worldly advantage. Her human fellowship is not as largely in supplication and prayer, and her sense of dependence upon Divine power is not so great.

The Separateness of the Pentecostal Church was attractive to the weary, struggling, suffering world, and in proportion as the Church loses this separateness, in that proportion does she lose her drawing power. The more the Church becomes like the world, the less is her attractiveness.

Again, the Pentecostal Church manifested her Consciousness of the Divine Presence.

There was a reverence, even an awe, which the world felt. She forgot the fear of the world and its opposition in her awe and reverence for God. Her God was a great God, a God of power and justice. There was a sound as of a rushing, mighty wind, which filled the house. There were tongues of fire, and the disciples spake with an utterance not their own. This manifestation of the presence and power of God caused the multitude to marvel and be amazed. This sense of awe is lacking in the modern Church. It is lacking in the way we enter the house of God. It is lacking in many of the hymns and much of the music we sing. It is lacking in much of the modern revival methods. It is lacking in our observance of the Sabbath; it is lacking in our daily life, and the Church and the believer who lacks this reverence and consciousness of God's mighty power and presence advertises a want of genuineness, for if God is what the Church represents him to be, then every knee should bow and every tongue confess to his glory and honor.

Further, the Pentecostal Church was loyal to God's message in the Scriptures, focusing in Jesus and the Resurrection. Any doubt upon the integrity of the Scriptures means weakness in the Church. Any making common of the person and character of Christ Jesus, and belittling of the resurrection, is robbing the Church of her power, and sending her forth with her eyes put out, and her hands tied to the grinding-machine. The modern Church has suffered, and is suffering, much from her weakness at this point. No matter how much benefit might be obtained from devout criticism, if the result is to weaken or destroy faith in the integrity and authority of the Scriptures, then the consequence is to destroy the power and efficiency of the Church. No man, no church, no society in history ever maintained spiritual power or attractiveness, once unswerving faith in the Scriptures and in "Jesus and the resurrection" was weakened or lost. Men are not going to read, preach from or listen to a book which is simply a bundle of other men's experiences, full of mistakes and defects. It is only when men believe that the Bible is God's authoritative Word, that it contains the only way of salvation and the only title to an eternal inheritance, that they will continue to read or use it. Every branch of the Church which has introduced doubt on these things has either become a weakling or ceased to exist, and that in spite of culture, or other advantage.

Lastly, we note that the Pentecostal Church was wide in her outreach.

She gave to "every nation under heaven." Neither race, color, nor condition formed a limitation. "Every man heard in his own tongue the wonderful works of God."

The moment the Church loses this wideness of vision, that moment her eye is losing its power. It betrays a constitutional evil which must be checked, or it will work ruin.

If the modern Church will develop these elements: Separateness, the Sense of Divine Presence and Power, Loyalty to the Scriptures to Christ and the Resurrection, and take in the world-wide vision, "God so loved the world," then again "the multitude will come together and be confounded."—The Presbyterian.

"HE'S GOT HIS CROWN."

By Bishop Berry, in the New York Christian Advocate.

The Annual Conference was called to order.

After devotions, the Bishop said: "The secretary of the last session will please call the roll."

That official came forward and began the roll-call. He had only named a dozen of the senior members when, in a lower tone, he called the name of a man who made no answer. But the eyes of a white-haired veteran on the front seat grew moist as he said: "Never mind about him; he's got his crown."

A murmur of assent swept over the Conference, which instantly flowed into triumphant song as some one started the stanza:

"E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore."

"He's got his crown." That was well said.

For more than forty years the faithful man had worked like a hero for the Master he loved. He traveled many of the largest and poorest circuits of the Conference. He never chose his field of toil, but when the harvest time came around he appeared with arms full of golden sheaves.

At the last Conference he was superannuated. It cost him more than a passing pang. But he stepped down so gracefully no one noticed that his wrinkled face grew pale, or saw that his eyes showed traces of last night's tears. He went from Conference sweet, tender, trustful, and settled in a little cottage in the midst of his late parishioners.

What a year of benediction it had been to all the people of the village! He was the friend of everybody, and everybody was his friend. How the children liked to be where he was! How the young folks honored and loved him! How the "outsiders" were led to think better of the Master because the "outsiders" saw so much of that Master in the old man's daily life! How splendid his loyality to his pastor; and how grateful he was that the Church had so long put up with his infirmities and had treated him so well!

My translated friend was a sunny saint. He carefully avoided the shadows. He believed in people, in the Church, in God and in the triumph of righteousness on earth. You never heard him discussing in mournful measure the departed glory of the Church. This day, he felt sure, was the best day for the Kingdom, and he knew it would be better to-morrow. He felt that the world was growing better all the time, and he thanked God for letting him live to see so many of its modern wonders. A radiant soul was he. Sunshine was in his soul and on his face. When the Reaper came he was a ripened sheaf. That night, when the gates opened and the Master called him in, he was not much surprised. Nor was the change so great, for he had been living in heaven for many years and his conversation had been with the King.

"Never mind about him." No, never mind. The Conference has important matters upon its hands. It must deal with the living, pressing, awful present. It must plan once more for a forward march. It must arrange for new and larger conquests. Time is passing. The "elders'" reports must be read and the disciplinary questions must be asked. Do not pause, Mr. Secretary. Go swiftly on. "Never mind about him."

"He's got his crown." And that crown is all radiant with a thousand stars. Talk about your coronation! Some day King Edward's crown will rest no more upon his brow, for dead kings do not wear crowns. Some day it will crumble into dust. But the other crown, the crown of real royalty, won by the faith and self-surrender and sacrifice of God's dutiful servants—it shall abide forever!

Mr. Edison is reported to have declared recently that no person needs more than four hours' sleep in twenty-four. The great electrician now seems liable to say most anything. It is a pity that one so brilliant should let his tongue so frequently run away with him.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after three weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

IF I WERE A PASTOR.

I would not disparage the work of my predecessor nor lend a spmpathetic ear to other tongues in the same business. He probably did as well as could be expected—poor thing.

I would not block the way for my successor by holding on to the hearts of my people in a selfish way.

I would not encourage the notion that I, or any other man, was indispensable to tbe prosperity of the Church.

I would not make chums of the folks who were distant or even disloyal toward a former pastor.

I would not be disturbed by the gushing terms applied by some unwise but honest souls to my predecessor.

I would let time balance the account, and then I would get my share of their esteem.

I would not try to outdo another man's specialty I would follow my own powers and providential leading.

I would not make any doctrine unduly prominent in my sermons. I would get the spirit of Christ and the liberty wherewith He sets men free.

I would not dodge some doctrines because they would rouse opposition.

I would not try to do pastoral work in the pulpit, nor to preach in the bomes, unless it might be the bomes of invalids.

I would encourage men's movements, but would discourage all the cant and buncombe attending them.

I would not assume that a man is more valuable or necessary to the Lord and the Church than a woman is; nor that be is more difficult to convert.

I would not run my work without system, but would not allow system to degenerate into mechanical drudgery.

I would not attempt to supply consciences to my hearers. I would keep some valuable goods for home consumption.

I would have as good a library as I could pay for, but not any better. I would not ask the Book Concern and the superannuates to pay for my books.

I would not carry my library into tbe pulpit. I might do it for modesty, and be accused of pedantry.

I would not preach much on different occupations and specialties, for fear of becoming tiresome or ludicrous to specialists in the audience who knew those callings thoroughly.

I would not build sermons on theories or unproved speculations of science. The next daily paper might upset all the theories and leave my up-to-date sermon mere junk.

I would not preach conjectures, doubts, or dry-as-dust scholarship so-called. I would vitallze the dry bones or bury them.

I would not be dead sure of men or manuscripts obsolete or unknown for thousands of years—and label it Higher Criticism. It may be merely lower foolishness.

I would humbly admit that there are some things God has not revealed, history has not preserved, and that "no fellow can find out."

I would preach the Bible as a living book and not as a relic or a warmed-over hash.

I would be a specialist on two points: The knowledge of human heart and its needs, and of the divine food and medicine for those needs.

I would cultivate a sweetness and mellowness of disposition so that innocent children could stand on my level and look me straight in the eye.

I would develop a manly dignity until no pompous individual in the community could grow tall enough to look down on me.

I would love the Lord more than my wife and children—or even my salary and my Conference grade; but I would tell Him about it oftener than any one else.—Western Christian Advocate.

A WELL KEPT CHURCH REGISTER.

Editor Christian Advocate: At our Second Quarterly Conference (Lake Charles charge, Louisiana Conference), in response to the disciplinary question governing tbe subject, I was appointed a committee to examine the Church Register and Records of Church Conferences and to report on same at the proper time. In view of the importance of the subject, I beg your indulgence for sufficient space to tell of the result of my labors under said appointment.

Our church register is not only a model of neatness and accuracy, but is a splendid example of the possibilities of this excellent book when in the hands of a painstaking and competent secretary. In the first place, the names appear in chronological order from the very beginning of the church at this place, some fifty years ago, to the present time, the last name on the roll being No. 1648, which means, of course, that sixteen hundred and forty-eight people have at different times been identified with this church since its organization. It does not mean that sixteen hundred and forty-eight names are now carried on the rolls as appears from the following note: "This register is commenced on January 1, 1904. All the names of the members at this date are transferred from the old register as they occur upon it, retaining in the new register the old chronological number." This note is signed by A. M. Mayo, who was, and is, the secretary. Following name No. 1058, we find the following note: "The foregoing three hundred and two names were reported to the Annual Conference, December, 1903, the numbers referring to the numbers upon the former register." Thus we see that since January, 1904, five hundred and ninety names have been added to the rolls of the church—half as many as had been enrolled during the first forty years of its history.

Turning another page of this interesting register we find names from 1092 to 1127, inclusive, bracketed together with the following note opposite: "Revival services conducted by Rev. J. B. Culpepper and son, O. B. Culpepper, June 29 to July 25, 1904 All the churches received additions to membership besides being greatly revived." Again, following a list of names, we find the note: "Walter Holcombe Revival Service, May 7-21, 1905." Similar notes show when other revival services were held, who held them, and the number of additions to the church. When we get to name No. 1406 we find a new feature which is of special interest in that it shows the work the Sunday school is doing for the church. Names 1406 to 1420 are bracketed together with the following note opposite: "Class from Sunday school after Decision Day." These names were added on the 15th of March, 1908. The same note appears opposite Nos. 1488 to 1562, inclusive, and at rather frequent intervals from this time on to the end of the list. Upon counting the names we find that from the date of the Culpepper meeting in 1904, and including those received into the church as the result of that meeting, ninety-one names have been added to the rolls as the result of special revival meetings conducted by evangelists, while sixty-five names have been added as the result of Decision Day in the Sunday school since March, 1908. It is not necessary to comment upon these figures. This is the record as the church has made it during the recent past; thoughtful workers will draw their own conclusions.

That part of the record set aside for marriages and baptisms is kept in such a way as to show whether the marriage or baptism took place at the church, or at the home of the parties, or elsewhere, as the case may be.

I submit the foregoing for what it is worth. It shows, as said in the beginning, the possibilities of this excellent book when in the hands of a competent and painstaking secretary.

Very truly yours, JNO. B. KENT.

THREE CONFERENCE PRESIDENTS.

Once more the advent of the Conference (British Wesleyan) has revealed the vast variety of men whom the Church delights to honor. The president during the year that has closed was the Rev. John Hornabrook, the very best possible example of a department administrator (be is secretary of the Chapel Committee) who has succeeded in ably administering the business entrusted to him without becoming hardened by figures, schedules, and architect's plans. It is said of him, I know not with what truth, that in his spare time he bas read through the twelve volumes of the Cambridge Modern History—a matter of some 10,000 pages. Whether he has actually achieved this or not, he is a wide and earnest reader, and he has brought into his public utterances during his official year a width of thought, as well as a fervid evangelism, which surprised many. His successor in the chair of the Conference is the Rev. Henry Haigh, who for twenty-five years was a wonderfully successful Indian missionary; and has since proved the essential oneness of all Christian work by being as successful in his administration of an English district as of an Indian. Mr. Haigh is a philosopher with all a philosopher's eye for tendencies and influences and developments, but with more than a typical philosopher's eye for realities and practical necessities. He is the man to make his brethren see visions and dream dreams; and possibly his influence upon the ministry will be greater than his direct influence upon the Church at large; or, to express it differently, his influence upon the Church will be mainly through the ministry. The capacity for self-sacrifice is graciously developed in Mr. Haigh, as was shown a few years ago when acting for the Bible Society in some vernacular translation work. He came home to finish his work, his health having broken down, and then found that the work would have to be finally completed on the spot, in converse with the natives. His doctors absolutely forbade him to return, telling him that it would be fatal to him within a year. "That will give me time," he replied, "to complete my work;" and he went—and returned, graciously spared for other service in his native land. The president-designate for next year, the Rev. F. L. Wiseman, presents a wholly different type. He is more of a man of the people than either of the others, and would naturally be described as "brilliant," in preference to any other adjective. But this must not be taken to denote the absence of deep thought or of solid qualities. His wonderful versatility is built upon a foundation of very real and solid knowledge, and we have very few men in our ministry who can deal adequately with so large a variety of subjects. He will go like a breeze of fresh air through the churches. We may well feel thankful for the steady supply of strong and devoted men, capable of shouldering big responsibilities in the Church.—An English Correspondent in the Western Christian Advocate.

"SPIRITUAL PASSION."

By Rev. Robt. B. Downer.

The articles "Spiritual Passion," "The Paths of Righteousness," and the editorial, "Orthodox Awakening," in the issue of the New Orleans Christian Advocate of August 24, are worth more than a year's subscription.

"Spiritual Passion," from far away Zion's Herald, Boston, Mass.! Oh, how that article thrilled my soul to the hallelujah point! Glory to God, the kingdom is coming!

Of late my soul has been sorely burdened for the lukewarm spiritual condition of the ministry and laity of our beloved Methodism. On all other lines, great activity and some progress is observed. Marvelous are the sums of money being expended in church buildings and furnishings; never before have the pulpits of Methodism been filled by such numbers of college graduates. Our religious papers sparkle with editorials born of an ambition to excel—that reflect credit upon the University training of the United States and Germany. The wheels within wheels of our ecclesiastical machinery are well lubricated and move with a hum, that indicates great

expenditure of mental and physical power. Camp meetings—at least in name—yet survive; protracted meetings are held annually in nearly all our country appointments and in some city charges, and we still retain some evangelistic pastors who "cry aloud and spare not," and who meet with some success. But addressing cold and lukewarm congregations, the seed sown falls on stony ground, and fails to produce fruit an hundred fold. Reports at Annual Conferences on the "spiritual state of the Church," as made by pastors, indicate that in spots Zion yet has life sufficient to bring to birth immortal souls. Our fathers battled mostly with the outward foe, while in our day we fight not only the open foe, but are kept busy stanching the wounds of Christ received in the house of his friends.

The Church has life, but not "life abundant." In our yellow pine forests, small lizards abound; they hibernate under fallen trees and rubbish; if you take a walk in the forest in the winter time you will fail to see one, but turn a log over, and most likely you will uncover several lizards apparently dead; touch one with a walking cane and a limb will move. You can reverse its position until its back is down, slowly it may move until its back is up. Not dead, you see—just torpid. Now wait till August for your walk: like a flash of lightning, that creature that was torpid in winter vanishes from sight. The heat degrees regulate their activity.

To my vision our Methodism is in a state of hibernation. Our old doctrine—heat-producer—entire sanctification, is seldom preached, and when preached is done in an apologetic manner, not with emphasis. Somehow, the terms holiness of heart, perfect love, entire sanctification, have become offensive to refined ears. In a general way (quite indefinite) some believe it possible to live an aggressive, blameless life, if not on earth, at least in heaven. Theoretically, Methodism stands for the "higher life, now exploited as 'spiritual passion.'"

"Spiritual passion!" Yes, glory to God! Never mind about what John Wesley called it, get spiritual passion; that is the impelling power to do God's will on earth as it is done in heaven. That would cause our Bishops coming to our approaching Conference sessions to examine themselves, as examples to the flock. It would lead them to spend much time upon their knees in the prayer closet, pleading for the elimination of all hindering elements from the soul, body and spirit, making it possible for God to so surcharge them with the Holy Ghost (spiritual passion) that when they face the Conference at the opening hour, countenances would shine with a halo of divine glory, and lips when parted to speak or read the Bible would send forth a thrill of divine power that would illuminate every uplifted heart; and when they prayed all would feel that verily they prevailed with God. Now, if preachers and laymen would seek and obtain the "spiritual passion" at home, and attend Conference red-hot, boiling over, stay there five or six days, who could estimate the influence for good that would come to the town or city by the presence of such a Conference assembly? Then think of the influence of a hundred or more pastors and presiding elders going to their respective fields of labor filled with the Pentecostal "spiritual passion!" Surely Methodism would again become a mighty cleansing, uplifting, progressive force to speed the coming kingdom. Great God of our fathers, thou who didst make them mighty to the overthrow of the strongholds of sin, give unto us as a Church, a mighty, overmastering all-controlling "spiritual passion!" Amen.

Barlow, Miss.

THE OPENING OF WHITWORTH COLLEGE.

Dear Brother Meek: Doubtless the friends and patrons of Whitworth College will be interested in hearing something of the opening of this historic old institution so dear to the hearts of Mississippi Methodists. For weeks prior to opening day, Sept. 14, the busy work of preparation had been going on under the generalship of its able president, Dr. I. W. Cooper. Consequently the five buildings and the beautiful campus surrounding them were in perfect order for the reception and physical comfort of the large number of students who had bespoken their intention of availing themselves of Whitworth's exceptional educational advantages.

Rarely has any college of like grade and capacity opened under fairer or more promising auspices. Whitworth's president, faculty, student-body and friends have not been idle this summer. Other interests than politics and senatorial campaigns have enlisted their energies, as the large number of new students enrolling for the session eloquently attests. Thursday and Friday, the 14th and 15th of September, 1911, were devoted to matriculating and classifying the new students, of which there was the largest number ever yet registered at the beginning of a session. Every incoming train brought the returning old students until Tuesday, the 18th, when a formal opening was held in the college chapel.

Dr. Cooper, justly proud of Whitworth's splendid prospects, presided in his happiest manner. Visitors and patrons from a distance, as well as a number of Brookhaven friends, were present to participate in the opening exercises. Speeches, in both a serious and humorous vein, followed in interesting succession, as friends, patrons, and trustees were called out by the president.

This might well be called "Whitworth's jubilee," characterized, as it was, by the jubilant note of success already achieved, and the joy-song of hope breathing of better things yet to come for the "greater Whitworth" of the near future. That there shall be an ampler day for this beloved institution, all its friends, patrons, officers, teachers and pupils are fully agreed, and to this end their united energies are directed. Already plans are formulated for additional buildings and equipment to the amount of $40,000, these to be ready for use by the session of 1911-12. The musical department has recently been strengthened by an increase in its teaching force, and by the purchase of twenty-one new pianos, including a Mason & Hamlin grand. Few colleges can boast of better equipment in this respect. The academic department, which stands for thorough, conscientious, high-grade work, is ably managed by a faculty of accomplished teachers, each a specialist in her subject. All are graduates of one or more colleges, and have added to their years of experience as teachers the superior educational equipment of post-graduate study in some of the greater universities of the country. From this it goes without saying that the 200 now enrolled will have the best attention and the most careful training.

Any account of the school life and opportunities of Whitworth would be incomplete and superficial, indeed, which did not mention especially the happy social environment, the wholesome moral tone, the deeply religious atmosphere characterizing the place.

Truly it is a training school for cultured Christian womanhood, than which there is no grander mission possible to any human institution. At the opening of her fifty-third session, Whitworth stands full-statured and joyous in the consciousness of a high and holy mission, and is willing, under God, to be measured by our Savior's standard, "By their fruits shall ye judge them."

Yours for Christian education,

MARY GORE WYATT.

Brookhaven, Miss.

MY REPORT.

Dear Advocate: My contemporary, Rev. H. P. Lewis, Sr., of Mississippi, said recently in the Advocate that "superannuates should send in reports, and thus give an account of themselves." This is proper, provided the superannuate has anything to report, and is able physically and otherwise to report it. Pastors are supposed to make their own reports, but preachers above years are shut out of the pastorate and so have little or nothing to report, and because of this and palsied hands, reports from superannuates are seldom seen in print.

Brother Lewis is an exception, it seems. I have an idea that although he is of advanced age, he is a good beef and chicken eater, has a large family connection, and travels around much, and often has something to report. With me it is different. I have no sons nor daughters to visit or to fall back on, and attend no camp nor revival meetings, and my budget of news to report is small.

All that I can report is that I preach three Sundays in each month—five times a month—and never enjoyed it more. Mine is chiefly mission work, and the door was opened by Rev. P. M. Brown and Dr. S. S. Keener. Thanks to them. I preach mostly to the Ouachita river people, and they generally have large farms, big dwelling houses, many colored tenants, and, as a rule, house servants. They treat me royally, and I enjoy it; but when I get home, I am—well, just a servant myself. The calf wants its mother, the chickens want their breakfast, so we rise about five o'clock a. m., and while wife is attending to the cow and chickens, I light the fire in the cook stove, make French coffee, fry the meat, and have breakfast about ready when she comes in. I walk rapidly, and I am congratulated so often upon my elastic step that I would almost forget my age if it were not for the fact that the boys and girls of my boyhood, my father's large family and my comrades in the civil war have nearly all left me behind. One sister in the original family is left, and when I make inquiry about my schoolmates the answer usually is, "all dead." I corresponded with Judge S. S. Calhoun, late of Jackson, Miss., and he informed me a few months before he died, that he and myself alone were left of our company, organized in 1861. Now he is gone.

H. ARMSTRONG.

Olla, La., Sept. 15, 1911.

RELIGIOUS BELIEFS.

There seems to be a quite general aversion to doctrinal standards and belief in them. There is a prevailing clamor for practical affairs, regardless of definite doctrines. Religious liberals are rigidly opposed to strict adherence to many of the doctrines which are incorporated in systematic creeds and confessions. They do not propose to be tied to such old doctrines and dogmas. They say that they believe in "freedom of thought." Hence they say that they are not the slaves of doctrine, especially old-fashioned doctrine. And yet these very men do believe in religious doctrines. They are all the while advocating such doctrines as they like. They are just as insistent in believing and propagating their doctrines as any class of men are in regard to other kinds of doctrine.

The trouble with the very "modern man" is, he is believing in doctrines which are subversive of true Bible doctrine. His beliefs lead him to antagonize some of the most fundamental teachings of God's Word. What the "modern man" wants is that those who hold firmly to the Bible standards of doctrine shall abandon them and accept the doctrines which he believes in. Such a man does not object to doctrinal standards and preaching, provided that they are in agreement with the ones which he advocates.

Does it make any difference with one as to what he believes? It certainly does make a great difference as to whether one believes in true doctrine or in false doctrine, for doctrine and practice are linked together. Belief in bad doctrine leads one into bad living. It has often been shown that youthful criminals got their bad start by reading vicious "dime novels." Belief in their bad contents has issued in a criminal career. Readers of pure literature are never led thereby into evil ways, nor into a love for immoral literature. But bad teaching, believed in, leads to bad doing. An anarchist has become such by believing in anarchical doctrines. The two things are inseparable. We see, then, the great importance of insisting upon belief in the true doctrines of the true Bible.

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Church News

Birmingham College opened on September 13 with an enrollment of 120 students, a gain over last year of 20 per cent.

* * *

Bishop E. E. Hoss was scheduled to spend last Sunday in St. Louis as the guest of Dr. and Mrs. Theo. Copeland.

* * *

The physical condition of Pope Pius X, according to the press dispatches, is quite precarious. There is much speculation as to who will be his successor.

* * *

Dr. Franklin Hamilton, Chancellor of the American University (Methodist) at Washington, D. C., addressed the Methodist Brotherhood of Chicago on September 19.

* * *

The new Alabama Methodist Orphanage at Selma was formally opened on September 27. Bishops Candler and McCoy were booked to make the principal addresses.

* * *

Bishop Mouzon lifted a debt of $3,000 on our church at Commerce, Texas, on Sept. 17, and formally dedicated it. He is making his influence widely felt in the Lone Star State.

* * *

It was announced on the 16th inst. that the students at Trinity College were 100 in excess of any previous year. The Freshman class numbers 200, and the law class is larger than usual.

* * *

It is estimated that since 1869 the Sunday schools of the Methodist Episcopal Church have contributed $13,602,666 for missions. This shows how small offerings from many sources soon swell into a magnificent sum.

* * *

Dr. J. H. Jowett, the brilliant pastor of the Fifth Avenue Presbyterian Church, New York City, is a regular contributor to the Christian Guardian of Toronto, the leading Methodist weekly in the Dominion of Canada.

* * *

It is reported that Dr. Washington Gladden, pastor of the First Congregational Church of Columbus, Ohio, will resign in the near future. A decreasing attendance upon the services which he conducts is said to have discouraged the distinguished minister and to have led him to this conclusion.

* * *

Prof. J. H. Reynolds, who holds the chair of History in the University of Arkansas, has been granted a year's leave of absence, which he will spend prosecuting his studies at Oxford, England, and in Paris. Mr. Reynolds is a widely known Methodist layman and was a delegate to the last General Conference at Asheville.

* * *

At the recent session of the Southwest Missouri Conference, Dr. C. H. Briggs was transferred to the Missouri Conference, and appointed presiding elder of the St. Joseph District. Dr. Briggs was one of the secretaries of the last General Conference, and is esteemed throughout the connection as a strong and useful man.

* * *

From the St. Louis Advocate of September 20, we take the following: "Bishop Denny magnified himself in the estimate of the Southwest Missouri Conference at the session in Marshall. His unfailing courtesy and kindness to the humblest as well as the greater evidenced him a gentleman as well as a Christian."

* * *

Rev. J. W. Gilbert is to leave this week for Africa, whither he goes to do missionary work among his race on that continent. He is jointly the representative in this enterprise of our Church and the C. M. E. Church. Let our people follow him with their prayers as he journeys across the ocean to take up this work.

* * *

Since it was organized the Church Extension Society of the Methodist Episcopal Church has aided in the erection of 15,000 churches. Its organization was authorized by the General Conference of 1864; in 1867 it took the name of the Board of Church Extension, and since 1907 its work has been carried on by the Board of Home Missions and Church Extension.

* * *

Bishop Luther B. Wilson is again in the United States. While visiting the missions of his Church in Africa, he was stricken with the dreaded fever which prevails in that country and had a hard battle for life. He is now well on the road to recovery, but his friends are wisely insisting upon his having a season of rest before taking up his episcopal duties in the home land.

* * *

In referring to Bishop A. W. Wilson, the Midland Methodist says, "He is still the greatest preacher in Methodism." The gifts of ministers are so diverse that it is difficult to accord any one of them preeminence. The Church, South, has a number of great preachers—men whose pulpit utterances will compare favorably with those heard anywhere. That Bishop Wilson is the peer of any of these, is universally conceded.

* * *

The Kentucky Conference convened at Richmond, Ky., on September 13, with Bishop Candler in the chair. The Bishop congratulated the brethren upon the progress which the work has made within their bounds since he was with them six years ago. Dr. H. C. Morrison, who for some time had held only a local relation, was re-admitted to membership in the body, and the Conference requested his appointment to the presidency of Asbury College.

* * *

In a recent number of the New York Christian Advocate Bishop William Burt tells of a visit to Jerusalem last spring to inspect the property which Mrs. John P. Newman (widow of Bishop Newman) purchased there. He states that the property is worth about $15,000; that it is situated in the healthiest and most desirable section of the city, and that it is very well adapted for school purposes. Across the street from it, he says there is a fine site and a quantity of building stone, Mrs. Newman having had it in mind to erect a church there. Bishop Burt suggests that the Church undertake here a school for a limited number of native boys, and also open a Christian home for young men who go to Palestine on scholarships from the different theological seminaries in America and Europe. In doing this, he would make the enterprise conform to Mrs. Newman's plan to have it serve as a memorial to Bishop Newman.

THE TRI-STATE METHODIST HOSPITAL.

The North Mississippi, Mississippi, Memphis and White River Conferences, at their last sessions, laid the plans for the greatest Christian benevolence they have ever enterprised. Each appointed five commissioners, who, with a representative from the Woman's Home Mission Society, form a Board of Commissioners, empowered and directed to proceed to build a hospital, which shall adequately represent Methodism in the care of the sick and afflicted.

Early in the year the Commissioners met and organized by electing Jno. H. Sherard (whose early interest and constant appeals had secured the action of the interested Conferences) president; J. R. Jones, W. S. Lagrone, J. F. Smith and T. K. Riddick, vice-presidents; L. M. Stratton, secretary, and Jno. R. Pepper, treasurer. With the sole view of serving the greatest number within the interested Conferences, Memphis Tenn., was chosen as the proper location for the hospital, its geographical situation and railroad facilities marking it as the logical center.

H. M. Ellis was elected field secretary on the first of last May and given the task of raising the $250,000 and more required to erect and equip a suitable building. At that time many and various district Conferences, Woman's Home Mission Societies, Sunday School and Epworth League, were being held and the entire time of the Secretary for some weeks was occupied in meeting these and presenting the claims of the Methodist Hospital. The cause seemed to go to the heart at once. Every where the enterprise was heartily approved and nearly all these meetings adopted ringing resolutions, pledging liberal support.

Up to date $25,000 has been secured in cash and good subscriptions, and there are several tentative propositions in hand, which promise nearly as much more. This has had to be done in the vacation season, when our families of means were away from home, and all business enterprises and church activities at their minimum. That the Tri-State Methodist Hospital (the official name of the institution) will be built, need not be doubted.

For good-reasons, Hospital Rally Day was changed from October 8, 1911, to January 28, 1912. This will allow the cause to have full right of way and receive the attention it so much deserves. It is hoped that on the fourth Sunday of next January, or as near thereto as practicable, every pastor and presiding elder in these four Conferences will faithfully and earnestly present to his people the obligation of our great Church to care for the sick and afflicted, and urge all our people to such offerings as shall be worthy of the great and urgent need and the ample means possessed.

But in the meantime the work must go right on. No church can afford to turn aside from this great cause of Christ because of its debts or other local obligations. Its surest inspiration for meeting local claims will arise from the exercise of the benevolent function. The best self-help is in the unselfish service which makes the individual worth something to God and humanity. The partner of God's enterprises will certainly be cared for by God.

We ask all our preachers and people to pray that the Holy Spirit may enable all our members, especially those of large means, to appreciate fully and respond liberally to this splendid opportunity to relieve human suffering, to serve our loving Redeemer, to give our loved Church a worthy place in the field of Christian benevolence, and to perpetuate their own Christly ministers through the long years to come.

Now a personal word, if you please: I am anxious to cover the field as rapidly and thoroughly as possible. If the good brethren will write me what dates will suit best for my visit to the charge I will be glad to conform as far as possible to their plans. It will be best to give several dates, as more than one pastor may ask for the same time. By this means, the brethren will be spared a possibly inopportune visit from me, or the embarrassment of having to refuse my request.

Let every pastor write at once. The more the merrier.

H. M. ELLIS, Field Secretary.
1415 Madison Ave., Memphis, Tenn.

PREACHERS' MEETING.

The New Orleans Preachers' Meeting met in First Church last Monday morning with the following present: Henry, Holmes, Joyner, Snelling, Shankle, Atkinson, Perritt, Meek, Ellzey, Chisholm, and Vaughan.

On account of the absence of Dr. Werlein, the discussion of the "First Church Problem" was deferred until the next meeting, which will be in October.

The question of having the "Man and Religion Movement" come to New Orleans was discussed and met with the hearty approval of the preachers present, who thought it wise for the Methodists of New Orleans to join in this work. This movement has been endorsed by the Protestant Ministers' Association, and all of the Protestant Churches will be invited to enter into it. The work will begin in New Orleans on November 13th and continue until the 20th of that month.

Plans for the entertainment of the Annual Conference were discussed in an informal manner, and in a very short time this work will be in the hands of committees. Brother Atkinson, pastor of Parker Memorial, stated that he proposed to appeal to the "community spirit" of the people in the neighborhood of the church, and thought that they might entertain a large number of ministers and delegates. The ladies of the Methodist Churches of New Orleans will be asked to serve lunch during the sessions of the Conference.

Brother Ellzey stated that a Sunday school Institute would be held in New Orleans October 23-26, and that Dr. Bulla would be one of the speakers.

On account of the meeting of the Protestant Ministers' Association next Monday, the Methodist preachers will hold their next meeting on Monday, October 9.

A. F. VAUGHAN, Secretary.

WINONA DISTRICT WOMAN'S MEETING.

The Ladies' Home and Foreign Missionary Societies of the Winona District will hold their annual sessions at Moorhead, Miss., on October 18 and 19. All delegates and visitors expecting to attend will please send in their names as quickly as possible to Mrs. A. M. Pond, Moorhead, Miss. Pastors of the churches are also cordially invited to be with us.

MRS. FLORA ROE, President W. H. M. S.

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NEW ORLEANS.

Secular News and Comment

Governor Plaisted, of Maine, has appointed Mr. Obediah Gardner, of Rockland, to succeed the late William P. Frye in the United States Senate. Mr. Gardner is a Democrat, as is also the Governor.

* * *

Mr. Hugh Robinson, the aviator who has been selected to make the flight from Minneapolis to New Orleans, will make the start from the former place on October 11. The course of his aerial journey will be along the Mississippi River.

* * *

Mr. J. W. White, chairman of the Executive Committee of the National Conservation Congress, declares that a process has been discovered by which it is possible to manufacture an artificial lumber, which is quite strong and durable. The ingredients used are as follows: 57 per cent waste paper; 22 per cent straw; 5 percent jute, and 16 per cent wood fiber.

* * *

Famine is said to be prevailing in China in the provinces of Chili, Kwang Tung and in the territory along the Yangtse Kiang River. Food is also reported to be distressingly scarce in some parts of Manchuria. The International Famine Committee is active in its efforts to alleviate the sufferings which exist and to prevent, if possible, the situation from becoming worse.

* * *

Former Governor Joseph W. Brown, of Georgia, who was defeated for re-election by the Hon. Hoke Smith, has announced himself a candidate for the gubernatorial vacancy caused by Mr. Smith's election to the United States Senate. He will have two opponents: Judge R. B. Russel, and Mr. J. Pope Brown. Manifestly the Browns do not mean to let the Smiths have all the honors in the Goober State.

* * *

In a speech at St. Louis on September 23, President Taft advocated a wider power of impeachment as a substitute for the proposed judiciary recall, which seems to have developed a considerable following in the West. He took the position that in settling the question as to whether a judge should be dismissed, the matter should be determined by careful judicial procedure rather than by excited popular discussion. We think that the President's view has much to commend it.

* * *

Mr. Charles E. Dunbar, Jr., a 1910 graduate of Tulane University, who since has been pursuing postgraduate studies at Harvard University, has been honored by election to an assistant professorship in the latter institution. He entered Harvard on a scholarship awarded him by the Tulane faculty, and the record which he made at the New England seat of learning won him membership in the Phi Beta Kappa Society. Mr. Dunbar is a native of Canton, Miss., but for some years has been a resident of New Orleans.

* * *

Experts from Birmingham, Ala., have expressed the view that Jackson, Miss., is built above vast stores of oil and natural gas, and it is stated in the press dispatches that test wells will be bored as soon as practicable. The strongest indications that these commodities exist there are reported to be about the new capitol. This makes their development a little risky, as the Legislature will convene next January, and with a superabundance of gas both in and under the statehouse, there is no telling what might happen.

* * *

Dimitry Bogroff, the assassin of Premier Stolypin, of Russia, paid the penalty with his life on Sept. 25, he having been tried by court-martial and sentenced to be hung. Whatever else may be said of Russian justice, in this instance, at least, it was summary, as the trial was held about a week after the shooting and on the fourth day after the Premier's death. Bogroff declined the assistance of counsel, and is said to have been wonderfully calm and collected while passing through the ordeal of being tried and condemned. He is twenty-four years old, and a graduate of Kiev University.

* * *

The latest indications are said to be that France and Germany are approaching an agreement concerning matters in Morocco. This is gratifying news; but we have never had much doubt that the points at issue would be peaceably settled since Great Britain took a positive stand supporting the French in their contentions. No nation likes to go to war with a formidable foe. Preparedness upon the part of a people to protect themselves if necessary, is undoubtedly one of the best safeguards against becoming involved in strife with other powers. For this reason we believe that our own country should maintain an adequate army and navy.

* * *

Carefully gathered statistics are said to show that insanity has increased in the United States 104 per cent within the last forty years, while the population has increased 49 per cent. It is stated that there were last year 30,500 insane persons in the public institutions of the State of New York (not including those cared for in private homes and sanitariums), which is about one for every 280 of its population. In this particular form of humanitarianism Japan is said to be unsurpassed by any nation on the globe, her asylums for the mentally unbalanced in Tokyo and at some other points being models in every respect.

* * *

Reciprocity was defeated in the Canadian elections, held on the 21st inst., by a large majority. The estimated figures are that the new Parliament will be made up of 81 Liberals and 131 Conservaties. In the one recently dissolved the Liberals had a majority of 42. Mr. R. L. Borden will become Prime Minister, in place of Sir Wilfred Laurier, who for nearly two decades has been at the head of the Government. The general impression is that this victory of the opposition party was brought about principally by the annexation bugaboo, of which much use was made during the campaign. It is probable that the disastrous end of the reciprocity movement in Canada will also affect adversely President Taft's political prospects in the United States.

* * *

The following taken from the Times-Democrat, shows how the veto power was exercised by various Presidents of the United States:

"President Cleveland during his eight years as chief magistrate of the nation wrote 343 veto messages, of which 301 were sent in during his first term. Most of these were disapprovals of pension bills and measures designed to afford special relief. Between the two terms of Cleveland, President Harrison wrote nineteen vetoes. Both McKinley and Roosevelt used the veto power sparingly. President Hayes vetoed eight bills, three of which were general appropriation measures, of which he disapproved on the ground that they contained general legislation. President Garfield wrote no vetoes, but President Arthur sent in four. President Grant used the veto power frequently, writing in all forty-six messages of disapproval. President Johnson wrote twenty-two, President Lincoln three, President Buchanan seven, President Pierce nine, President Polk three, President Tyler eight, President Jackson nine, President Monroe one, President Madison six, and President Washington two."

MILLSAPS OPENING.

The twentieth annual session of Millsaps College began on Wednesday morning, Sept. 21, at 11 o'clock, under the most auspicious conditions and surroundings. Dr. David Carlisle Hull, president of the college, in speaking at the opening, stated that he was much gratified at the magnificent showing which was made on the first day. There were present 250 boys, and many others have reported to the college authorities since that time. They are still coming, and before the enrollment is completed it is expected that there will be at least 350 Mississippi boys taking up the work of the coming year in this great institution. The opening exercises were attended by quite a large number of Jackson people, who were highly entertained by the excellent addresses delivered on the occasion.

The following program was carried out: Song, "America;" Scripture Lesson, by Rev. T. B. Clifford, of Yazoo City; Prayer, by Rev. C. W. Crisler, Vicksburg; Words of Welcome, by Dr. David C. Hull, president; Remarks, by Dr. A. F. Watkins on behalf of the Board of Trustees, of which he is vice-president; Address, by Rev. Robert Selby, of Moss Point, Conference Secretary of Education; Principal address, by President J. R. Countiss, of Grenada College on the theme, "Victorious Youth."

The following pastors from the city of Jackson were present and said a few words to the boys, inviting them to their respective churches to attend divine worship: Rev. A. F. Smith, First Methodist Church; Rev. J. M. Morse, W. Capitol Street Methodist Church; Rev. J. S. Parker, Rankin Street Methodist Church; Rev. W. M. Thomas, Galloway Chapel; Rev. W. A. Borum, First Baptist Church; Rev. John N. McMillin, Second Baptist Church, and Rev. B. F. Foster, West Christian Church.

Former State Superintendent of Education J. R. Preston gave a most interesting address on the "Development of Personality." The address of President Countiss, of Grenada College, was a masterpiece of forty-five minutes' duration.

The equipment of the college is better than in any previous year. Workmen have been busy practically all the summer on improvements. The main building has undergone numerous repairs. New porches, new roof, plastering and tinting have been done on this building. A new bath and toilet room has just been completed for the cottages. Founders' Hall has been overhauled and put in complete repair and set aside for the home of the Millsaps Preparatory School, which is a departure from former years. The boys who enter this department of the college will live there, having their meals cooked and served under the efficient supervision of a most capable matron, Mrs. M. E. Joyce. The wants of the students will also be looked after by the house manager at Founders' Hall, W. C. Coggins. This, according to Dr. Hull, bids fair to become one of the most popular and useful parts of the entire college plant.

Millsaps is under the care of most capable instructors, and those attending it will have most excellent advantages.—The Clarion Ledger.

A NOTE OF THANKS.

Dear Doctor Meek: Please let me, through the columns of the Advocate, thank my many friends for their letters of sympathy and condolence after my husband's death. I greatly appreciated them, and would love to answer each separately, but I cannot. The physicians said my husband died with pellagra. I never knew when he did not suffer with indigestion, and, at times, he was most melancholy. As the years passed he grew worse, and my anxiety for him was very great. Life for some time before he passed away was to him a continuous battle. But now he has entered into peace and rest. Pray that I may regain my strength, and be able to take care of the children left me.

I should like to sell some of Mr. Moore's books. Possibly some of the young preachers would like to buy them at a discount. If so, they can write me at Poplarville, and I will send them a list with the price of each volume. Very sincerely,

MRS. M. H. MOORE.

BISHOP TIGERT MEMORIAL LOAN FUND.

The Board of Church Extension of the Illinois Conference, under the leadership of Mr. W. L. Demaree, president, at the session of the Conference held in Worden, Ill., Aug. 31st, by unanimous vote, established the "Tigert Memorial Loan Fund." An appropriation was made out of the Conference Board funds to this end, and a sufficient amount subscribed at the Church Extension anniversary on Friday night, after an address by the Corresponding Secretary of the General Board, to make the total $1,000. The only Conference held by the late Bishop Jno. J. Tigert was the Illinois, held in the Worden Church in the fall of 1906. The brethren of the Board and the Conference thought it appropriate for them to honor his memory in this way.

Contributions to this fund from the friends of the Bishop in other sections of the Church will be gladly received, and should be sent to W. F. McMurry, Corresponding Secretary, 1025 Brook St., Louisville, Kentucky.

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Concerning Missions.

THE FAYETTE AUXILIARY (MISSISSIPPI).

The Woman's Home Mission Society here (with its connectional members) numbers about 33, of whom 14 art connectional, the others local members. Our Society is in its infancy, but seems to be doing good work. We have paid $125 on our church debt, besides some local work which we have done. Our members are willing workers, ever ready to listen to the good advice and he guided by our faithful leaders, Mrs. W. H. Lewis, president of the local work, and Mrs. W. W. Ellis, president of the connectional work.

Friday following the first Sunday of each month is our regular time for meeting at the church, though our last meeting was "Rally Day" for our members, and we were entertained at the hospitable home of Mrs. Lewis, where a most delightful afternoon was spent; and with our usual song service and prayer, all were dismissed till our next meeting.

MRS. A. L. McBRIDE,
Press Superintendent.

A MESSAGE TO MISSION WORKERS.

(A letter from the corresponding secretary of the Home Department of the Woman's Missionary Society of the Louisiana Conference.)

Dear Sisters: The first week of October has been set apart as the Week of Prayer and Self-Denial. Let every auxiliary in the Conference observe it. Use these days to study the work of the Home Department, the agencies at work in redeeming this beloved Southland of ours. Through some error, I have not received and, hence, have not sent to you the programs to be used. I have written again and hope to get them to you by the time you read this. However, do not let this deter you; but make a study of our institutions, and I'm sure good will be done.

The offering this year goes to Brevard Institute, which touches the life of the mountain people of North Carolina. This school, under the wise management of Prof. Trowbridge, has done successful work; but the time has come for enlargement, and increased facilities are needed, if we would make the best use of our opportunity in this needy section of our country. Presidents and officers should see that we have a liberal offering for this year. Appeal to our women to give liberally, that these young people may come to know the Christ who means so much to you.

A cheering note comes from Mrs. B. E. Eskridge, the secretary of the Baton Rouge District, telling of the organization at First Church, Baton Rouge, of a united society with both departments. This is the first Home Mission work to be organized in Baton Rouge, and we take courage and press on.

On Sunday night, Sept. 17, Mrs. U. L. Millsaps, the secretary of the Shreveport District, and I organized a Missionary Society with both departments at Queensborough, a rapidly growing suburb of Shreveport. With the wise counsel of Brother Jamieson, the pastor, and with the fostering care of Mrs. Millsaps, I feel sure that this auxiliary will accomplish great good.

By order of the Board of Missions, our fiscal year closes with Dec. 31. This quarter closes with the month of September. I sincerely trust that the auxiliary treasurers will use great diligence in collecting and sending to Mrs. Holmes all of the dues, pledges, etc., possible by Oct. 1st.

MRS. H. R. SINGLETON.

CALLED HOME.

Dear Brother Meek: Mrs. Mary Ann Williams, the widow of Rev. J. N. Williams, late of the Mississippi Conference, died this morning at the residence of her son in Morton, Miss. She died in triumph. She would have been 85 years old in October. A suitable memoir will appear later.

W. J. DAWSON.

Morton, Miss., Sept. 20.

Heaven gives us friends to bless the present scene. Resumes them to prepare us for the next.—Young.

THREE SISTERS RESCUED BY THE LOUISIANA METHODIST ORPHANAGE.

HELP FOR THE HOMELESS.

A Case In Point.

On July 22, Mrs. Anna Head, a member of the Baptist Church, came personally to see me to enlist my help to get four children in our Orphanage. She reported that they were about four miles from Calhoun, with their father and grandfather, in an unwholesome atmosphere, destitute, and with no woman to care for them. At the first opportunity I interviewed Brother Vaughan with reference to placing them in our Home at Ruston, and on the 8th of August he and I went out to investigate and see what had better be done.

On our arrival at the place, what we saw beggars description. The house, which presents a very good outward appearance, is in an isolated place, about one mile from Calhoun and Monroe public road. We entered and were met by the father of the little children and seated on the porch. Everywhere that we could see about the house nothing but filth met our eyes and a very disagreeable odor our nostrils. The inmates consisted of six persons: the four children—one little boy about eight years old; three little girls, two, three and four years old, respectively—the father of the little girls, sixty-two years old, and his father, eighty-nine years old. The children were in rags and their rags sleek with dirt and grease. In conversation with the younger man, we were informed that his wife had died a little over a year ago, leaving him the four little children, the boy being his step-child; and he had not succeeded in getting a woman to stay there. His father, was almost blind and too feeble to care for himself, and he himself had been afflicted with a disease which for six months had kept him from doing any work, and almost from giving any attention to the children. He gladly consented for Brother Vaughan to have the little girls and said an uncle would take the boy.

As we left, Brother Vaughan declared: "This is the most pitiable case I've ever seen." And we both thanked God in our hearts that we Methodists have a Home to which we could carry such bright, yet needy and suffering little children, and thus care for them for Jesus' sake.

I have just read a notice that the old man was found dead in his bed on the morning of Sept. 3.

A. S. J. NEILL.

MISSISSIPPI ORPHANAGE WORK DAY.

To the Pastors, Sunday School Superintendents, and Methodist People of Mississippi:

Saturday, October 14, 1911, has been designated as Orphanage Work Day in Mississippi. Please help us to make a success of the occasion. A successful Work Day means freedom from debt next year, and its failure means exactly the reverse. Then, brother helper, give us your intelligent, hearty support. Do you not think your people are willing to give the proceeds of one day's work toward the support of the 196 children who have been taken in the name of the Lord? If our pastors and Sunday school superintendents will take the lead, nearly every man, woman, and child will follow them in doing something for the Lord's children. Write me at once how many collection cards you need. We are willing to furnish you all the help we can, but you must do the work.

Work Day is set apart by the management of the Orphanage, and all friends are requested to give their earnings for that one day for the support of the institution. It is not mandatory; it is no act of the Church, but simply an earnest request from the directors of the Orphans' Home. If Saturday, October 14, does not suit you as a time to do this, take any day that does. But be certain to take one day, work hard, and give God the proceeds. We received $4,000 from Work Day in 1910. The North Georgia Conference raised last year $14,000 on Work Day. What is there to keep the Mississippi and North Mississippi Conferences from doing as much? Let every Methodist lend a hand, and the showing will be a creditable one.

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The Home Circle

HELPING MOTHER.

We like to help our mother when she's working all the day;
My little sister dear and I can help in many a way,
For when she sweeps we help to dust the tables and the chairs,
We get her everything she wants down cellar or upstairs;
We carry water for the plants and pick the opened flowers,
And then she puts them in a vase and calls them hers and ours;
We put our toys up in their trunk when we are through with play,
And say, "We've worked so very hard it's been the shortest day,
And time for any other work we never could have found!"
But she says what helps her quite the most is having us around.

—Children's Magazine.

MENTAL FOOD FOR CHILDREN.

The mother who would sacrifice herself to the last extreme to attend to the physical wants of her child, to make his little garments and feed him with dainty food, leaves the finer part to starve, till food (?) is picked up wherever it can be found, says an exchange. We have all seen repeatedly, on long journeys, the mother absorbed in a book while the little one at her side wears himself out with questions that are never answered. He is forced to sit for hours without the slightest entertainment; full of curiosity about the scenes through which he is passing, he has no one to explain them to him, and the ride, which should have been a joy and a charming lesson to him, is a bore. It is that kind of a mother who wonders a few years later why her boy doesn't care for her society; who listens and longs for his return late in the evening, and wonders where he is; who doesn't understand why he makes friends of certain boys whom he prefers and she does not approve of.—The Preshyterian.

WHAT BECAME OF THEM.

"Now, you watch me, Arabella," said Bahy Anna, "an' I'll tell 'oo what's o'clock." Arabella sat up stiffly on the cedar stump and looked straight ahead; that is all painted eyes can do, you know. Arabella's were not even the kind that shut when you laid her down. "Puff, one; puff, two; puff, furee," counted Bahy Anna, hut the pretty little dandelion seeds did not seem very anxious to spread their white wings and fly. Perhaps Bahy Anna could not "puff" hard enough; perhaps the seeds were not ready to leave Mother Dandelion's soft bosom. At any rate, the time of day had not been found when grandfather was seen walking over the green grass and Baby Anna flew to meet him. It was just as she expected; grandfather had two peppermint drops for her—a white and a pink one. Grandfather 'most always had a hit of something sweet in his pocket for this small girl.

But it was not only peppermint drops that grandfather carried for Baby Anna; he always seemed to have a lesson for her as well. The candy drops fell into her mouth and melted and were forgotten, but the lesson went into her little mind and we hope it stayed there and was remembered. "What hecomes of those seeds you blow off the dandelion stem, pet?" grandfather asked.

"Dunno, danpa," answered the little girl, her mouth full of candy. She hadn't even known that they were seeds.

"I'll teii you what hecomes of them," said grandfather. "Each one goes into the earth, takes root, and grows up into another dandelion."

"Oh-h-h!" cried Baby Anna in surprise.

"There is something else that you send out with your breath that grows and spreads," said grandfather. "What is it, little girl?"

"Dunno. danpa," said Baby Anna again.

"It is the little words you say, my child," said the old gentleman. "These pretty dandelions do no harm, hut if you say angry or ugly or unkind words, they grow into hurt feeling and had humors and troubles. You see, you must he very careful what your hreath sends out of your mouth."

"Yes, danpa," answered the bahy, looking very grave, and wondering if grandfather had heard her fussing with Tommy that morning.—Sunshine.

THIN PLACES.

"There! my darning is done for this week—every hole is mended!"

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother who taught me to mend and darn, and with the teaching she slipped in many lessons about higher things. 'Look out for thin places,' she used to say. 'It'll save thee a deal of time and trouble.' A few runs hack and forth with the needle will save a half hour's darning next week. 'There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failures that will soon break into sins.' I did not quite understand her; so, sweetening her talk with a hit of chocolate she carried for the hairns, she said: 'I see thy mother picking up thy coat and hat; putting away thy ruhbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story reading. I heard thee offer to dust the parlor several days ago, hut thee forgot it, and to-day thy mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I am afraid that I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me. There are my rubbers under the stove, and I promised mamma to dust the sitting-room this day! But I don't quite understand what holes she meant."

"If you can't find your things and are in a hurry, what might happen, Grace?"

Grace colored and her eyes fell.

"I did get real mad about my grammar. I was sure I put it in my desk!"

"And you found it on the divan. Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give evil more power over you?"

"Why, auntie, dear, I went right up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl, in a shame-faced whisper. "I told mamma I had tidied my room (for I promised I would) when I had forgotten it, and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie, softly; and Grace, giving her a hug, ran to put away her rubbers and dust the sitting-room.

How about your thin places?—Christian Standard.

NEVER RUSHED.

The girl who is never rushed is the girl who has learned how to make the leisure moments relieve the husy ones. A girl spending the summer at a farmhouse in the mountains, shut herself into her room one rainy morning, and did not appear until dinner time. Then she came down, to be received with reproaches by a yawning circle.

"Why did you run away and leave us to ourselves?" some one cried fretfully. "And what have you heen doing? You look so outrageously cheerful."

"I've been writing an essay."

"What!" Half a dozen pairs of eyes were focused upon her incredulously. "Not a school essay?" some one said appealingly.

"Why, yes. When we went on that trip to the caves last week, I thought what a nice essay the story would make written out, and this morning I did it while the thing was fresh in my mind, and I had nothing else to do. Somehow the school essays always come at such busy times. I try to get mine out of the way in vacation."

This same girl does not wait till six weeks before Christmas to begin her Christmas gifts. All the year she has some piece of fancy-work handy to take up when she has a leisure moment. And the result is that when her girl friends are neglecting their studies, and sitting up late at night to finish their gifts, all she has to do is to wrap and lahel a number of dainty articles which she has been a year in making. It is not strange that a girl who knows so well how to make her leisure serve her, should awaken the envy of her acquaintances by never being in a rush.—Girls' Companion.

CAUSES OF TROUBLE IN HAITI.

Religious and educationai conditions in Haiti, where there is at present a revolution, are described as most unfavorahie by the agent of the American Bihle Society stationed at San Juan, Porto Rico, but having San Domingo and Haiti in his field. The Rev. W. F. Jordan, a careful observer and experienced in religious work among West Indians, quotes natives as wondering why the United States Christians send so much money to China, Japan and East India, and pass needy fields, where ignorance, sickness and poverty reign in the midst of tropical plenty.

The Society's agent describes children as neglected, sanitation almost unknown, the marriage relation loose, and whole sections of the island, even large communities, where the existence of the Bihle is not dreamed of. Sales of Bibles and New Testaments reached large numbers last year, so eager are the people to be taught. The report expresses the conviction that for a needy field, where conditions are ripe, hardly one in the whole world is greater, and because of its nearness has a stronger appeal to Americans.

Episcopalians do most of all Americans at present for the island, but limit their work wholly to Haiti, and give nothing to San Domingo. This church has for some years been sending $12,000 a year into Haiti, maintaining fifteen to twenty clergymen, and having churches in most principal settlements. Its work dates from 1861. Circuits of the country have been laid out, and the clergy are supplemented by laymen in ministering to them. The entire membership is less than 1,000 however, and fewer than 500 are in the Sunday schools. The Bible Society's agent concludes his report, sent just before the late political trouble broke out, as follows:

"The beautiful landscapes, second to none in the whole world and much surpassing Cuba or Porto Rico, are the scenes of wretched filth and much physical suffering, dwarfed and deformed mentality, spiritual and moral degradation. Why are not Christians of the United States doing more to help Haitians hreak the shackles of superstition and ignorance?"—Church News Association.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

It is stated that Senator B. R. Tillman, of South Carolina, has announced himself a candidate for re-election, buying and carrying home with him on the day that he did so two new pitchforks. His opponents would do well to stay a safe distance from this Harry Hotspur of American politics.

* * *

Mr. Reynolds, the Inspector of Police of New Orleans, is represented as having said that the anti-spitting ordinance of the city will soon be strictly enforced. Good news, indeed, is this. The spitter is a public nuisance, and so is the "stubher"—the man who carries aboard the street-car the smoldering stub of a sickening cigar. The law should make such persons respect the rights of others. The measure of one's civilization is the extent to which one regards the rights of his fellow-men. The savage thinks only of himself and the gratification of his own desires.

* * *

It is said that the jurymen in the famous Beattie murder case began each day while the trial was in progress by singing and praying together. Perhaps this accounts in some measure why they did their work so well. Those who thus deport themselves can usually be depended upon to do their duty. When Louis Napoleon reconnoitered on the eve of the Battle of Sedan, and heard the German troops singing religious and household songs, he exclaimed: "We are beaten!" And so they were. There is a mighty power and inspiration in the glorious hymns of Zion, as well as in supplicating the Father's throne. So long as our family altars stand and the gospel is sung by our firesides, the foundations of the Republic are apt to remain unshaken. The Bible and the hymn book—let them he scattered from ocean to ocean! They are more potent than constitutions and armies and navies in the building of an empire and the conservation of a people's welfare.

* * *

Lady Cook, after having carefully inspected conditions in the "Windy City," exclaimed in a public address a few days ago: "I am surprised to find how many good, pure, men there are in Chicago." That this note of optimism is fully warranted we do not at all doubt. There are good people everywhere—more of them now than at any former time in the world's history. The muck-raker sees only the corrupt and bad because he looks only for that. The preachment that nearly all persons in public life are lacking in integrity and high-mindedness is a base slander. Nor is it true that the people of means are the enemies of those who own little or no property. Such teaching is vicious and tends to develop a spirit of discontent and hatred that is dangerous to society. There has already been too much sowing of this kind, and if it is kept up, a frightful harvest must inevitably result. Let the man who thinks that everybody but himself will bear watching, introspect his own heart. When Elijah lost faith in Israel and was wailing out, "I, even I only, am left," the trouble was in his own condition. The suspicious eye is a curse to any man. It is the antithesis of the love that "thinketh no evil."

THE UTTERANCES OF TWO NOTED MEN.

The Western Christian Advocate of August 23 contained the following: "Governor Wilson, of New Jersey, in an address to the Anti-Saloon League of his State, said the liquor question had no place in politics, as it was purely a moral and social question. He further stated that it is not sound statesmanship to allow political parties to be wrecked on the rock of prohibition." Not having seen the full text of Gov. Wilson's address, we forhear to comment upon it any further than to remark that he seems rather solicitous to preserve the interests of the political parties.

In striking contrast with this apparently cautious utterance are the following ringing words concerning prohibition, spoken before the Indiana Conference of the Methodist Episcopal Church a few days since by that worthy and useful layman, Ex-Governor Frank J. Hanly:

"Deep as my love for my party has been and is, and it has been and is deep, * * * if it betrays its trust again, I will drag into the light its sin. I will paint its crime and folly. There will be no padlocks on my lips. If it fails next year, either in platform or ticket, I will not share its blood-stained hire. I will not help it bear its million-fingered shame. I will not bring my conscience to another brewer's mart. I cannot stay and keep my own hands clean. I cannot stand forever before the truth and mock it with a lie. And I will not go in silence, for in such case silence would be crime. There will be others—thousands of others—and together rising above the crime and folly of an evil time we will wash our hands of its sin and shame and curse; we will lift this great cause up until a common love shall fuse our hearts into one. We will appeal anew to the consciences of men. We will proclaim a new crusade with a prayer-forged zeal that will not be denied. Planted upon the adamant of a righteous cause, we'll put nerve into our task. We'll hew down the opposition. We'll strike home as Christians may, as freemen can strike home—home to the heart and root of this monster wrong—strike home until the blows we deal shall be felt the wide world through."

A SOURCE OF STRENGTH.

There is a materialism so blind that it is most difficult to make it perceive the spiritual. To it, the body is the whole of man, and the gratification of its appetites the sum of all good. To talk to persons thus afflicted of the deathless soul, and what God has prepared for it, is like casting pearls before swine. Sometimes such characters are even found in the Church. The following facetious, and yet pathetic, illustration of this is taken from Lippincott's Magazine: "One day a pastor was calling upon a dear old lady, one of the 'pillars' of the church to which she belonged. As he thought of her long and useful life, and looked upon her sweet, placid countenance, bearing but few tokens of her ninety-two years of earthly pilgrimage, he was moved to ask her: 'My dear Mrs. S., what has been the chief source of your strength and sustenance during all these years? What has appealed to you as the real basis of your unusual vigor of mind and body, and has been to you an unfailing comfort through joy and sorrow? Tell me, that I may pass the secret on to others, and, if possible, profit by it myself.' The old lady thought a moment, then lifting her eyes, dim with age, yet kindling with sweet memories of the past, answered briefly, 'Victuals.'"

OUR METHODIST ORPHANAGES.

On another page of this issue we print a picture of three little girls rescued by the Louisiana Methodist Orphanage, with a description of the pathetic conditions surrounding their lives written by Rev. A. S. J. Neill. On the same page we publish an appeal by Rev. W. H. Williams, manager of the Mississippi Orphans Home, in behalf of that great and deserving institution. This suggests the vast importance of this kind of work in the life of the Church.

There can be no doubt in the mind of the Christian who pays any heed to the teachings of our blessed Lord, his interest in children, the exalted place he assigned them in God's kingdom, his unquestioned condemnation of those who "offend," and his general attitude to the unfortunate, that such work is one of the greatest obligations placed upon his followers. It is beyond question one of the best opportunities to do for suffering humanity that which we cannot but believe our Lord will most certainly commend. What could be nobler than to provide for the unfortunate and homeless, the destitute and neglected child?

That our Church is more active in this work, that it is aroused to the necessity of this class of Christian activity, is one of the hopeful and promising evidences of vitality. In fact, since the founding of Methodism our people have not been unmindful of this great work. The voice of Whitefield still echoes throughout our Church in behalf of the homeless child. Yet, when we consider our vast resources, when we behold the profligate expenditure of the wealthy in their selfish pursuit of pleasure and the accumulation of wealth, it seems a pity that there should ever be a struggle on the part of these institutions, seeking, as they are, to help the helpless.

With the ever-increasing cost of living, while the rich are growing richer and the poor becoming less able to cope with life's struggle, with the rich homes becoming to an alarming extent childless homes, and the poorer classes bringing children into the world for whom they cannot properly provide, the need of such Homes for children under Protestant influences becomes imperative.

We are pleased to learn the great good being accomplished by the two institutions for the homeless children in our patronizing Conferences. They are doing a grand and glorious work, and it should be the pleasure of every Christian to help these orphanages. There are men of wealth, both in Louisiana and Mississippi, who are amply able to endow these Homes and make it possible to develop them to a high state of perfection and usefulness. Such can bestow untold good upon vast numbers of homeless children for generations by placing ample means at the disposal of the Boards of Directors of these institutions. Capable men have been selected by the Conferences and appointed to take charge of and conduct these institutions. They are devoting their time and energy to this work, and they deserve the liberal support of all our Methodist people.

The Mississippi Orphans' Home, at Jackson, Mississippi, has been in operation a number of years and is a permanently established institution of the Mississippi and North Mississippi Conferences. It has done a great work in the past. All Mississippi Methodists are justly proud of this institution. They now care for 196 children. They have just completed two new additions to their home. They have a fine plant. Yet they need and must have continued support. Their "Work Day" is the 14th of October. Let every Sunday school and church in the State do its part. There is no reason why $10,000 should not be raised in Mississippi for this Orphanage. The Orphanage at Ruston, La., is a younger institution, but has made a splendid beginning. The reports of the work done are most gratifying. They now have sixty-one children to care for, and the number is increasing as time passes. They owe a balance on their debt of $7000, which will fall due on Dec. 1. Let the Sunday schools and churches of Louisiana respond to the call for help and raise the entire amount needed to pay this debt. It is but a bagatelle, when we consider the worthiness of the cause, the wealth of our people, and the prosperity of the country. Let us arouse the children by setting the example, and let October 7, "Work Day" for Louisiana, be the greatest day in the history of the Orphanage!

PERSONAL AND OTHER NOTES.

Rev. J. W. Sandell, of Magnolia, who is on the Honor Roll of the Mississippi Conference, celebrated his eighty-second birthday on September 18.

"The Stability of Christ's Church" was Dr. Werlein's theme at the First Methodist Church of New Orleans last Sunday. His discourse was a strong and impressive one.

In a business note to the publisher, Rev. A. S. Lutz, of Homer, La., adds the following postscript: "My work is moving forward. My prayer meetings are now being largely attended, as I am using a stereopticon to illustrate the life of Christ."

Dr. J. C. Barr, pastor of the Lafayette Presbyterian Church of this city, has received a call from the First Presbyterian Church of Greenwood, Miss.

He has taken it under advisement, and will announce his decision later.

The address which President J. R. Countiss, of Grenada College, delivered at the Millsaps opening has been much complimented. Brother Countiss is an alumnus of Millsaps College and feels a deep interest in its welfare.

Rev. A. G. Shankle chose as his text at Rayne Memorial last Sunday at 11 a. m. I. Corinthians 4:17, 18, and preached on the philosophy of suffering. The sermon, which was a striking one, was reported at considerable length in The Picayune.

Rev. Joe Ramsay, the blind Tennessee evangelist, commenced a series of revival services at the First Methodist Church of Monroe last Sunday. The singing is being conducted by Rev. E. R. Smoot, of Greenwood, Miss. It is expected that the meeting will continue two weeks.

The Raleigh Christian Advocate of September 21 contained the following personal: "Dr. Franklin N. Parker, the new professor of Biblical Literature, occupied the pulpit of Trinity Church last Sunday morning, and Rev. W. W. Peele, Headmaster of Trinity Park School, preached at night."

Rev. Robert Selby, of Moss Point, was present at the openings of Whitworth and Millsaps Colleges, and made an interesting talk on each of these occasions. He has been connected with the educational work of his Conference for a number of years, and has done much to foster and promote it.

Rev. W. W. Woollard spent Tuesday night, September 19, at Brookhaven, Miss., with his long-time friends, Rev. and Mrs. J. M. Wyatt. Brother Wyatt is most active in his new field and his labors are being graciously blessed by the Master. He kindly forwarded us an additional list of subscribers last week.

The Carrollton Conservative (Mississippi) of September 23 says: "Rev. J. A. Hall preached at the Methodist Church last Sunday, morning and evening, to fine congregations. Mr. Hall's sermons were luminous expositions of Scripture, amply illustrated by historical incidents and adorned with rare classical citations."

Dr. John T. Sawyer has moved to Lake View at the west end of the city, where he resides with his son-in-law, Mr. J. Donaldson, at the corner of Taylor Avenue and Bienville Street. As there is no mail delivery in that part of New Orleans, he has secured a box in the postoffice (No. 1569), to which he desires his correspondents to direct their letters.

Rev. D. H. Crowson, of Paris, Miss., writes: "Since I last wrote we have had three very successful meetings. They were at Shady Grove, Pine Flat, and Palestine. I think we shall be able to make a most gratifying report from this charge to the Annual Conference." Brother Crowson has our thanks for his promise to press the claims of the Advocate in the near future.

At the recent session of the Southwest Missouri Conference, Rev. Claude M. Simpson, at the request of his official board, was returned by Bishop Denny to the West Port Church of Kansas City for the third year. This congregation reported 90 additions to the Church and $5,612 raised for all purposes during the year past, which is said to be the best record in the history of the charge.

The entertainment of the Louisiana Annual Conference, which is to meet in this city on December 6, was one of the subjects discussed at the Preachers' Meeting last Monday. The body will meet in Parker Memorial Church, but the other congregations of the city will assist in providing for the delegates and visitors. Nothing will be left undone to make the occasion a memorable one.

The Commercial Appeal of September 18 contained an interesting write-up of the progress of Methodism in the Corinth District under the aggressive leadership of the Rev. B. P. Jaco, who is on the eve of completing his quadrennium of service in that capacity. It was written by Rev. E. H. Cunningham, of Rienzi, and was embellished with pictures of several of the faithful workers in that field.

The following are the members of the Commission appointed by the General Board of Missions to investigate conditions in New Orleans, with a view to projecting the missionary work here upon a larger and more systematic scale: Bishop Collins Denny, Bishop E. D. Mouzon, Dr. W. F. McMurry, Dr. John M. Moore, Dr. O. E. Brown, Miss Belle Bennett, and Mrs. R. W. MacDonnell. This commission is expected to meet in this city October 24.

Rev. E. H. Cunningham, of Rienzi, Miss., favored us with some additional names to be placed on our subscription files last week, for which we extend him our thanks. He reports that the parsonage at that place has recently been given a new coat of paint. He gives the credit for this commendable piece of work to the Home Mission Society and Sister Cunningham, who, he says, are ever busy in the service of the Master and his Church.

Brother W. S. Holmes, of Baton Rouge, was in the city on Wednesday, September 20, and paid the Advocate office an appreciated call. He is the Sunday school superintendent and chairman of the board of stewards of our First Church in the capital city of Louisiana, and also takes an interest in the general affairs of Southern Methodism. He spoke in commendatory terms of the work of Brothers Warlick and White, our pastors in Baton Rouge.

Hon. H. H. White, of Alexandria, is a delegate to the Ecumenical Methodist Conference, which will meet in Toronto on October 4. Brother White is one of the most successful lawyers in the State, and will make a worthy representative in that distinguished body. He was one of Louisiana's delegates to the last General Conference in Asheville, N. C., and has often been charged with responsible duties by his brethren in the Church, who hold him in high esteem.

In a personal note received a few days since, Dr. J. W. Boswell says: "Brother Barbee is correct in what he said in his recent article in the Advocate concerning the origin of Vanderbilt University, according to my recollection. Dr. W. C. Johnson was never accorded the credit to which his services in launching that movement justly entitled him." Dr. Boswell's opinion on this subject should carry much weight, as he was wide awake as to what was going on in those days.

Rev. H. R. Singleton, the capable presiding elder of the Shreveport District, writes that the members of the Noel Memorial Church, of Shreveport, are delighted with their new pastor, Rev. Felix R. Hill, Jr., who is preaching to large congregations. Work on the new house of worship is progressing rapidly, and it is thought that things will be in readiness for the laying of the corner-store in October. It is also expected that a parsonage will be constructed within the next few weeks.

Rev. W. V. Shearer is making full proof of his ministry on the Moorhead charge, North Mississippi Conference. With his meeting at Sunflower City yet to hold, he has received 65 members during the year. He has built a parsonage and one church, and has taken good subscriptions to erect two other houses of worship. He has recently held a remarkably successful revival at Baird, in which he had the valuable assistance of Rev. O. L. Savage. An account of this awakening from Brother Shearer's pen appears in this issue.

Rev. T. J. O'Neil, presiding elder of the Newton District, in forwarding his fourth round of appointments, makes the following gratifying statement concerning the condition of the work under his supervision: "I have just finished my third round of quarterly conferences. I find by comparison that the financial reports are better than they were the third quarter last year. Much local work is being done, a number of successful revivals are being held: the figures so far as they have gone to record, show 202 persons added to the Church during the quarter."

Rev. P. H. Howse, of Hattiesburg, spent several hours in New Orleans last Thursday on his way to Wilson, La., whither he was going to assist Brother Sweeney in a meeting. He reported success in his evangelistic work, to which he has been assiduously devoting himself during the summer season. He recently was with Rev. J. W. Harper on the Mount Hermon charge in a series of services, which resulted in 16 accessions to the Church, and last week he labored with Brother Dominick at Vossburg, Miss., where there was a gracious season of refreshing.

A letter from Rev. C. A. Northington, dated Bellfontaine, Miss., Sept. 25, says: "The death angel visited the home of Dr. E. F. Arnold and claimed for its victim, Rev. John R. D. King, who had been here for nearly five years, and who had not been outside of the yard in that time. During this year, every time I visited him he had a word of encouragement to say to me. He passed away on the morning of the 25th inst. His remains were interred in North Union Cemetery, a large concourse of friends following the cortege to the grave."

Information has reached us that the Rev. George Jackson, who is an honored superannuate of the Louisiana Conference, has not been altogether well for the past few days. He has abandoned the idea of going to Texas to live, and expects to spend the remainder of his life in Louisiana and then to sleep beneath her generous soil. Brother Jackson is at present in Lecompte, where he intends to remain for some time yet. We trust that the bracing weather of October will entirely relieve him of his physical troubles, and bring to him renewed strength and vigor.

Rev. H. P. Lewis, of Jackson, Miss., in writing the editor, states that his health is good, but that he greatly misses the lamented Dr. W. T. J. Sullivan, who was a resident of the same city. Among other things Brother Lewis says: "For eighteen months he and I belonged to the same Sunday school class at the First Methodist Church. We were drawn very close together by our association. It was a great treat to have him in our home. He was most helpful in the Sunday school." Brother Lewis is right in his estimate of Dr. Sullivan. He was a rare and most noble man.

Writing from Cochrane, Ala., on the 21st inst., Rev. W. J. Burt, our pastor at that place, says: "Brother J. B. Binion died yesterday and was buried at Hebron to-day. He passed away suddenly while riding in his automobile. He was one of your subscribers, and a leading member of the Church on this charge. In his decease, Methodism here has sustained a great loss. His good wife is prostrated with grief, and I ask the prayers of all your readers for her." We regret to hear of the death of this worthy man, and we extend our deepest sympathy to the bereaved loved ones.

Miss Bessie Cooper, the accomplished daughter of Dr. I. W. Cooper, president of Whitworth College, has gone to Lynchburg, Va., where she will take a post-graduate course in the Randolph-Macon Woman's College. Miss Cooper took the B.L. degree at Whitworth three years ago, and the A.B. degree at Wesleyan College, Macon, Ga., in June 1910. She spent last year in teaching science at Whitworth, proving herself to be a most capable instructor. She is a brilliant and painstaking student, and her friends predict that she will win new honors in the great institution which now claims her as a matriculate.

Rev. W. W. Woollard, presiding elder of the Greenville District, and Dr. I. W. Cooper, president of Whitworth College, were in the city on Wednesday, the 20th inst. They, with the Rev. N. E. Joyner, compose the Executive Committee of the New Orleans Christian Advocate Publishing Committee. These brethren at the meeting of the Publishing Committee last October were charged with the task of gathering information concerning the publication of the Advocate, which will be submitted to the full committee at its regular annual meeting toward the last of next month. It was that they might confer concerning this matter that these gentlemen met last week.

In a communication written from Shreveport on Sept. 24, Sister H. R. Singleton kindly sends the following news item: "Bishop Mouzon writes that his friends have prevailed on him to attend the Ecumenical Methodist Conference which is to be held in Toronto, October 4-17, and that to do this he has been compelled to cancel his engagements in Louisiana. He has called the presiding elders of the Louisiana Conference to meet him in Alexandria on Nov. 7, instead of the abandoned date of October 3. I am sending this note in Mr. Singleton's absence from the city, hoping that it will reach you in time for this information to be given out in the next issue of the Advocate."

Bishop Mouzon has transferred Rev. C. M. Thompson from the Texas to the Louisiana Conference and stationed him at Donaldsonville. Brother Thompson has been in the active work for nineteen years, all of which have been spent in the Lone Star State. Among the appointments that he has served are Columbus, Bastrop, Beaumont, and Marshall. In a note to the editor he expresses a purpose to do his best for the cause in Louisiana, and a desire to meet and know the brethren among whom he has come to live. The Texas Advocate of the 21st inst. thus refers to the removal of Brother Thompson from the State: "We regret to give him up. He has done fine work in Texas, and we commend him most highly to the Louisiana brethren. They will find him worthy of their confidence and well qualified for good work."

Judge R. R. Reid, of Amite City, La., has formally announced that he will enter the race for Associate Justice of the Supreme Court, to succeed Justice Breaux, whose term will expire in 1914. The primary will be held next August. Judge Reid is an able lawyer, and has had several years of judicial experience. He is a member of the Methodist Episcopal Church, South, and a man of most exemplary life and character. It was our privilege to sit with him in the last General Conference, and we entertain no doubt that he would adorn the Supreme Bench, should he be elected. The Advocate is not in politics, and it is not our purpose to disparage any other candidate. But we confess to a sense of gratification when we see such a man as Judge Reid offering his services to the public. Too often it is the case that those who are best fitted for responsible places will not allow themselves to be considered available for them.

OUR GREAT EXEMPLAR.

Preacher, it is well to study Augustine, Chrysostom, Spurgeon, Beecher, Brooks; it is best to study the world's greatest preacher, Jesus Christ.

How the heavy vines of over-wise and over-foolish commentary and criticism have covered that lordly tree, that majestic monarch of the world's books—our Bible.

Would you be a real teacher? Then you must learn the simplest, hardest lesson ever taught, the method of the world's greatest teacher—the highest thoughts wedded to the plainest words. Simplicity is the true foundation of it all.

Are you really thirsty, man? What can be more welcome than a drink of old father Adam's wine of Eden, water. Are you really thirsty, soul? There is only one refreshing drink, the ever fresh Water of Life, found in the reservoir of the Book!—New York Christian Advocate.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

J. C. BELL, JR., was born at Trenton, Miss., Smith County, July 19, 1900, and died May 30, 1911. His life was spared for only a few short years. God gave him for some good purpose; his work is finished, and he awaits the loved ones in the home of the soul. His death was sudden and unexpected. A freight wagon, heavily loaded, ran over him, killing him instantly. What a shock to his father, mother, brothers and sisters! He was an unusually intelligent child. His father misses him so much in his business; he trusted him as if he had been a man. The memories of such a son are heart-treasures, far above any heritage of gold. His body was laid to rest at Zion Cemetery, to await the sound of the trumpet on the morning of the resurrection.

D. E. VICKERS, P. C.

ELLIOTT O. STILLE was born in Sabine Town, Texas, July 8, 1869, and died at his home in Many, La., Aug. 4, 1911, aged 42. He was married in 1900 to Miss Lillian Tetts, who, with his only child, Zelma, is left to mourn their loss. Brother Stille was a lifelong Methodist, having been reared in that faith. Both his parents were Methodists. He was undemonstrative in his temperament. He exerted an influence by virtue of his exemplary character, rather than by words. His faith in Christ never wavered, and just before he died he told his brother that all was well with him. We laid his remains to rest in the Many Cemetery. To the wife, daughter, brothers and sisters, and other loved ones, we would say, look up to God and trust him for a glad meeting on the other side of the river of death, where there will be no more sad partings.

B. H. SHEPPARD, P. C.

MARIA LOUISE, daughter of Madison F. Ames and Minerva Hogan Ames, was born in Starkville, May 28, 1867, and died there at 5 a.m., July 26, 1911. As a personal friend and former pastor, I am requested to write a few words concerning her life and character.

Miss Maria was born, reared and lived in a religious atmosphere. No more consistent, faithful and loyal servants of God than her parents ever lived, and it was but natural that she should show the effect of her rearing by an early profession of religion. This she did by uniting with the church at the age of eleven, under the pastorate of Rev. J. W. Lawrance. The very excellence of her life and character largely deny us the material for writing her religious history. Her very fidelity to duty prevents the record of those lapses and recoveries which form the staple of history in many lives.

Having given her allegiance to the Savior, she never wavered in that allegiance. So with her relation to her Church. She believed in its teachings and methods, and was ever ready to defend it as well as to work for it. She was absolutely reliable in her attendance upon its ordinances, and when able it never occurred to her to neglect the public and stated means of grace provided by her Church. Likewise she was loyal to the point of absolute reliability to her pastor. And she was thus loyal because of the deeper underlying loyalty she had to Him who is the Head over all the Church. For twenty-one years she was a faithful teacher in Sunday school. As a daughter and sister, her life was in accord always with her profession as a Christian. She was a true and loyal friend to me, as well as to countless others. Indeed, loyalty was the keynote to her life and character—loyalty, conscience and convictions, loyalty to her Church, loyalty to God.

For the last twelve years of her life, Miss Maria was an invalid and a sufferer. Like her Lord, she was made perfect through suffering, for, with her, patience had her perfect work. She was never impatient. With conscientious firmness, through all these years she steadfastly refused to use opiates and stimulants. And when God had perfected her, he called, and quietly, calmly, peacefully, she entered into rest, and Maria Ames was in heaven.

Her end was the end and breaking up of the Ames' home. How pathetic the breaking up of a home! This particular home had been for over half a century the scene of domestic love, peace and virtue—a place where there was illustrated the great gain of contentment with godliness; a place where there were inculcated and practiced the homely virtues of industry, frugality and plain honesty alike toward God and man, and where there ever burned upon the altar of home religion the ceaseless sacrifice of faithfulness to family, to friends, to country, to Church, and to God. How pathetic is the end of a Christian home!

N. G. AUGUSTUS.

Durant, Miss.

WILLIAMS.—Walton Albert, son of Rev. W. W. and Lillie C. Williams, was born at Multona Springs, Miss., May 10, 1880, and died at Kingston, Okla., August 23, 1911. Between these dates was lived a life that was in many respects full of interest. He had a happy childhood. At the age of six he, with simple, childlike faith in Christ, assumed the vows of the Methodist Church, which vows he faithfully and scrupulously kept to the day of his death. From childhood he showed a fondness for books, and easily held his place in his classes. In 1902 he was graduated with the degree of B. S. from Millsaps College, Jackson, Miss., later taking from the same college the degree of LL.B. While in his twenty-first year, he filled the chair of natural science in Bellhaven College, a select school for young women. So satisfactory did he fill this place, that it was tendered him for another year, but owing to his youth and the peculiar surroundings, he declined a longer term of service. At this time he was offered and accepted a position in the civil service of the United States Government, and was assigned to educational work in the Philippine Islands. By reason of his diligence and ability he was rapidly promoted, until, at the end of five years, he stood third in order for further promotion in the Bureau of Education of these Islands. In 1910 he returned to his home land, spending about four months on a visit to his loved ones. Evidently moved by a desire to serve suffering humanity, he returned to his post of duty. About the middle of February of this year, he felt his health giving way. His business was wound up hastily, and preparation made for his long trip across the water to his mother's home. He landed in San Francisco the last of May, well nigh exhausted from his long journey. Finally he reached Yuma, Ariz., where he rested in a hospital until he was able by the help of his brother to resume his journey home. He had great hope of recovering his health; but, in spite of all that medical skill and loving hands could do, he lived only four weeks and three days. He was a fine specimen—a cultured, refined, Christian gentleman, pure in thought, chaste in word, and upright in deed. Righteousness was his motto from early boyhood until he breathed his last. When he was conscious that the end was approaching, he met it with Christian resignation, saying: "I am ready." About the last words he uttered were: "I am going home." We are accustomed to think and say: "Thus ends a life of noble promise." Such is not the case. In no sense is death to such the end, but rather is it the doorway by which he steps into a larger and a better sphere of life. Nor should we grieve as those who would recall him. For it were selfishness indeed to recall our dead when thus they cross death's portals, prepared to meet God and dwell in his presence. To the loved ones who mourn and miss him most let me say in sympathetic sincerity: "You should not recall, if you could. Just a little while—oh, it will not be long—until, by the riches of God's grace, you shall meet and greet him where no more parting shall ever come and no tears shall ever fall." He leaves a mother, father, one brother and one sister to follow on.

His father's friend,
GEO. C. FRENCH.

A MOST IMPORTANT MATTER.

To the Pastors and People of the Mississippi Conference: Let it be said to the honor of the Mississippi Conference, that the assessment for Conference Claimants is nearly always paid in full. This is as it should be, but the amount assessed is all too little; $6,000 was distributed among the claimants during 1910, and during the same time the Conference paid for the current expenses of our Jackson Orphanage $14,563.05. Not one cent less should be given to the Orphanage. More is needed. But surely we cannot allow one cent of the meager $6,200 assessed for our needy claimants to be missing. The treasurer of the Joint Board, Mr. S. A. Tomlinson, of Gulfport, has informed us that he is unable to meet the next quarterly payment for lack of funds. Let us urge the preachers of the Conference to take this collection as soon as possible and send the assessment in full to Brother Tomlinson.

NOLEN B. HARMON,
Secretary of the Joint Board of Finance.

CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A F. Vaughan, pastor; residence, 815 Louisa St.; phone, Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, Taylor Ave., cor. Bienville St.; P. O. Box 1569; phone, Galvez 640.

AL-E-THE-IA.

"One of the most terrific arraignments of the whisky traffic we have ever seen is contained in the little book under the title which heads this article, which is from the strong pen of Mrs. Martha Carolyne Keller Miller, and is published by the New Orleans Christian Advocate. The scene is laid in the extreme South and the story from preface to finish moves with a momentum and moral force which is wonderful."

The above lines are copied from an editorial in the St. Louis Christian Advocate. The book can be had from the N. O. Christian Advocate, or from Mrs. C. C. Miller, of Hammond, La. Price, 25 cts., postpaid.

Tidings From the Field

Byhalia, Miss.:

I send a few notes from the field and Byhalia charge. We began our meetings at Fountainhead Church the fourth Sunday in July with our third quarterly conference. Brother W. M. Young, the presiding elder, was with us and stayed all the week. He did a week of the best preaching I have ever heard. I never have heard a series of as good sermons from any man. He preached two sermons that I have never heard equaled by anyone. Brother Young is finishing his quadrennium on this district in fine favor and has done a great work. The Bishop would do well to move him to some other district, for he is a fine presiding elder, and will do a good work anywhere. We held our meeting at Emory the second week in August, and Brother Bradley, of Holly Springs, did the preaching and did it well. He is one of our first young men, a good preacher, and is capable of filling anything in the Conference. We had nine additions on profession of faith in these meetings.—J. W. Raper, P. C.

Kilmichael, Miss.:

Our revival meetings have been held at every church on our charge. On the fourth Sunday in July, we held our first meeting at Lodi Church, with Rev. J. A. Coleman, of Malvina, Miss., to do the preaching. Brother Coleman is a good gospel preacher and a good revivalist. He did some very fine work in this meeting, and the results were excellent. On the fifth Sunday in July we began a meeting at Stewart, with Dr. H. T. Gaines to do the preaching. Dr. Gaines is a good preacher and rendered excellent service, but politics interfered with us considerably, the election being held that week. After all, however, we had a fairly good meeting. The first week in August we opend a meeting at Kilmichael, in which the preaching was done by Rev. J. W. Raper, of Byhalia, Miss. We had a very fine meeting. There were several additions to the church, backsliders were reclaimed, and several family altars established. Brother Raper is one of our strongest gospel preachers. Some of our people here say that they have never heard his sermons excelled. The fourth Sunday in August we held our fourth meeting at Edgeworth Church, with Rev. T. E. Gregory, of North Carrollton, to do the preaching, who is a strong and forceful man in the pulpit. Much good was accomplished. We feel that the Lord has most graciously blessed us this year. We have received 36 into the Church this year on the charge. Our congregations are increasing every Sunday. Our prayer meeting and Sunday school at Kilmichael are good. We have a goodly number of consecrated people on this charge to help us in the work. It is good to be here. Pray for us.—T. J. Halfacre, P. C.

Eureka Circuit:

My summer work is now ended and I thought possibly a short report from the Eureka Circuit would be of interest to some. I began my first meeting at Eureka, the first Sunday in August, with Brother W. R. Williams to do the preaching. He gave us a series of plain, practical sermons, which strengthened the church very much. The second Sunday in August we began our meeting at Mt. Olivet. Brother J. S. Purcell, of the Mississippi Conference, was with us and preached us a series of strong gospel sermons. His trumpet never gave out an uncertain sound and he opposed sin in all its forms. We received four here on profession of faith, and baptized six infants. The third Sunday we opened up at Terza. Brother W. N. Duncan came to us Monday morning and remained with us till Friday at 11 o'clock. It is useless for me to say that the preaching was well done, for that goes without saying. With the earnestness of his soul he divided the Word of truth to us. We received one on profession of faith and one by letter. The fourth Sunday we started our meeting at Lovejoy, and on Monday Brother W. J. O'Bryant came to us and remained with us till Friday night. Uncle Billy preached to us from a heart full of love for lost souls, and here we had five to join on profession of faith and two by letter. Then, on the first Saturday in September, Brother W. M. Young came to us at Pisgah and held our third quarterly conference and remained with us till the following Thursday. While we did not have any accessions to the church, yet the spiritual life of the church was quickened by his earnest preaching. On the second Sunday night in September we began our last meeting at Cole Springs, with Brother A. M. Bennett to do the preaching. He did us earnest, faithful work, which is sure to bring forth fruit. My summer's work is now over and I am back with "the widow and orphans" once more, and am looking forward to a few days' visit from my father and mother.—C. Wesley Baley.

Courtland, Miss.

Buford, Miss.:

I will try to report the work on Buford charge. We have held three meetings since our last report—one at Jamestown down on the N. O. G. N. railroad, three miles south of West Columbia. Brother Hilary Westbrook, from the DeSoto charge, assisted me there. We had a good meeting. Brother Westbrook did some clear preaching and God honored his labors. Our second meeting was at old Hopewell. Brother Leggett, our presiding elder, held this meeting for me. It is needless to say the preaching was fine and some good was done at that place. We have few active lay workers, hence Brother Leggett and I had to do most that was done. Our third quarterly conference was held at this place on August 18.

Our third meeting was at Sandy Hook, 3 miles north of the Louisiana line. Brother Hutson, a Baptist minister in the employ of the Fernwood Lumber Company, helped me here on Friday and Saturday. The people all liked him. Then Brother H. E. Carter, from Monticello, came on Monday and preached till Wednesday night three times a day. Lots of good was done.

I have rented a house in West Columbia, Mississippi, and on last Friday night we were the recipients of a fine pounding at the hands of the people of this place. I noticed that the most of the participants were young men; however, the ladies took part, of course. We took advantage of the opportunity afforded and invited them to come again. May we do these people good, spiritually, as they minister to us in material things.—W. B. Waldrop, P. C.

New Colds Bad enough, to be sure. But old colds are worse. Better stop your fresh cold at once. Never hesitate to ask your doctor about Ayer's Cherry Pectoral. Use it or not, as he says. He knows. J. C. Ayer Co., Lowell, Mass.

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LOSSES PROMPTLY PAID.

Mr. Gutherage, Telegraph Operator of the Cotton Belt R. R. at Buckner, Ark., saved from a long spell of fever. Six months case of Malaria and General Debility yields to the Great Blood Purifying Power of *W. H. BULL'S HERBS AND IRON.*

Writing under date of Feb. 2, 1910, Mr. Gutherage says "Have used several bottles of your "Herbs and Iron" and it acts fine in my case—Malaria and General Debility. I had for some time past, been in bad health, hardly able to attend to my work as depot agent, but commenced mending from the first dose of your Herbs and Iron. I had been unwell all the past Spring and Summer, and had taken lots of Doctor's medicine. Had I not taken your remedy, I verily believe I would have gone to bed with a long spell of fever.

W. H. Bull's HERBS and IRON Makes Pure, Rich, Red Blood.

Strengthens the heart and muscles, steadies the nerves, insures perfect digestion and a natural appetite. Tones up your system and imparts Health, Strength and Vigor.

ACCEPT OUR GUARANTEE—Get a bottle from your druggist, use two-thirds of it, and if you are not satisfied that it is improving your health, take back the remainder and your druggist will refund your money,—every cent of it. Could anything be fairer?

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If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price $1.00

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Courtland Sunday School has enthusiastic teachers, and is planning a higher grade of work for the coming year.

* * *

Miss Hammer's Men's Class, at New Albany, Miss., is planning an increase in membership and a larger program of local services.

* * *

"A teacher is one who has liberty enough, and time enough, and head enough, and heart enough to be a master in the kingdom of life."

* * *

Pope Station and Oakland have good teachers, and are ready, anxious and willing to participate in an enlarged and progressive Sunday school program.

* * *

Here is a fine motto for an Adult Class: "I am only one; I cannot do everything, but I can do something; what I can do, I ought to do; what I ought to do, by the grace of God, I will do."

* * *

Mr. Hebert Holmes, at Senatobia, has a class of supply teachers always ready for service, and he feels he has solved one of the greatest problems of a superintendent in this way.

* * *

Gov. Shands, Sardis, has a good class of men, and it is a rare privilege to be able to sit under his skilled teaching every Sunday. Mr. Carleton, that enthusiastic superintendent, reports a fine Children's Day service.

* * *

Mr. William Carter, the superintendent at Tyro, has a good school doing a specially fine class of work for the country. His teachers are punctual and untiring, and real results are confidently looked for here. He has been superintendent for eighteen years.

* * *

Mr. Jno. F. Pepper, than whom there is no finer superintendent or Christian gentleman, has a chief welcomer in his great Sunday school, and a welcomer for each department. Such an officer, with a fine, rare smile and hearty handshake, is invaluable to a school in any land. Get a chief welcomer, and before next Sunday.

* * *

Do not allow Rally Day to be just a spasm of enthusiasm, but a foundation, strong and steady for a splendid year's work. "Plan your work and work your plan," and remember that it is individual work for individuals which will win in the long run. Rally Day is not for information but for impression, and the impression of that day of high-water enthusiasm must be supplemented by earnest, honest, constant work.

* * *

One father, who is greatly interested in his young son's spiritual and intellectual welfare, gives him every school and home advantage, and demands as compensation so many chapters in the Bible read per month and an estimate given of some prominent hero in Holy Writ. The boy pays his way by the studying of the greatest of all books, and is getting, at the same time, a sense of independence that he is paying his own way. The father even now feels the experiment is well worth the attempt. This is only one of the many indications of a really serious awakening to the needs and real desire in the hearts of the people for Bible study.

* * *

One hundred preachers in our Conference have not sent in Children's Day collections. It is not yet too late for that valuable and highly educative service to be held; but if it is not feasible to celebrate the day, select a special day for a rousing good Sunday school collection and send it to Brother Gladney, to make him feel that you are interested in this great department of the work. He is preparing to entertain Conference, and would be greatly gratified if each pastor would send in a generous Sunday school collection at once. The Memphis Conference has not had one delinquency in five years, and the attempt is being made to make this the first year of many, when we can stand shoulder to shoulder with this finely organized Sunday School Conference.

* * *

Rally Day programs can be secured by writing Mr. E. E. French, 810 Broadway, Nashville, Tenn. Send for them at once; plan well and wisely for that day. Rally Day should be one of visions and facts, and not of glittering generalities. Rally the men, women and children, and let it be the best Rally Day in the history of your Sunday school. And do not forget to send to Dr. Chappell a generous collection for that Model Sunday School Building to be erected at Waynesville, N. C. Use in observing the day, as far as possible, your own home talent, but if you need special uplift along certain lines, secure a good specialist and make the most of his presence to rebuild the weak places in your school while you have a large and enthusiastic crowd. Observe brevity, unity and attractiveness in every detail of the program, and make the exercise so interesting that everybody present will carry away a sense of the value of modern, organized Sunday school work. Invite every member of the Home Department, the cradle roll, the church membership and the prospective new members, and have a lovely flower or some button or remembrance for each one to take away, as well as a better memory—that of a glorious, well-spent hour, close to the Master's great throbbing heart.

Not a Day in Bed.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves bachache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

MOORHEAD, MISS.

Dear Brother Meek: We have just closed one of the most successful meetings I have ever been in. It was held at Baird, Miss., one of the appointments in our charge. Rather peculiar conditions have existed at Baird for a number of years. They have experienced several fires and various calamities have been visited upon them. Their population, in consequence, has greatly decreased within the past few years; so that with the many changes constantly taking place, Christianity suffered very materially. In fact, very little attention has been given to it by Bairdites; but this last week was a red letter week at Baird. Rev. O. L. Savage, of Rulleville, Miss., with his forceful and spiritual preaching, brought the people out in great flocks, and in a beautiful grove with nothing but the canopy of heaven over us, he proclaimed the gospel of the lowly Nazarene in its purity and simplicity, and in thus holding up the blessed Christ many were attracted to him and made to see the hideousness of their lost condition, and came asking "what they should do to be saved." Fourteen new members were added there, and a subscription of several hundred dollars for the erection of a church was taken, after which a committee on building was appointed. So it will only be a very few weeks before we will have a beautiful little church at Baird to serve God in. There has not been a church at this place for some years. I ask the prayers of all Christians for these dear people. They are anxious to rise again. Oh, what a faithful band of women there is here!

—W. V. Shearer, P. C.

"The sweet smile, [illegible]odued speech, the hopeful [illegible]d, are the three of earth's mo[illegible]potent conquerors, and he who [illegible]dvates them becomes a very master among men."

"Love—it is the rule for fulfilling all rules, the New Commandment for keeping all the old Commandments. Christ's own secret of a Christian life."—Henry Drummond.

"Go, wherever there are ignorant to be instructed, timid to be cheered, helpless to be succored and stricken to be blest, and erring to be reclaimed. Go, wherever faith can see, or hope can breathe, or love can work, or courage can venture. Go, win the spurs of your spiritual knighthood there."—William Morley Punshon

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NEW ORLEANS ..... LOUISIANA.

Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

FOR OCT. 1, 1911.

Thought for the Quarter: "The High Level of Life."

October's Theme: "Firm Foundations."

To-day's Lesson (Oct. 1): Christian Stewardship; or, The Well Rounded Life.

References: II Corinthians 8:7; Luke 11:42.

Those who find fault with the "money demands" of the Church of Christ must go back to St. Paul's time to begin their strictures, for in his journeys we find him busy gathering the contributions for the poor saints at Jerusalem and laying down the broad principles of liberality upon which the Church is supported.

Let the Leaguers notice in verse five the principle which underlies not only Christian giving, but also all other Christian activity. Vain, indeed, to us are even our most generous gifts unless we first of all give ourselves. But having earnestly done that, how naturally flow out our material gifts for his cause.

Notice again in verse seven that he appeals for liberality on the ground of Christian symmetry of character: That "As ye abound in everything—ye abound in this grace also." How serious a flaw is it to find men plus (apparently) and prayerful and faithful, and yet to find them stingy with their means. How utterly disappointing to find them lacking in a grace which is the natural offspring of gratitude and love, as some one has said: When you say, "Let us pay," to have them say, "Let us pray."

Notice again St. Paul's lofty appeal for generosity on the ground of the unselfish renunciation of riches by our Lord Jesus Christ. Read aloud verse nine. Notice the words: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." How splendid was St. Paul's vision of Christ's laying down his heavenly glory to assume the poverty and hardship of this world in order that through his sacrifice we might share his riches and glory! Surely, with such a vision, the true Christian will not withold his means from Christ's cause.

Notice again in verse twelve that it is the willing mind that Christ values rather than the largeness of the gift. It recalls the incident of the woman with her two mites, and our Lord's saying, "She hath given more than them all." And yet let no man with larger gifts console himself by presenting what he pleases to call his "widow's mite."

We take the following paragraphs from the Epworth Herald, which splendidly illustrate our theme to-day:

SEVEN WAYS OF GIVING.

By Dr. A. T. Pierson.

1. **The careless way,** to give something to every cause that is presented without inquiring into its merits.

2. **The impulsive way,** to give from impulse—as much and as often as love and piety and sensibility prompt.

3. **The lazy way,** to make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. **The self-denying way,** to save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. **The systematic way,** to lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, or one half. This is adapted to all whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. **The equal way,** to give God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.

7. **The heoric way,** to limit our own expenditures to a certain sum and give away all the rest of our income. This was John Wesley's way.

Illustrations of the Theme.

"It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold leafed over with his wealth that the pores of his sympathy are shut, and the out-goings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live."

A poor widow suddenly became wealthy through a legacy. She became less interested in giving, even doing less than in her poverty. Formerly she volunteered her gifts, now they came only after great urging. A cause that formerly received five dollars now received only twenty-five cents. Upon being remonstrated with by her pastor, she replied, "Ah! when day by day I looked to God for my bread, I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had shilling means; now I have the guinea means and the shilling heart."

Suggestive Thoughts and Quotations.

"Giving to God has a wonderful power to bind the life to him. * * * As sure as we live, Christian giving is a long step toward right living."

"Much of the vitality of our churches is consumed in getting the members to pay their debts. If God's stewards would settle their accounts with him freely and voluntarily, the vocation of the ecclesiastical money-lifter, with his corkscrew methods, would soon come to an end."

Bishop Bashford says: "The chief hindrance to the speedy evangelization of the world is the lack of money. With the walls of nations and races fallen down on the one side, and with literally hundreds of young people of culture and consecration eager to enter the field, Christians must either stop praying for more openings and more laborers for the harvest, or else they must begin giving. * * * I believe that the gifts under the new dispensation of the followers of Him who gave the last full measure of his life for us ought not to fall below the gifts under the old dispensation—that the Christian should not be stingier than the Jews. * * * Nine-tenths plus God are more than ten-tenths without him."

Is our manhood going to be dwarfed by the money power? Is it going to be written over our tombstone, 'He was born a man, but died a merchant'—manhood swallowed up by business?"

Marriages.

April 23, 1911, at Trenton, Miss., by Rev. D. E. Vickers, Mr. R. L. DERRICK and Miss LEXIE JACKSON.

May 14, 1911, at Boykin, Smith County, Miss., by Rev. D. E. Vickers, Mr. R. O. DOBBS and Miss LILLIAN JONES.

May 28, 1911, at the residence of the bride's parents, Virgil, Miss., by Rev. D. E. Vickers, Mr. JOSEPH J. LINDSEY and Miss ALMA BRADLEY.

June 4, 1911, at the residence of the bride's parents, near Pulaski, Miss., by Rev. D. E. Vickers, Mr. CHARLIE L. LAME and Miss WINNIE MYERS.

June 11, 1911, at the residence of the bride's parents, Burns, Miss., by Rev. D. E. Vickers, Dr. JAMES EVERITT and Miss MAVIS COUGHMAN.

Sept. 12, 1911, at the Methodist Church, of West, Miss., by Rev. W. F. Rogers, Mr. ROBERT WARD, of Kosciusko, Miss., and Miss LAURA MAY ELLIS, of West, Miss.

Aug. 2, 1911, at the home of the bride's father, near Oakland, Miss., by Rev. C. Wesley Baley, Mr. ROY H. KNOX and Miss MAGGIE R. ROBERTSON.

"A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured."—Joseph Addison.

"They are never alone that are accompanied with noble thoughts."—Sir Philip Sidney.

"Love is the sole title-deed to property in the spiritual world."—Charles E. Emerson.

"True glory followeth him who doth not turn and gaze after her."—Landor.

Rosy as a Girl.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed; she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

BREAKING THE BOOK RECORD.

Our readers will be surprised to learn that perhaps for the first time in the history of the publishing world a religious book may head the list as having the largest sale in 1911, even over the most sensational novels. The author is a Methodist pastor in S. C., and the book entitled, The Bible Mode of Baptism, is now being read and studied by nearly 400,000 people all over the world.

It gives the Original Authority under which the apostles first baptized, and proves beyond a doubt that sprinkling was the mode. Thousands are surprised at such an array of facts. The last edition is nearly gone and the publishers regret that no more can be had at so low a price, 12c a copy; 15 for $1; 100 for $6, postpaid, while they last. All who want it at these prices should address the author, Rev. J. E. Mahaffey, 33 Main St., Clinton, S. C. One man sold 50 copies in four minutes, another has ordered his 25th hundred.

BEST THING MADE

April 28, 1910, Dothan, Ala.
I began handling Johnston's Tonic in Blakely, Ga., in 1884. In 1892, moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for Colds, Fever and La Grippe. In all the years I have been selling it, never had but 2 complaints. Both parties admitted afterwards they had not used it right.
H. Q. FRAZIER.

April 13, 1910, Greenwood, S. C.
I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It may save some man's life.
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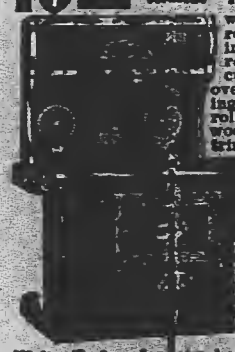

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"SOME BETTER THINGS FOR US."

Dear Brother Meek: The return of the 18th of September calls back that date in 1829 when I was born; it also reminds me that two of our sainted Bishops, Parker and Fitzgerald, were born that year. I am still in this earthly tabernacle, and submissive to God's will in this as in other things. There are many inconveniences in the stage of man's life to which I have attained, but God's grace is sufficient for all that is required of men.

The first man, Adam, lived on the earth 930 years, and the ten living before the flood averaged 857½ years. Adam's work was to "dress and keep" the garden. We have not learned just how long he continued in that happy state. At the age of 82 years my chief labor is in the garden. I have not preached during the last year. The infirmities of age admonish me that my field of labor is where my hand finds something to do; I am a scholar in the Sunday school. Though my sight is dim and hearing heavy, I find it good to be in the house of the Lord, and take some part in the service.

The quotation at the head of this article is taken from Hebrews 11:40, and I understand it to refer to the manifestation of God in the flesh in the person of Jesus and his ministry in the dispensation of the Spirit as taught by the Apostle to the Hebrews. I am persuaded that the Church is not coming up to the standard that is provided for it, and to which it should aspire in this world. We read abont "a new covenant" and "a new testament" and "better sacrifices." Hear the Apostle in the present tense: "But ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than of Abel. Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." The same apostle says to the Philippians, "Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you."

We live in an age of great progress, and great things are planned for the promotion of worldly interests at home and in other lands. But our forces are lacking in the true spirit of Christ. The Captain of our salvation has taught us plainly "ye cannot serve God and Mammon." The attempt to do that is the mistake of the world and the Church. The sainted Bishop Marvin said, "Covetousness is the sin of the Church." I feel constrained to write these things at this time of my life as a tribute of love of home, Church, State and country. The interests of these are all dear to my heart, and my hope and prayer is for some better things for all.

J. W. SANDELL.

FROM COURTLAND, MISSISSIPPI.

We closed our last protracted meeting of the season Friday evening, Sept. 15, at Pope, in which Rev. W. N. Duncan, of Batesville, did the preaching. The results were that the church was greatly edified by his excellent sermons and Christian spirit, a weekly prayer meeting was begun and four members were received into the Church on profession of faith. We were assisted at Wesley's Chapel in our revival services by Rev. S. L. Pope, of Senatobia. Our church was greatly revived, and Brother Pope completely captivated the hearts of all our people by his sweet Christian spirit and excellent preaching.

Rev. O. L. Savage, of Ruleville, assisted in the meeting and dedicated the church at Chapel Hill. He was a former pastor for four years, and the church was built during his pastorate. After it had been paid out of debt, everybody was anxious for him to dedicate it, which he did Sunday, August 13. No man who ever served this charge is more popular here than he. Notwithstanding he was with us during one of the rainiest weeks, the large church was filled at almost every service. Some of the results of the meeting were that we received three members on profession of faith and raised money to build a flue and purchase a stove for the church. Brother Savage is a whole-souled, genial character, and knows how to make and keep friends. He seems to have gone on the principle all of his life of "laugh and grow fat."

On the whole, our revivals have not been as satisfactory this year as last. Some of the hindering causes, we think, were the political state of mind of the people, the continued rains during the revival season and an epidemic of whooping cough in some of our communities. Nevertheless, we think the Church is on a firmer basis than it was at this time last year. At Courtland, and Wesley's Chapel especially, our Church has been strengthened by the acquisition of some valuable material by certificate. We had Miss Elizabeth Kilpatrick with us at Courtland and Pope. Our people were delighted with her and were spiritually edified by her addresses, and the Sunday school interest has received a fresh impulse. The good ladies of Courtland and Wesley's Chapel have done a nice thing for us in the way of furnishing and otherwise improving the parsonage.

With best wishes for the Advocate, its editor and its readers, I am,

Fraternally yours,

T. H. PORTER.

Courtland, Miss.,

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"There is nothing truly great in the world but man, and nothing great in man but the unseen something that he calls his soul."—William F. Hovis.

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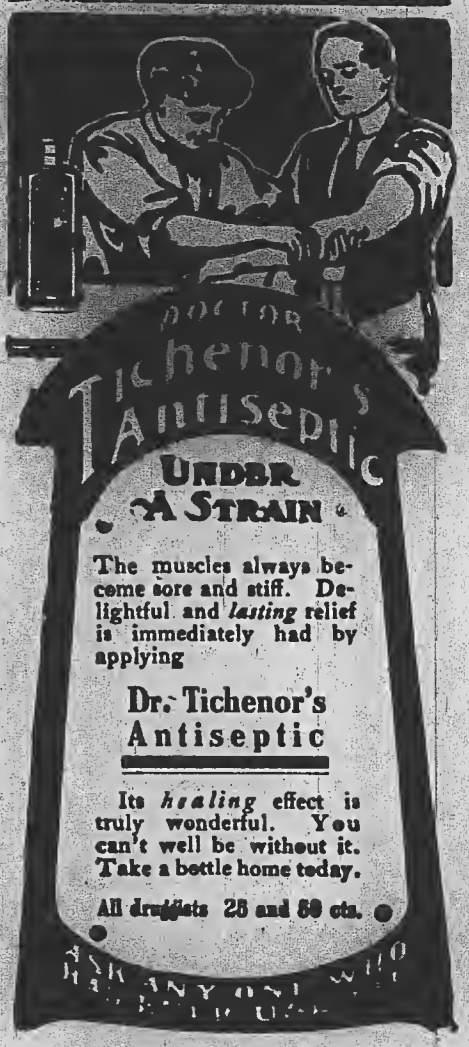
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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Thomasville	Sept. 30,	Oct. 1
Brandon	7:30 p.m. Oct. 1,	2
Jackson, Galloway Chapel 7:30 p.m	Oct.	4
Madison, at Pearl River 11:00 a.m	Oct.	8
Jackson, First Church, 7:30 p.m	Oct.	8
Harrisville	Oct.	10
Sharon	Oct. 14,	15
Madison	11:00 a.m. Oct.	16
Terry	11:00 a.m. Oct.	18
Camden, at Soule Chp.	Oct. 21,	22
Lintonia, at Anding	Oct.	26
Mendenhall, at Pinola	Oct. 28,	29
Eden, at Pleasant Hill	Nov.	1
Deasonville, at New Hope.	Nov. 4,	5
Benton	7:30 p.m. Nov. 5,	6
Edwards, at Clinton, 3:30 p.m	Nov.	9
Florence, at Monterey	Nov. 11,	12
Jackson, Rankin Street, 7:30 p.m	Nov. 12,	15
Fannin	Nov.	17
Canton	Nov.	19
Flora	Nov.	20
Yazoo City	7:30 p.m. Nov.	22
Bolton Charge	Nov. 25,	26
Jackson, Capitol Street, 7:30 p.m	Nov. 26,	27
Jackson, First Church, 7:30 p.m.	Nov.	29
Satartia Charge	Dec. 2,	3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Meridian, South Side a.m.	Oct.	1
Meridian, Central p.m	Oct.	1
Scooba, at Scooba	Oct.	4
Clara, at Boice	Oct. 7,	8
Shubuta and Quitman, at Quitman	Oct. 15,	16
Meridian, 5th Street a.m.	Oct.	22
Meridian, 7th Ave. p.m.	Oct.	22
Enterprise and Stonewall, at Enterprise	Oct.	25
Buckatunna, at Buckatunna	Oct. 29,	30
Lauderdale, at Lauderdale	Nov.	1
Daleville, at Linwood	Nov. 4,	5
Moscow, at Pleasant G.	Nov. 11,	12
DeKalb, at DeKalb	Nov.	13
DeSoto, at Salem	Nov.	17
Matherville, at Andrew's Chapel	Nov. 18,	19
Meridian, Poplar Springs.	Nov.	23
Porterville, at Porterville.	Nov. 25,	26
Binnsville, at Binnsville	Nov.	28
Vimville, at Pleasant Hill.	Nov.	30
Waynesboro Circuit, at Hebron	Dec. 2,	3
Waynesboro p.m	Dec.	3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman	Oct. 7,	8
Crystal Springs	Oct. 8,	9
Osyka, at Holmesville	Oct. 14,	15
Buford, at West Columbia.	Oct.	21
Tylertown, at China Grove.	Oct.	22
Bayou Piere, at Pleasant Valley	Oct.	28
Barlow, at Rehobath	Oct.	29
Bogue Chitto and Norfield, at Norfield	Nov.	1
Topisaw, at Sartins	Nov. 4,	5
Monticello, at Monticello.	Nov. 8,	9
Adams, at Auburn	Nov. 11,	12
Summit	Nov.	12
Magnolia	Nov.	14
Hazlehurst	Nov.	15
Meadville, at Meadville	Nov. 18,	19
Scotland, at Bethel	Nov. 25,	26
McComb, Centenary	Nov.	27
McComb and Fernwood, at Fernwood	Nov.	28
North Wesson, at North Wesson	Nov.	29
Wesson, at Wesson	Nov.	30
Pearlhaven, at Pearlhaven.	Dec. 2,	3
Brookhaven	Dec. 3,	4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Howison and Saucier, at Lyman	Sept. 24, Nov.	23
Columbia	Oct. 1, Nov.	20
Brooklyn and Bond, at Brooklyn	Oct.	4
Americus, at Salem	Oct. 7,	8
Hub, at Hub	Oct. 14,	15
Mentorum, at Pine G.	Oct.	20
Vancleave, at New Prospect	Oct. 21,	22
Gulfport, 29th St.	Oct.	25
Lumberton	Oct. 29, Nov.	20
Mississippi City	Nov.	1
Poplarville	Nov. 5,	18
Pascagoula	Nov.	10
Moss Point	Nov. 11,	12
Escatawpa, at Escatawpa.	Nov. 11,	12
Biloxi, Main St.	Nov.	15
Derby, at Derby	Nov.	7
Carriere and McNeil, at Carriere	Nov. 18,	19
Oakvale, at Oakville	Nov.	21
Long Beach	Nov. 22, Dec.	2
Wolf River Mission 10 a.m.	Nov.	23
Coalville	Nov.	24
Bay St. Louis	Nov. 25,	26
Logton	Nov.	27
Gulfport, 25th Ave.	Nov. 29, Dec.	2
McHenry and Wiggins, at Wiggins	Nov.	30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Montrose, at Montrose	Oct. 7,	8
Decatur, at Decatur, Wed.	Oct.	11
Homewood, at Carr Ch.	Oct. 14,	15
Walnut Grove, at Zion. Fri.	Oct.	20
Carthage, at Bethel	Oct. 21,	22
Bay Springs, at Pleasant Hill	Oct. 28,	29
Hickory, at Hickory. Wed.	Nov.	1
Chunkey, at C. Thurs.	Nov.	2
Pachuta, at Adams Chp.	Nov. 4,	5
Shiloh, at Shiloh. Wed.	Nov.	8
Trenton, at New Prospect Thurs	Nov.	9
Laurel, First Ch.	Nov. 11,	12
Morton and P., at Lindsey Chapel. Fri.	Nov.	17
Hillsboro, at Hillsboro	Nov. 18,	19
Forest, at Forest	Nov. 19,	20
Philadelphia, at Philadelphia. Tues.	Nov.	21
Neshoba, at Mars Hill Wed	Nov.	22
Indian Mission, at McDonald	Nov	23
Stallo, at McDonald. Thurs.	Nov.	23
Laurel, Kingston	Nov. 25,	26
Laurel, Sixth Street	Nov. 25,	26
Lake, at Lake. Wed.	Nov.	29
Newton	Dec. 2,	3

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson	Oct. 7,	8
Vicksburg, Crawford St.	Oct.	15
Silver City, at Midnight	Oct. 21,	22
Sunflower, at Bethel	Oct.	24
Anguilla, at A.	Oct.	25
Rolling Fork, at R. F.	Oct.	26
Utica, at U.	Oct. 28,	29
Fayette	Oct.	30
Hamburg, at H.	Oct.	31
Nebo, at Providence	Nov. 4,	5
Washington, at W.	Nov.	11
Natchez, Jefferson St.	Nov.	12
Natchez, Pearl St	Nov. 12,	13
Centreville, at C.	Nov. 18,	19
Woodville	Nov.	20
Wilkinson, at ———	Nov.	21
Gloster	Nov.	22
Homochitto, at ———	Nov.	23
Oak Ridge, at ———	Nov. 25,	26
Vicksburg, Washington St.	Nov.	26
Mayersville, at Fitlers	Nov.	27
Rocky Spgs, at ———	Dec.	1
Hermanville, at ———	Dec.	2
Harriston, at ———	Dec.	3

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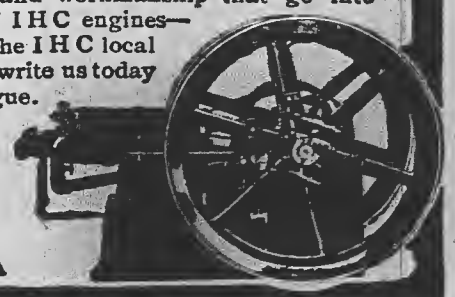

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NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 40. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2903.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, OCTOBER 5, 1911 CHAS. O. CHALMERS, Publisher.

Editorial

A RICH CHURCH.

Methodism is one among the mightiest Protestant and spiritual powers in the world to-day. Swarming over the hills and vales, the cities, towns and villages of the Christian lands, her sons of thunder and consolation, her Spirit-baptized ministry, have not confined their labors alone to the home field, but have gone out to the ends of the earth, carrying every whither the glorious gospel of the blessed God, preaching free and full salvation and singing her songs of faith and hope to all the hapless, sin-cursed sons and daughters of earth. Making much of the cleansing, saving blood of Christ, they have brought many millions of souls to Him who "is able to save unto the uttermost all who come to God through him." John Wesley's triumphant dying words—"the best of all is, God is with us"—have been gloriously verified wherever (as Chalmers called Methodism) "Christianity in earnest" has taken the field for Christ and precious, deathless souls. Though the enervating and deadening influence of "the world, the flesh and the devil" upon our beloved Church has been great, as she has increased in material wealth, worldly power and the honors of men; and though in consequence there may have been at times and in spots, a blighting of piety, a stunting of spiritual growth and a dampening of spiritual ardor; still, there is left us much of the old-time religion and the old-time power of the fathers, and our part in the conquest of the world for Christ moves on with increasing momentum and signal success. True it is, that some of the old-time peculiarities of form and modes of action have passed or been somewhat changed, yet the fires of God still burn in the bones of our preachers and their messages of love and power continue to ring true, as of yore, to "the truth as it is in Jesus Christ."

Christianity, and our Methodism as part of it, is to-day, as truly as is the United States, a world-power, and as the telegraph message now goes round the world, so also goes

"The old, old story of Jesus and his glory,
Of Jesus and his love."

In the good providence of God, Christianity is building at home and abroad thousands of churches every year. The fact is that her heart is fixed and she means to take and hold every inch of mother earth for her God and his Christ. May every Christian Church throughout our globe be a rich church, according to God's idea of richness; not rich necessarily in the items of dollars and cents, brick and mortar, human titles, position and power; but rich as God counts richness. Since "God is a Spirit and they that worship Him must worship Him in spirit and in truth," the members of a divinely rich church must be personally pious. Their piety must be actual and thorough. They must be more than book-members who are only duly registered—they must be regenerated. They must be born of God, born of the Spirit, and have within them the abiding testimony as to their sonship and heirship of God. Such is the only religion worth while—experimental religion and the living of consecrated lives.

That a church may be truly rich, there must be divine unction in its services. Rich after the God-idea of richness, it will be filled with the warm atmosphere of believing prayer, and necessarily the preaching of the Word will be in the power and demonstration of the Spirit. Then it shall be that the pastor, himself a man of God and aflame with his message, shall be fired of the Holy Ghost and prevail with God and man whenever he stands to prophesy before such a people.

The divinely rich church must have a teaching ministry. Instead of vapid theorizing, resonant periods, attitudinizing and soaring, but empty eloquence, all devoid of the Spirit, there will be "the warning of every man and the teaching of every man in all wisdom, seeking to present every man perfect in Christ Jesus." Such a church will be pervaded by a spirit of love. As the love of God is shed abroad in every heart, so love unrestrained shall flow from every heart back to God and from each to other's heart. There will be no jealous rivalries, but there will be the provoking of one another unto love and good works. The rich church is distinguished by its universal activities. It steadily runs the church services, prayer meetings, church organizations, Sunday schools, church and mission schools, going out after the outside multitudes of the lost, working up the home field, and is represented and heartily at work in the foreign field. May the Methodists of Mississippi and Louisiana and all other Methodists and all Christians everywhere fulfill the grand mission God has set for his Church—the making of men like unto Christ, earth like unto heaven, and the kingdoms of this world the kingdoms of Christ!

THE MODEL SUNDAY SCHOOL BUILDING.

By Dr. E. B. Chappell, in the Sunday School Magazine.

What is the Southern Assembly? The question is answered as follows in a leaflet recently issued by the Board of Commissioners, of which Bishop James Atkins is president:

"The Southern Assembly is the result of an organized movement on the part of the laity and ministry of the Methodist Episcopal Church, South, to establish at the most suitable place a great permanent Assembly which will meet the growing need of the Church for rest, recreation, conference, training, and inspiration. This need has expressed itself in various sections of the Church in the assemblies and conferences which are held during the summer season in the interest of Sunday school, educational, Epworth League, and missionary work. These local, district and conference gatherings have emphasized the desirability of Church-wide Assembly Grounds, where leaders from every section and every Conference can meet and confer concerning all the great interests of the Church; where men and women can give and receive not only inspiration and stimulus to do the best work for the Master, but practical suggestions also, showing how results have been obtained and can be obtained. And in addition to this idea of active conference, there is the very attractive idea of the communion of saints, of Christian fellowship and association, of summer homes located in a beautiful, healthful spot, occupied by choice spirits from every section of our great Southern Church, of ideal surroundings for the training of children—in short, of life in a community where the atmosphere and the associations will be helpful and uplifting and 'into which there shall in no wise enter anything that defileth, neither whatsoever worketh abomination or marketh a lie.'"

The ideal location of the Assembly, the character of the men who are back of it, and the solid financial basis upon which it rests are a guarantee of its large and permanent success. It is destined to become within a few years the great summer meeting place of Southern Methodists and one of our most important agencies for evangelism and religious education.

Taking these facts into consideration, the Sunday School Board decided that it is absolutely necessary that ample provision be made on the Assembly Grounds for Sunday school work and that the making of such provision is a matter of interest to the entire Church.

The Board, therefore, resolved to request every Sunday school of the Methodist Episcopal Church, South, observing Rally Day to devote its Rally Day offering for 1911 to the erection of the Model Building; and inasmuch as the third Sunday in October is quite generally observed in our Church as Rally Day, to ask schools not observing the day to join with the others in taking a liberal collection on this Sunday or as near thereto as possible for this purpose.

A committee composed of Mr. John R. Pepper, Memphis, Tenn.; Judge M. L. Walton, Woodstock, Va., and Mr. B. M. Burgher, Dallas, Tex., was appointed to take charge of the entire undertaking. This committee has already sent out an appeal to every presiding elder, pastor, and Sunday school superintendent in the Church. We trust that this appeal will meet with a liberal and hearty response. A Model Sunday School Building on the grounds of the Southern Assembly will be of invaluable benefit in the years to come to the great cause to which it is to be dedicated. To schools purposing to take offerings for the building, Rally Day programs will be furnished free of cost upon application to Mr. E. E. French, 810 Broadway, Nashville, Tenn. All moneys collected on the building fund should be sent to the Sunday School Editor.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get the Spirit of Christ.—Romaine.

If I had been made a firefly, it would not become me to say: "If God had only made me a star, to shine always, then I would shine!" It is my duty, if I am a firefly, to fly and sparkle, and fly and sparkle—not to shut my wings down over my phosphorescent self because God did not make me a sun or a star.—Henry Ward Beecher.

LAKE JUNALUSKA—A CONNECTIONAL ASSEMBLY.

The M. E. Church, South, has a larger white membership within the same extent of territory than any other Protestant Church in the United States. The membership is compact; ninety-five per cent of it being in Southern latitudes. Up to the present time the great mass of the population is native born. The social and religious standards are well established. The future material prosperity of the Southern territory is well assured, and already there are thousands of the members of our Church who have become sufficiently prosperous to take days, even

Road from Waynesville to the Assembly Grounds.

weeks, of rest and recreation from business cares. The number of men and women who are already spending regularly every year a week, or a month, or the entire summer away from home, is legion. It is no longer a question of finding enough persons with sufficient time and money at their disposal to take a vacation from business and home cares. They are already taking the vacations. The real work of the Church to-day is to plan so wisely that her people shall not dissipate their spiritual power during the vacation season, but shall be strengthened and made more efficient in the Master's work by the season spent away from the home Church, home influences and surroundings.

Not a New Thought. Our leaders have not been blind to the conditions confronting the Church, and work has been done in various places to supply the need. Here and there in different sections of the Church there are assemblies and encampments, which extend over varying periods of a week, ten days, two weeks. These assemblies are very valuable and should be maintained. They furnish rallying places for the workers and the members of the Church in the Conferences where they are located. The great bulk of our people cannot go far from home, but must seek their recreation close at hand. The leaders who have projected and developed the assemblies already existing within the bounds of the Church should be given hearty support, that the greatest possible good may come from their labors.

A Church-Wide Assembly. But while we have our Annual Conferences in Methodism, we also have our General Conferences. We have our Annual Conference newspapers, but we have our General Conference paper also. We have our Annual Conference Boards, but we have our General Conference Boards also. In short, we are a connectional people. And so, while the assemblies within the bounds of various Annual Conferences are important and of great value, the time has surely come when Southern Methodism should have a great connectional assembly, which will stand not for the advancement of the work of any single Conference, or any separate section, but for the entire Church. If it is important for the leaders of the separate Conferences to meet together and make plans for pressing their work, is it not of equal importance that there shall be some central rallying place for the leaders from all over the Church, where all the various arms of service can be represented and a broad connectional spirit be developed?

The value of such great assemblies has been fully recognized by the Christian people of the nation. Ocean Grove, Northfield, Chautauqua Lake, Winona Lake are known all over the Christian world. Why? Because they are not simply local provincial assemblies, but because they have become great gathering places for the children of God from all over the country. Thousands of people from every section flock to these great assemblies every summer, and sometimes there are over 25,000 people on the grounds, and at Ocean Grove one night this summer the writer was one of 10,000 hearers in the great auditorium.

A Laymen's Movement. The time has fully come for our Church to furnish for our Southern people a great Church-wide Assembly. And it should be a real joy to our people to realize that our Laymen's Movement has taken up this matter as its own special work. In an article in the Nashville Advocate of August 4th, 1911, John R. Pepper, Esq., the President of the Laymen's Movement, declares: "The biggest thing that the Laymen's Missionary Movement has yet done is to make possible by its initial effort the Southern Assembly at Lake Junaluska, Waynesville, N. C.; and if nothing else should ever come of the Laymen's Movement, this one thing would justify its birth into the ecclesiastical world."

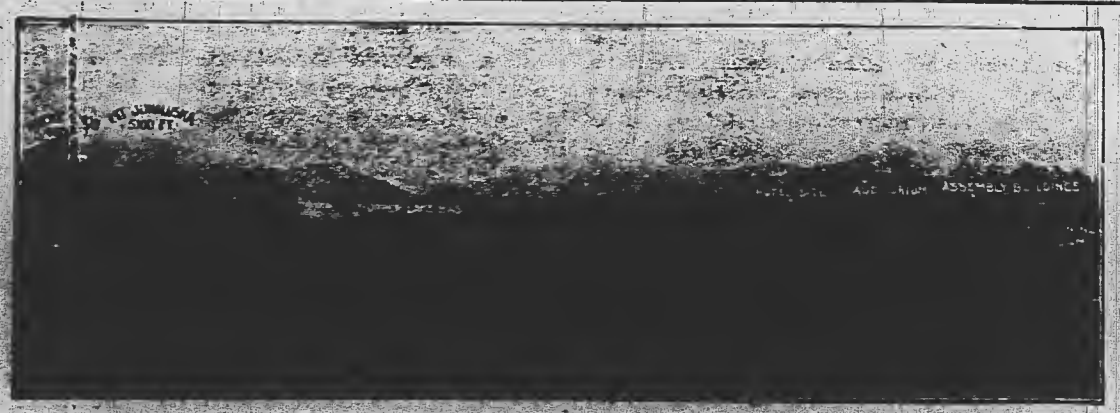
The Chattanooga Conference in 1908 instructed the Executive Committee to establish such an assembly. The Executive Committee appointed a special committee to look thoroughly into the matter of organization and of location, and to make report. This committee visited various places, and after having taken into consideration all such questions as healthfulness, beauty, supplies, comfort, accessibility, water, water power, etc., reported in favor of a location in the Richland Valley, under the shadow of Junaluska Mountain, near Waynesville, N. C., and about twenty-five miles from Asheville on the Southern Railway. The Executive Committee received the report of the special committee, and made for itself prolonged and careful examination into all the questions of importance, and confirmed with gratifying unanimity the choice of the site made by the special committee.

Plott's Balsam, 5750 Feet from Eagle's Nest, on Mt. Junaluska.

The Southern Assembly is, therefore, not in any sense a merely local assembly, nor has it been located at Lake Junaluska by the choice of the Western North Carolina Conference, within whose bounds it is located. The site was selected by a committee composed of leading laymen from Virginia to Texas, and it is to-day the child of the whole Church, and not of any special section of the Church.

Advantages of Location. The Laymen's Committee gave careful attention to the matter of accessibility from the various sections of the Church. Where could a place be found, cool in the hottest summer season, free from mosquitoes, with pure water and beautiful scenery, and at the same time near to the center of population of the Church, and with railroad connections all through the South? The location selected has these qualifications in an eminent degree. The climate is far-famed. During the past summer of 1911, when the country far and wide, was suffering from the intense heat, it was delightfully cool and pleasant at Waynesville. The writer has not felt a mosquito during the entire season. There is an abundance of cool, sparkling water, and the scenery furnishes an ever-changing panorama of delight. There are about seventy-five miles of good roads, which will connect the Assembly Grounds with the various towns and villages of the Land of the Sky, and within a radius of forty miles have already been located the Blue Ridge Association of the Y. M. C. A. and Y. W. C. A. workers, the Bluemont Assembly Grounds of the Southern Baptists, and the Montreat Assembly grounds of the Southern Presbyterians.

If one will sit down before a map of the Southern States, and with Waynesville, N. C., as a center, draw a circle with a radius of five hundred miles, he will take in practically all of the territory included within the Conferences of our Southern Methodist Church east of the Mississippi River. From every leading city south of the Ohio and east of the Mississippi, through trains with Pullman sleepers run into Asheville, about twenty-five miles away, and schedules are such that from cities even as far distant as St. Louis and New Orleans, the trip can be made in a day and a night. Of course, our great Conferences in Missouri, Oklahoma, Arkansas, and Texas are farther away, and it will be more difficult for our brethren in those States to come to the Assembly, but it can be readily seen that if a site was to be selected in a mountain country suitable for an Assembly in hot weather, Waynesville is



A Portion of the Southern Assembly Grounds.

more accessible to the great majority of the Church membership than any other spot. There are many visitors and cottagers from these very States west of the Mississippi at Winona and Chautauqua; and we confidently expect very many of our leaders from those States to visit Lake Junaluska every summer and build cottages there.

Business Features. The Southern Assembly has been incorporated under the laws of North Carolina, and the Executive Committee of the Laymen's Movement will work through the medium of this legal corporation to carry out the purposes which it has in view. The charter provides that three-fourths of the capital stock of the company shall be held by members of the M. E. Church, South, and the Board of Commssioners, which works in co-operation with the Executive Committee of the Laymen's Missionary Movement, is elected by the stockholders at their annual meeting, so the Assembly will always be controlled by the M. E. Church, South.

The first annual meeting of stockholders was held at Waynesville, Aug. 30. It appeared at that meeting that stock amounting to $243,000 had been subscribed by over four hundred laymen and preachers from over forty cities and towns from Virginia to Oklahoma. In order that every section of the Church might be represented among the stockholders, and in order to furnish ample funds to develop the property to meet the needs of the Church, it was decided to place the full $500,000 worth of stock authorized by the charter, and the books of the company are now open for subscriptions to the balance of the stock. The stockholders elected the following Commisisoners: for one year, Bishop James Atkins, Alden Howell, Julian S. Carr; for two years, John R. Pepper, B. J. Sloan, S. C. Satterthwait; for three years, George R. Stuart, S. C. Welch, and James Cannon. The Board of Commissioners elected the following officers: President, Bishop James Atkins; vice-president, John R. Pepper; secretary, S. C. Satterthwait; treasurer, B. J. Sloan; general superintendent, James Cannon; superintendent of programme and evangelistic work, George R. Stuart.

A Great Success. The Southern Assembly, if supported by our people, must succeed. The motto of Lake Junaluska is: Rest, Recreation, Conference, Training, Inspiration. It will provide a location for summer homes among the most delightful surroundings. It will furnish the conveniences of the city on the shores of a beautiful lake in the midst of the most picturesque mountain scenery. Electric lights, water, sewerage, good roads and drives, telephone, telegraph, railroad station on the grounds, quick transportation by boat on the lake, or motor cars or busses on the land, all these will be provided for material comfort. The Assembly will furnish to those who gather on the grounds for a longer or shorter time wholesome entertainment and stimulating teaching. Great Sunday school, evangelistic, educational, Epworth League, and Bible conferences will be held, at which leaders of the world's thought on these subjects will be present and deliver addresses. In short, the Assembly will be an ideal spot for recreation for young and old, and at the same time will be a great central power-house from which currents of uplifting influences will go out to all sections of the Church.

The Sunday School House. The General Sunday School Board has recognized the great possibilities in the Assembly for the help of our Sunday school work, and has voted to erect a model Sunday school house at Lake Junaluska, and has called upon all the Sunday schools in the Church to make a united offering of at least $30,000 for that purpose, and has asked that the offering be made on Rally Day, Oct. 15. The Assembly has gladly donated a plot of ground to the General Sunday School Board on which to erect this building, and it is hoped that such a building will be erected as will be indeed a model for all of our Sunday schools throughout the Church, and as will furnish the opportunity to carry on every summer a model Sunday school conducted in accordance with the best methods.

The Assembly hopes that the other connectional Boards of the Church will plan to erect buildings on the Assembly grounds in which to carry on their work during the summer.

Competent engineers and architects are at work on plans for the proper layout of the grounds and for suitable and attractive buildings, and it is now the plan of the management to put lots on the market by the spring of 1912. A descriptive pamphlet will be sent to all persons desiring information. Address all communications to James Cannon, General Superintendent, Waynesville, N. C.

A DELIGHTFUL VACATION.

Through the kindness of my stewards who voted me a vacation, and the generosity of a few special friends led by the Hon. S. H. Terrell, son of the late Judge S. H. Terrell, of the Supreme Court of Mississippi, who handed me a well filled purse, I had the exquisite pleasure of visiting Washington City and several places of historic interest on the Atlantic coast during the month of August. A charming feature of that purse was, that it contained enough to permit Mrs. Jones to share and enjoy the trip with me, which she did, and thus enhanced my personal pleasure.

A pre-arranged plan led us to Norfolk, Virginia, where by special invitation we had a taste of real Virginia hospitality in the delightful home of my niece, Mrs. E. E. Harrell, the eldest daughter of the late Rev. W. B. Lewis, of the Mississippi Conference, who, together with her accomplished daughter and gallant sons, spared no pains to make our stay with them most enjoyable. This is the first vacation I have taken in twenty-three years.

From Norfolk we went by the steamer—the "Southland," up the Chesapeake Bay and Potomac river to Washington city. The Chesapeake bay is comparatively a smooth body of water, but on this occasion there had evidently been some disturbance on the Atlantic side, as there was sufficient restlessness of the water and roughness of the waves, a part of the way, to give us a distinct sensation of sea-sickness; but fortunately, it did not reach its ultimate stage, and we were spared the experience of the usual distressing climax, for which we feel sincerely grateful.

I cannot refrain from telling you that we saw both branches of Congress—the largest law-making body in the world—at work, and felt a secret pride in the number of Mississippians in the present session. After seeing Washington, Alexandria, Arlington and Mount Vernon, we took passage on the same steel-clad "Southland" for Norfolk. After resting there for a short time, we continued our visitation to various points, seeing Newport News, with its magnificent harbor and navy yard; Hampton, with its beautiful home for old soldiers and its splendid Industrial Institute; Old Point Comfort, with its palatial hotel and bristling Fortress Monroe; Ocean View, with its beautiful walks and inviting verandas; Virginia Beach, with its numerous hotels, foaming surf, and invigorating atmosphere; Cape Henry, with its lofty light-house, whose lamp is of 45,000 candle power, intensified by marvelous reflectors, overlooking the ocean on one side, and its gigantic sand hills and cozy summer cottages, on the other; Portsmouth, with its well equipped navy yard, and the largest dry dock in the United States; and last, but not least, the beautiful and hospitable city of Norfolk, with its 81,000 population, beautiful churches and broad streets, caressed by the rippling water of the placid Elizabeth, the queen of Eastern rivers.

I lingered at Virginia Beach, a quiet summer resort, on the turbulent Atlantic, held there by the charm of its scenery and music of its breakers. I stood on the extreme limit of one of its projecting piers, till I felt every fiber of my being tingle with exhilaration, while I drank to my fullest capacity the salt breezes, fresh from the snow-capped crest of the moaning surf, which kindly sprinkled me with its cooling spray, as it heaved and lashed against the pillars of the pier.

The great pleasure that came to us from this season of recreation is exceeded only by our feeling of gratitude to those who made it possible for us to enjoy it. We returned home in time for me to be in my pulpit the first Sabbath in September, feeling refreshed and strengthened for the fall and winter pastoral duties.

The pleasing memory of this outing will abide as the days go rolling down the teeming years, and the setting sun sends back its glancing beams to tinge the overarching skies. B. F. JONES.

Shuhuta, Miss.

A CALL TO ARMS.

By J. D. Barbee.

Not mine, for I am only a humble private in the ranks; but your call to arms it is, which I wish to endorse, Dr. Meek. Never, in my judgment, was a more timely call made than the one you uttered in a recent number of the Advocate addressed to the Prohibitionists of Mississippi. If we are not to follow in the wake of Alabama and Maine, it behooves us to be up and doing; and I can conceive of no more effective manner in which to act than through the mass meeting at Jackson in January, which you have suggested.

That there is widespread demoralization among the Prohibition forces in Mississippi, is a plain matter of fact. Something must be done to infuse new life into the organization and form new lines of battle, if we are to wage a successful conflict with the sleepless enemy.

I beg to remind you that when the state-wide law went into effect in this State, the citizens of Washington County held a mass meeting, called by you, and organized for the enforcement of the law against the sale of liquor. For two years thereafter, the law was rigidly enforced, so much so that Washington became the banner county in the State. But the people became tired of contributing their money for the purpose of having the law enforced, the pressure of the citizens' organization was withdrawn, and now blind tigers abound on every hand. It is but just to say that to the untiring efforts of that devoted Baptist layman, Mr. H. N. Alexander, is due the success of the program of law-enforcement which proved so effective while in operation. He gave of his time and money, and is still out of pocket to a considerable extent on that account.

I wish to suggest for your consideration the need of new legislation to supplement and render more effective the laws which we now have. I have become convinced that the enforcement of the law lies largely with the sheriffs of Mississippi. In the case of Washington County, we had a fearless one, devoted to our cause, which made possible the measure of success we enjoyed. But under the practice in Mississippi the sheriff seems to be largely a tax-gatherer, his duties as peace officer seeming to be of minor importance. I therefore suggest the desirability of enacting laws requiring sheriffs to suppress the sale of liquor and making it easy to remove them if they fail to do so. Also a law requiring the Supervisors of each county to furnish the sheriff with ample funds with which to ferret out this form of crime. It is not just to ask private citizens to contribute for the purpose of enforcing the law, but the means should be supplied from the general taxes which are paid by all.

These laws should be written in few and plain words, so that no court could misconstrue them and no lawyer, however nimble his wits, could successfully evade them in the interest of his lawless clients.

I possess the conviction that the liquor traffic is as certainly doomed as was African slavery, and that it is our duty to maintain an attitude of open hostility towards it until this end is accomplished.

Greenville, Miss.

Could a greater miracle take place than for us to look through each other's eyes for an instant?—Thoreau.

$177.00 pays Board, Tuition, Laundry, Medical, Library and Lyceum fees whole session. Those who wish may reduce this by taking duties. Apply now to Port Gibson Female College, Port Gibson, Miss.

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Church News

Bishop H. C. Morrison dedicated a church at Blackshear, Fla., on Sunday, September 24. He continues to be abundant in labors, and has engagements for many weeks ahead.

* * *

The last issue of the Central Methodist Advocate contained a picture and the salutatory of Rev. W. A. Swift, who henceforth will be one of the editors of that journal. He will not supersede Dr. Mann, or Brother Batson, but will work in co-operation with them.

* * *

After having held the Missouri and Southwest Missouri Conferences and met many other engagements, Bishop Denny has been resting for a few days in St. Louis, being the guest of Ex-Governor and Mrs. Lon V. Stephens. He preached at the Scruggs Memorial Church on September 24.

* * *

The Methodist Episcopal Church will hereafter have one Book Concern for the entire connection, having consolidated the one in Cincinnati, which heretofore has been independent, with the one in New York. Branch establishments will be opened wherever the interests of the work demand, but one management will direct the operations of them all.

* * *

Rev. W. R. Hendrix, who has served the Methodist Temple of Louisville, Ky., for a quadrennium, has wrought a great work and leaves this charge in excellent condition for his successor. During Dr. Hendrix's pastorate the Temple was renovated, and in some particulars re-arranged, a debt of $30,000 was liquidated, and a handsome new parsonage constructed.

* * *

The Laymen's Missionary Movement is inaugurating what it calls an intensive campaign. That is, it is seeking to garner the fruits of its publicity efforts for the past two years. Institutes have been planned in the immediate future for Western New York, Eastern Pennsylvania and North Carolina, the last named to be attended by workers in all of the churches of particular counties.

* * *

Baptists of the country are asked to give $50,000 to erect a National Memorial Baptist Church at Plymouth, Mass. The proposed structure is to be of stone, to have colonial columns in front, a conventional dome, and rooms suitable for social work in a small city. From the sale of the old Baptist Church of Plymouth $22,000 has been realized, but it is intended to keep this amount for an endowment fund, if possible.

* * *

Dr. Josiah Strong, famed as a student of sociological questions, says that the average income of the families of the United States is $751 a year. Another authority estimates that one-third of the preachers in the country receive less than $400 per annum; yet they manage, as a contemporary says, to live and to present a fairly good appearance in the pulpit and elsewhere, and to lead most of the people in their gifts. As masters of finance on a small scale, clergymen probably stand first in all lands.

* * *

Rev. E. T. Greenleaf, who lately resigned his pastorate because of non-support, writes thus: "The manner in which pastors in rural communities have to eke out a miserable existence on their pitiable salaries is a disgrace to Christianity, a reproach to American civilization and a reflection upon present-day church government. The Methodist Protestant Conference of Indiana paid to pastors $23,133 in salaries, an average of $215. The highest salary in the Conference, was $750. These figures tell an eloquent story."

* * *

Lutherans of the General Synod, the oldest of the general Lutheran bodies, are soon to have a new newspaper organ, to be known as the "American Lutheran," formed by a consolidation of the "Lutheran Observer" and two small periodicals. The change is brought about through the action of the General Synod last June, and is a change from a private to a denominational owned press. A further step in the direction of publicity for religious work is contemplated by Lutherans in the publication of miniature newspapers in several cities. These newspapers are to be issued three or four times a year only, and to be edited expressly for the people who do not read present literature and it is said would not understand it if they tried to do so. The proposed newspapers are not to have subscribers or advertisements. They mark a distinct advance in Christian literature methods.

A WORD FOR THE MINOR COLLECTIONS.

The time for rounding up the Conference collections is at hand. I wish to speak a word for the minor collections; by these I mean those other than home and foreign missions and Conference claimants. In a great many places in our Conference the preacher takes up all the collections in one, and then prorates as he sees fit. To the taking all in a lump collection, I have no particular objection, for I know that in a great many places, the mission, especially the foreign mission collection, has to go in as a "rider" on the Education, Church Extension and Widows' and Orphans' collection in order to get anything at all for missions. So much of our Church is not only unmissionary, but strictly anti-missionary, that in some parts to put the mission collections on their merits would mean failure.

What I wish to insist upon is that when these other collections are made to carry the mission collections through, the fact that they have done this ought not to make against them in the division, and the preacher ought to see to it that it does not. They should share and share alike. For insance, if a work is assessed $300 as the total of all its collections and pays $200 on them, then each should show two-thirds of the assessment paid and not some one paid and others not paid at all.

In looking over the Minutes of the Conference, among charges with which I am familiar I find that one charge reports all its mission money paid and its Conference claimants paid in full, but when you come to the others you find that they are reported at barely fifty per cent. Now what is the explanation, if they are not discriminated against in the division? And in some others you will find some one of these minors totally ignored in the division. You can pick up a copy of the Minutes for almost any year and find these samples that seem to me to indicate discrimination in favor of certain collections to the detriment of the others. Let us stand for equitable division.

BRISCOE CARTER.

NOTE FROM PORT GIBSON.

Mr. Editor: We cannot join with Bryant at this time when he sings of the "melancholy days, the saddest of the year," for since our schools have opened their sessions there is an air of life and good cheer about us that forbid. During the summer we have had to content ourselves with such attendance as the people of the town could give, and to their credit be it said, they have stood well by the pastor, only a few going into summer retirement. Since the opening of Chamberlain-Hunt Academy, which sends to us thirty young men, and of Port Gibson Female College, which contributes to us eighty and more teachers and students, our seating capacity is taxed to its fullest. What an inspiration is the sight of such a gathering of young people! Both of these institutions are full to their limit, and already there is a spirit of determined effort to be seen in the student bodies. By special invitation it is the privilege of this pastor to stand at one mid-week hour in the presence of these young people, and with pleasure to note the attention given to such things as he may have to say. Port Gibson is known to be in the heart of the boll-weevil section, but with this young life about us it would not be suspected. The measured tread of a hundred and forty young men on their march to the different churches of the city, and the long line of nearly one hundred young ladies in their uniforms, dispel all thought of disaster or failure.

The great majority of these young people come from Christian homes, and the larger number are members of some evangelical church. After an association of nearly twelve months, I feel safe in saying that these sons and daughters of anxious parents are in good hands, and are surrounded, both in the schools and the community, by the best of environments. An occasional letter comes to this pastor from some thoughtful parent concerning their boy or girl. To such permit me to suggest that a weekly letter from home counts for much.

T. B. HOLLOMAN.

FROM THE COLPORTER.

Some Books and Else.

The editorial in the Advocate of Sept. 21, entitled, "An Instructive Biography," ought to whet many an appetite and bring many orders for the "Life of Bishop Joshua Soule." It is truly a great book that our preachers, old and young, and laymen also, will find profit in reading. The same may be said also for the other books of the "Methodist Founders' Series," viz: the "Life of Bishop Asbury," by Dr. DuBose, already published; the "Life of Bishop Coke," by Bishop Hoss; the "Life of Bishop Capers," by Bishop Candler, and "Studies in The Life of John Wesley," by Dr. Chappell, which will soon be published. The price is $1 for each volume, or $4 for the series of five volumes, postpaid. Send us your orders and the books will go as soon as ready.

Our Publishing Agents announce the forthcoming of a much desired book, "The Hymns and Hymn Writers of the Church, an annotated edition of the Methodist Hymnal," by Drs. W. F. Tillett and Charles S. Nutter, octavo, 583 pages; price, $2, net; will be ready Oct. 15. I shall be glad to receive orders for this book from the preachers in Mississippi to be delivered as soon as ready, at price named, postpaid, to be paid for at Conference. Orders will be placed on file and filled in the order of reception. Who will be the first on the list?

Surely the Methodists of Mississippi will not fail to observe in every church and community, Saturday, Oct. 14, which has been designated as Work Day for the benefit of our Orphanage. Let every pastor, superintendent and church member read carefully all about it in the September issue of "Our Home," and act accordingly. As $4,000 dollars was realized last year from Work Day, let us try to make it $5,000 this year. This amount is specially needed at this time, and no more worthy cause appeals to us just now.

Thank you, Brother Meek, for the call to Mississippians to be on the alert in view of the prospective effort to repeal our state-wide prohibition law. Be assured when the attempt is made, we will be there in force to spike their guns. Yes; we should have that State prohibition convention early in January.

Send us orders for the books which you need and command me for any other service that you desire. Yours faithfully. G. W. BACHMAN.

Winona, Miss.

Who waits until the wind shall silent keep,
Will never find the ready hour to sow;
Who watcheth clouds will have no time to reap.

I think that we should treat our minds as innocent and ingenious children whose guardian we are—be careful what objects and what subjects we thrust on their attention.—Thoreau.

Jerusalem is said to be the rallying place for a large number of fanatical sects. America is now represented there by the Mormons, Simpsonites, Tongue-Speakers, Divine-Healers, Spaffordites, Sanfordites, Russellites, and other bands of extremists.

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Secular News and Comment

Hon. A. F. Leonhardt, the new postmaster, assumed his duties at the New Orleans postoffice on Monday, Oct. 2.

* * *

Columbia University of New York has registered forty-five Chinese students, the largest number attending any American institution.

* * *

War was declared by Italy against Turkey, on Friday, September 29, 1911, and the Italian fleet proceeded at once to attack and occupy Tripoli, the much coveted African port.

* * *

At the recent reunion of the Blue and Gray in Memphis, Tenn., action was taken endorsing the proposed peace jubilee and a reunion of all civil war veterans to be held in Washington in 1913.

* * *

The Mark Twain Monument Committee, appointed by the Governor of Missouri, are at work and in the near future the monument to that remarkable man will be erected in Riverview Park, north of Hannibal, Mo.

* * *

The Webster Refining Company of Louisiana, the only refinery in the Caddo oil field, started operations on Sept. 29. It has a capacity of 600 barrels of illuminating and lubricating oil a day, and was erected at a cost of $20,000.

* * *

The Louisiana Tensas Land Company's suit to recover about 900,000 acres of land alleged to have been fraudulently transferred by a former levee board, was on Sept. 28 turned over to the Federal Court by order of Judge Madison of the District Court.

* * *

At Monroe, La., on Sept. 28, Carl Mourfield, in a Curtiss model biplane built by himself with the assistance of George Keigen, another Monroe boy, flew from Sterlington to Monroe. The distance is twenty miles and he made the trip in twenty-one minutes.

* * *

In conjunction with the Tri-State Fair, which began in Memphis on Sept. 26, there was a celebration of the discovery of the Mississippi river by Hernando De Soto. It took the form of an historical parade which passed through the principal throughfares of the city and was greeted by multitudes of citizens.

* * *

The Woman's Literary Club, of Baltimore, Md., is raising money and will erect a monument to Edgar Allen Poe. A heroic statue to Poe will stand in his native city of Baltimore, where one should long since have been set up. It will be the first monument to his memory, and the making of it has been awarded to Sir Moses Ezekiel, the noted sculptor, who is now in Rome.

* * *

A late dispatch from Houma, La., states as follows: "In a day or two the Houma section of the Barataria canal connecting Bayous Terrebonne and Black will have been completed sufficiently to allow a large steamboat to pass through. The Bradford Transportation Company's steamer will make the trip from New Orleans to Houma and thence through this canal and Bayou Black to the Morgan City celebration on Oct. 5.

* * *

The bursting of the mammoth dam of the Austin (Pa.) Bayless Pulp and Paper Company on Sept. 30 caused the death of near two hundred men, women and children. More than half a billion gallons of water poured down upon the town, sweeping nearly every building away and piling them up at the mouth of a narrow gulley east of the town. Fire quickly added its terror and at midnight fires were raging unchecked, roasting alive the victims who remained in the debris. The damage to property was, of course, immense, being doubtless some hundreds of thousands of dollars.

* * *

The Mississippi W. C. T. U. announces that an exhibit will be prepared for the Mississippi State Fair surpassing that of last year, and the president, Mrs. H. B. Kells, states that Mrs. Florence C. Atkins, a noted temperance campaigner, of Nashville, Tenn., will shortly make a tour through Mississippi in the interest of W. C. T. U. work. The rumor that the next legislature will be called upon to repeal the state-wide prohibition law has aroused the temperance workers, and they will inundate the legislators with contrary arguments and put up a hard fight to maintain the status quo, which they claim to be satisfied with.

* * *

The Italian embassy at Paris on Sept. 27 authorized the declaration that Italy was seeking satisfaction from Turkey for the happening of a series of recent incidents, among them being the arrest of Italian subjects at Constantinople and their imprisonment, notwithstanding all the Italian government's remonstrances; the seizure in the Red Sea of an Italian bark by a Turkish gunboat; the abduction of a young girl from her parents by an Ottoman, and the refusal of the Constantinople authorities to compel her release; and the general insecurity of Italians. Italy demands satisfaction for these affronts and guarantees for the future.

* * *

Frank H. Hitchcock, Postmaster-general of the United States, went up a few days ago with Capt. Paul Beck, of the United States Army, in the latter's aeroplane at the Nassau boulevard aerodrome, carrying seventy-eight pounds of mail matter. Without mishap, the two made a seven-minute flight to Mineola, where, upon signal, the Postmaster-general dropped the mail sack to a carrier. Mr. Hitchcock declared to the crowd who greeted him that "the time certainly is coming when we must depend upon the aeroplane for carrying the mail. It is not effective yet, but it is being developed in a marvelous way, and I think we shall soon find it practical."

* * *

Dr. Craighead, president of Tulane University, has announced that he is trying to arrange for many extensive courses on a variety of subjects, open to the men and women of New Orleans. Several experts in certain branches of learning, some who are not connected with the university, will be invited to lecture. Dr. David Spence Hill, whose series of lectures on "Psychology and Pedagogy" before the Summer School awakened considerable interest, and who, during the coming session, will be in charge of the Department of Education, which will be reorganized, is expected to be one of the lecturers. Owing to the development of trade relations with Mexico and the Latin-American countries, there appears to be a great desire to take the Spanish courses. A number of professors in the School of Tropical Medicine are planning to take up a course in Spanish the coming year for the purpose of offering, in the near future, a course of tropical medicine in Spanish."

SOME COMMON ERRORS.

The fourteen mistakes of life, as Judge Rentoul recently told the Batholomew Club of London, are:

To expect to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold the dispositions of everybody alike.

Not to yield in unimportant trifles.

To look for perfections in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate, if we can, all that needs alleviation.

Not to make allowances for the weaknesses of others.

To consider anything impossible simply because we ourselves happen to be unable to perform it.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.—The Interior.

A FEW WORDS CONCERNING WORK DAY.

We are gratified at the assurances we have that the Sunday schools and churches of Louisiana will observe "Work Day" for the Louisiana Methodist Orphanage. Let all the collections be handed in at Sunday school and church next Sunday morning. The superintendent or some one he has appoined will take the collection and forward it to me. In the church the funds will be forwarded by the pastor or the treasurer of the church. We fully expect this effort to bring our Orphanage $5,000. With this help we will easily pay off the entire debt of $7,000 when it falls due on December 1st.

We certainly hope that every Sunday school and church in the State will make immediate response. Please do not hold back the funds, as we wish to have all the money in and ready for the payment of the debt. Thanking our good people for their interest in and sympathy for our great cause, and praying God's continued blessings on our Church, I am, gratefully,

ROB'T. W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage.
Ruston, La.

WINONA DISTRICT WOMAN'S MEETING.

The Ladies' Home and Foreign Missionary Societies of the Winona District will hold their annual sessions at Moorhead, Miss., on October 18 and 19. All delegates and visitors expecting to attend will please send in their names as quickly as possible to Mrs. A. M. Pond, Moorhead, Miss. Pastors of the churches are also cordially invited to be with us.

MRS. FLORA ROE, President W. H. M. S.

If God made poets for anything, it was to keep alive the traditions of the pure, the holy, and the beautiful.—Lowell.

Judge Brewer, of the Supreme Court of the United States, introduced an address at a Bible training-school with these words: "A lawyer in the pulpit may seem out of place, and perhaps a preacher on the bench would be out of place; but it occurs to me that if there were more gospel on the bench, and perhaps more law in the pulpit, it might be better for us all."

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THE CONFEDERATE VETERANS REUNION AT LITTLE ROCK, ARK.

This great Southern festival for the present year, 1911, was held in Little Rock, Ark., May 16-18. Returning from my western trip, I reached Little Rock early on the evening of the 12th of May, and was met at the union depot by my son, W. B. Wier, and his wife. Taking a trolley car, we passed through streets brilliant with electric lights, and already taking on a gala attire in anticipation of the great festival.

On Saturday I visited City Park, where a thousand government tents were erected for the entertainment of several thousands of the veterans. Here these several thousands of the city's guests would be cared for, as I understood, free of expense, fed, housed, or rather tented, and made comfortable.

On Sunday night, it was my privilege to preach in Winfield Memorial Church, of which Rev. P. C. Cole is the model and much loved pastor. Just before the opening of the service, a large, fine looking man came into the pulpit. He was introduced to me, if I mistake not, as from Montgomery, Ala. He wore a full suit of Confederate gray. The opening prayer by this strange brother, whose name is not remembered, was most eloquent. I felt a desire to hear a man preach who could offer a prayer of such eloquence. After his prayer, he retired from the platform, and, as I thought, from the church, also.

On Monday I was at the union depot inquiring after my trunk which had been left at Fort Smith. What accuracy and detail of system there is in these great railroad lines! After two or three days delay this tardy trunk was safely delivered, much to my gratification, notwithstanding all the trunks and travelers on the move at this time.

Walking about the airy and pleasant elevated floors of the well operated depot, I saw a man of portly avoirdupoise and fine appearance, who reminded me of my brother of the eloquent prayer the night before; I accosted him after this manner, tentatively, not altogether sure of my man: "I had the pleasure, I believe, of meeting you in the pulpit last night." "No," said he, "I am not a minister—I am a lawyer,—but I have great respect for the clergy, and think they are next to the lawyers."

What crowds and crowds of people were pouring into the city! Every train, I suppose, came in with crowded coaches. It was interesting to pass through the aisles of the crowded depot, looking for a familiar face; or to sit and watch the coming and passing crowds. There were veterans on every side—some erect, some still stalwart, hale and firm of step, and some bowed with the burden of years; some with an empty sleeve, or empty trouser leg—leaning on staff or crutch. There were visitors, men and women, elderly and young people—wives, relatives and friends of the veteran; or friends of the Confederacy. Taking advantage of the cheap rates of travel, they were coming from every State, perhaps, south of the Patomac, or from States even farther North and from the far-away West.

Veterans were coming to meet with veterans—to renew their comradeship, recall and talk over their war memories of the campaign, the bivouac and the battle strife, where brave men from the North and the South met to settle their differences by the arbitrament of the sword, regardless of our Savior's words: "They that take the sword shall perish with the sword." May we not hope and pray that the efforts now being made by leading nations to settle all national disputes by peaceful arbitration may succeed, and that the time is near when the nations shall learn war no more?

Visitors were coming to see the typical Southern city of Little Rock, to enjoy an outing and have a surcease from the hum-drum of every-day affairs, and the ceaseless grind of a strenuous business life, and to witness and take part in the scenes, and participate in the exercises and spirit of the great patriotic reunion.

The several States had their special headquarters. Going into Mississippi headquarters in the old State house, I found a polite clerk, who took my name and placed a metallic badge on my coat lapel. This badge, with its significant letters, U. C. V., introduced the wearer to all other veterans, and to the public as an honored guest of the city.

Little Rock was a generous host and treated with prodigal hospitality its guests, estimated, including veterans and visitors, at more than a hundred thousand persons. The principal streets and many private residences were decorated with Confederate flags and draperies and hangings of red, white and blue; automobiles, street cars and other vehicles were in evidence on the streets, while crowds of well-behaved strangers thronged the sidewalks. Fakirs displayed their curios and souvenirs of the great reunion of 1911. Occasionally I met the familiar face of a friend from whom I had been separated by time and distance. But it was a moving panorama and there was little time for more than a cordial greeting and a few friendly words.

The street cars were crowded to inconvenience, and it was an achievement to catch and pull yourself on to one. Watching for a car placarded "Park Avenue," where, two or three miles away (No. 1704) was the home of my son, I would with strenuous effort press with the entering crowd onto the platform, where with the jostling throng we were glad to get standing room—like sardines standing on end! Men would care for their toes and the ladies smiled, and doubtless did likewise.

"Smile awhile, and while you smile, another smiles. And soon there'll be miles and miles of smiles; and life's worth while because you smile." The jostle and crush of the great crowds provoked no word of irritation or complaint. A pleasant spirit and a spirit of good-will seemed ever apparent. The good-will which belongs to the kingdom of Christ is surely leavening the masses of humanity, promoting the brotherhood of man and the reign of Christ, the Lord.

The auditorium for public exercises was amply provided with seats and profusely decorated. On the large platform were the presiding officer, the speakers, and a number of ladies who led in patriotic songs, some taking part also in the program of addresses and recitation. One of the speakers, whom I took for my portly friend of mistaken identity, who regarded the clergy as next to the lawyers, in an earnest address, quoted in part at least St. Paul's triumphant language: "I have fought a good fight," applying it to the veterans before him, or to the Southern soldiers who fell on the field of battle. I was pleased to know this speaker's familiarity with the words of St. Paul, notwithstanding their unusual application. Another speaker defended the Confederacy on constitutional grounds. "The South," he claimed, "fought within the limits of the constitution of the United States."

A lady with a pleasant face, sitting at the front, led her sister choristers. She was said to be from Virginia. It was, as I recall, in the popular song of "Dixie" that she gave utterance to this patriotic note, "We are a united people," meaning the North and the South. But enthusiasm reached its highest when, with the same clear, ringing voice, she sang, "I'm glad I live in Dixie."

"The Old South is not dead," a sentiment that found expression on the platform, will find sympathetic response all over this Southland. No, the Old South is not dead. It went down in defeat, but not in dishonor, and in good faith surrendered at Appomattox, but lives to-day, "a united people," and loyal to the old Union—to build up and make a greater, and led we trust, a better nation. Of the thousands of veterans present, I did not meet a comrade of the 37th Mississippi Regiment, of which I was chaplain.

The march of the veterans through the streets of the city on the last day of the Reunion presented an imposing spectacle. Thousands thronged the sidewalks, and with others from windows and balconies witnessed the procession as it filed through the streets. A number of enthusiastic women graced the procession—some, notwithstanding the excessive heat, bravely marched afoot. Others were in vehicles, automobiles or on horseback. Bands of music and outbursts of applause enlivened. A faded banner or so that had seen actual service might be seen waving above the heads of the war-worn veterans. It was a pageant at once impressive and pathetic, and the closing climax of the twenty-first Reunion of the United Confederate Veterans. T. C. WIER.

THE LAYMEN'S MOVEMENT AND THE APPEALS.

Dear Doctor: In your issue of the 14th inst. there appears an article from the pen of Mrs. S. G. Weems, from which I quote the following: "The mails bring us weekly an appeal from some Board, or urgent special endorsed by one of our Bishops, calling for special efforts to raise special funds for the cause represetned. Sometimes I wonder how it can be possible for a preacher, who must preach to dying men every Sabbath, to prepare for the pulpit as he ought to do, then visit the sick, bury the dead, minister to the sorrowing, and look after all the interests of his church and act as agent for all these causes. I had hoped the great Laymen's movement would solve this problem, leaving the pastor to do the work of an evangelist, build churches and parsonages." To your readers in the Mississippi Conference Sister Weems is known to be the efficient wife of one of our most successful pastors, and no douht that paragraph has grown out of her deep sympathy with that energetic, tireless husband, as she has heard his groans in the night seasons and seen his efforts to carry the heavy burdens imposed.

As the years have passed this writer has noted the added calls upon the pastors, and in his feeble way has wielded his pen in protest and exhortation. It is suggestive to read the protest as it comes from the pen of this "elect lady in the Church," and we emphasize her query, "Is there no remedy?" Before the meeting of our last General Confrence the impression seemed to prevail that through certain combinations relief would be secured, but as is suggested by this good woman there has been such a flood of special calls from parent and home boards as to make the conscientious pastor cry out, "Who is sufficient for these things?"

In your issue of this date, Sept. 21, under the heading, "A Distracted Pastor," we have some practical, suggestive statements, and well do you say that the brother is in a "dilemma;" yet every pastor, like that brother, wants to be loyal to all of the interests of his Church, and to report "collections in full." I am glad to note that you state that this troubled brother is "one of our most prominent and successful pastors." The case is thereby made the stronger, and therefore, I quote with less reluctance; hear him: "So many calls come to me that, should I comply with all requests, as I want, I could do nothing else. We have too many appeals. It wears out the pastor and tends to disgust or discourage the people."

The Laymen's Missionary Movement, we are told, has evolved another plan—the Duplex Envelope system; but how many of our laymen themselves take hold of this system? Any plan, we have been repeatedly told, is good enough if it is worked. A range of experience in pastorates, from the large circuit of eight appointments, to the station with widely scattered membership, has verified to an extent this statement; but it has also impressed the fact that few are persistent in working any plan. I take it, Mr. Editor, that these and other such complaints are not from a spirit of rebellion, but honest appeals for relief and a surer obtaining of the ends desired. If the Church be, as is stated often, God's organized effort to save the world, and the preaching of the Word is the first duty of the minister, does it not behoove us to return to the teachings of the sixth chapter of the Acts of the Aposties? Such, at least, is the opinion of this writer.

T. B. HOLLOMAN.

Port Gibson, Miss.

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The Home Circle

CATCHING BIRDS.

My Uncle Tom says catching birds is easy when you know
The proper way to do it; an' I guess perhaps it's so;
He knows a splendid way, he says, 'at hardly ever fails,
Des creep up close an' drop a bit of salt upon their tails.

I tried it all the afternoon; I know des how to do.
You see a bird down on the ground—but don't let it see you—
Den creep up near it wiv the salt, an' be des awful still—
I didn't catch a bird to-day, but to-morrow p'r'aps I will.

—Woman's Home Companion.

FOR JESUS' SAKE.

"Mother," said a little five-year-old boy, "I wish Jesus lived on earth now,"

"Why, my darling?"

"Because I should like so much to do something for Him."

"But what could such a little bit of a fellow as you are do for the Savior?"

The child hesitated for a few moments, then looked up into his mother's face and said:

Why, mother, I could run on all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor, old, sick Margaret by the servant, but I will let you take them instead, and do an errand for the Savior, for, when upon earth, he said: 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'"

"Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Savior were now living on the earth, and you were doing it for him."—The Illustrator.

THE PINK STRING.

"Peter," said his mother, "I want you to do a little errand for me."

"Yes, mother, tell me quick, for it's most school-time."

"You will be sure and not forget?"

"Oh, mother, Jack Ray's been telling me that whenever he has an errand to do his mother ties a string 'round his finger. That keeps him in mind every time he looks at it that he has something to do. Did you ever hear of anyone doing that?"

"Yes, many a time. So you would like a string?"

"Yes, here's the string bag, and here's a nice piece of pink string."

"Now, then"— And she tied it on his finger, and mother told him what she wanted him to do.

"And, Peter," she added, "be sure to speak very politely when you ask for it."

"Yes, I'll remember."

"I know you always mean to be polite, dear, but you sometimes forget, as all little boys do. Good-by."

"What's that on your finger?" asked one of them.

"Oh, that's because I have an errand to do so as to make me think of it."

But, as he gazed at it, what was the errand, anyhow? In his interest in watching the string tied on he had only half listened to what his mother had been saying, and now the most he could remember of it was that he was to be very, very polite.

"I can do that, anyway—to everybody. And perhaps, if I do it all the time, I shall get to thinking of the errand—oh, please excuse me, I didn't mean to," in his heart thinking he had run against a big girl as he was turning into the school yard.

"Peter," said she, "you're such a polite little fellow that it's easy to excuse you."

"A good thing to say of a boy," said one of the teachers who was passing in. "Keep it up, Peter. Good manners are always a very great help to a boy in going through life."

"If they'll only help me to remember that errand," said Peter to himself.

He did remember the politeness. He stood up to give a girl his seat on a crowded recitation bench. He said his best "please" and "thank you" when he went to the teacher's desk to ask about an example, all the while thinking—

"If I'm very polite, p'r'aps I shall think of the errand."

At the close of school the teacher said:

"Who will carry a book with its marked lesson around to Johnny Park's house? He is sick and could not come to school to-day."

"I will," said Peter, rising in his seat as he spoke.

"Thank you, Peter. I might have known you are just that kind of a boy."

He had to go several blocks out of his way to do it. No remembrance of his errand came into his head as he left the book at the door with a polite inquiry about Johnny; and he walked on slowly, doing his best thinking.

He passed a yard in which were many beautiful flowers. A lady was inside whom Peter had sometimes seen talking with his mother, so he raised his hat to her with a very polite little bow. She smiled at him, and then said:

"I wonder if I couldn't get you to do something for me?"

"Of course, ma'am," said Peter, again taking off his hat. "I shall be very glad to do it."

"I am cutting some flowers to send to a sick woman," went on the day. Mrs. Hale told me about her—"

"Oh, that was it!" Peter flung up his hat and capered about for joy.

"That was what?" asked the lady, with a smile.

"My errand. Mrs. Hale's my mother, and you're Mrs. Garde; and mother told me to come here and ask you, very politely, if you would let her have some of your flowers to take to the sick woman. She tied this pink string around my finger so I wouldn't forget. But I did forget, all but the politeness."

Mrs. Garde laughed as she put a wonderful bunch of flowers on Peter's arm, saying as she did so:

"If you hadn't taken off your hat so politely, I shouldn't have thought of asking you to oblige me."

"Will you please to excuse me for not taking it off to say good-by? You see, my hands are full."

"Oh, my dear boy, you did remember, didn't you?" said mother, as he laid the flowers before her. "We will try the string again."

"Mother," said Peter, gravely, "It wasn't the string at all. It was the politeness."—Sydney Dayre, in the Christian Register.

I'LL PAY YOU FOR THAT.

This little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said: "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wings struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so, her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so, her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so, her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so, his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so, her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! And all because the hen accidently stepped on the duck's toes.

"Hi! Hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen: but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

—Children's World.

HOW TO WIN MEN.

To win men is a fine art; it is the science of sciences.

No other earthly achievement is so high or great or glorious as this. "He that winneth souls is wise."

And yet this supreme art, or science, may be acquired by all; at least to all who truly love God.

Here are a few very good suggestions which William Evans makes:

"1. Be a Christian yourself. 'First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye.'

"2. Live in the Spirit. 'And the Spirit said unto Philip, Go near and join thyself to this chariot.' We must live, move and have our being' in the Spirit.

"3. Have a desire to see souls saved. 'And when he beheld the city he wept over it.'

"4 Have a working knowledge of the Bible. The Word of God is 'the sword of the Spirit.'

"5. Have confidence in the Word and promise of God. 'It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it.'

"6. Have confidence in the power of God. 'For the Son of man is come to seek and to save that which was lost.'

"7. Be a man of prayer, 'Continuing steadfastly in prayer,' remembering that though Paul may plant, and Apollos water,' yet it is 'God that giveth the increase.'"—Michigan Christian Advocate.

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Editorial.

CHURCH ETIQUETTE.

The following from the Western Christian Advocate is so pertinent and wholesome that we take pleasure in reproducing it:

There is such a thing as Church etiquette, and it ought to be more generally observed. It would seem that a proper regard for the obvious proprieties of the time and place would suggest to any reflecting person the becoming conduct. But in many cases it seems not to occur to those who violate the unwritten code rather flagrantly. Many who would not think of offending at a social function do not appear to be at all concerned when attending a Church service. We may be pardoned then for reprinting the suggestions which we find in an exchange, and which, we believe, will appeal directly to the common sense and sane judgment of all persons whose Christianity includes the primary virtue of good behavior. They are these:

"If possible, be on time. You need at least five minutes after coming to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.

"Never pass up the aisle during prayer or the reading of the Scriptures. If you do your presence will distract the minds of many in the congregation.

"If the sermon has begun, when you enter, take a seat near the door, but not otherwise; never occupy a back seat when a front seat is empty.

"Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all the vacant space at the end next the aisle. Occupy one of the front seats if possible.

"Be devout in every attitude. All whispering should be avoided. Find the hymn and sing it if you can. Share the book with your neighbor.

"Have your Bible with you, take part in the responsive readings, and follow the minister in the reading of the lessons.

"Ordinarily, stand to sing, kneel to pray, and sit during instruction.

"Give a hearty handshake and speak a bright, cheery word to as many as possible at the close of the service.

"Be sure to greet strangers with a most cordial welcome, and, if possible, introduce them to the pastor.

"Never put on your coat or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced. There should be no loud talking or jesting after the service is concluded.

"Go quietly to your home and meditate on what you have heard."

DIVINE TRUTH NEEDED.

Man needs God's truth. The Psalmist declares that "the truth of the Lord endureth forever." So God has made provision for our need on this line. The statement may mean God's Word or God's fidelity to his Word—both are true. It is written, that "God is not a man that he should lie, nor the Son of man that he should repent; having said it, he will do it," and that "heaven and earth shall pass away, but my Word shall not pass away." Just think of the state of this world without the Bible. "Looking up through nature to nature's God" has more of sentiment than fact in it. Natural religion is only possible and known when Bible light is thrown upon nature. Man needs the true knowledge of God as he is revealed in the Bible, and the Christ of the Bible. "God who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The blessed Bible sets forth the truth in Christ, and shines by the Spirit's aid upon us in Christ, who is the Light of the world. Man needs God's truth to guide him in duty, comfort him in trouble and reveal to his faith and hope his hereafter of supreme bliss and glory in the eternity beyond. Nothing can supply all this need except God's truth. God is the same, yesterday, today and forever, and his truth has never changed, nor has he ever swerved from it. He has never repealed it, but has fulfilled it to the jot and tittle. Every age does not have a new truth of God—no, what was God's truth to Abraham, Moses, David, Paul and all the fathers gone on before us is God's truth to us, and it will be the same throughout the ages. Beyond question, all men should be thankful unto God for his great mercy and his changeless truth.

AN IMPROVEMENT.

The Western Christian Advocate expresses gratification that the Bishops of the Methodist Episcopal Church are ceasing to ask the old stereotyped question when each pastor's name is called at the Annual Confernce, "Is there anything against him?" and insisting upon a reply from the presiding elder in which the same monotonous answer is usually made, acquitting him of any improper conduct. The method being adopted by the chief pastors of our sister Church is to enquire after the presiding elder has made his report, "Is there anything against any preacher in your district?" In this way the whole question of complaints is disposed of at once, without wasting any time upon it. This strikes us as a wise method of procedure. It does not hold the preachers to a less rigid account for their conduct and administration, but does away with a long-drawn-out formality and tends to expedite business. We should like to see the new practice come into vogue in our Church. We do not believe in clinging to a rule of procedure simply because it is old, nor in adopting a proposed variation merely because it happens to be new; but when a suggested change is an improvement, we think it should be welcomed.

A VETERAN CALLED HOME.

A letter from his son-in-law, Mr. E. F. Arnold, of Bellfontaine, Miss., brings news of the death of Rev. J. R. D. King, a highly esteemed superannuate of the North Mississippi Conference, which occurred at that place on Monday, September 25, 1911. His decease is reported to have been due to paralysis, but as to the length and circumstances of his illness we are uninformed. Brother King was a son of Judge W. W. King, of New Orleans, and was born in this city on November 24, 1842. He was graduated from the University of Alabama in both the Literary and Law Departments, and was possessed of far more than an average reach of information. He was a Confederate solider, being a member of Company A (volunteer infantry) of the Forty-Fifth Alabama Regiment, and greatly distinguished himself for bravery on the field of battle. He joined the North Mississippi Conference in 1885, and for a number of years rendered faithful and effective service in the itinerant ministry. He was a man of deep piety, strong faith, and unwavering loyalty to Christ and the Church. Everywhere and at all times, he walked worthy of his vocation, and his preaching was helpful and fruitful. For several years his health had been such that he could not pursue his "loved employ," but his interest in the progress of the kingdom was unabated. And now the period of inactivity and waiting has passed, and the time of fruition and larger ministries has come. We cannot but believe that to those who have wrought well in time, eternity will open wider fields for achievement. Brother King leaves two children—Mrs. E. P. Arnold, of Bellfontaine, Miss., and Mr. J. R. D. King, Jr., of New Orleans. He also has in this city a brother, Judge Fred D. King, and a sister, Miss Grace King. We extend sympathy to the bereaved, and pray that divine grace may comfort and sustain them. Doubtless a more extended memoir of our ascended brother will be furnished the Advocate in the near future.

REMEMBER THE CONFERENCE ORGAN.

October is an excellent time to press the claims of the Conference organ, and we trust that the pastors and our interested friends among the laity will not overlook this fact. A few weeks later the work of raising the Conference collections will so engross the attention of our preachers, that they will have little time to devote to the circulation of our church papers. We, therefore, urge the importance of attending to this essential matter within the next two or three weeks. Our receipts during the summer months were small, but, notwithstanding, the Advocate made it appearance regularly, and faithfully sought to promote every interest of the Church. We feel that it is now time our mails should begin to indicate that the fall season has opened. Help us, brethren, that we may be able to assist you in winding up successfully the work of the year. It means much to the cause to have the Conference organ well circulated in every charge.

A pastor should see to it that every member of his church is at work for the Master. A great many persons, after assuming membership, do little, if anything, at all, for the Lord of the vineyard. Their talent, of what sort it may be, is practically hid in a napkin. In too many cases the reason for this is found in the pastor's not having given them some special work in the church. Time and again, after a gracious revival is had, it happens that the pastor is slow about giving the new members something to do, and they grow cold and formal and lapse before long into mere once-a-day worshipers. A live pastor will strike while the iron is hot and seek to enlist his new members in some special work for the Church. It is needful for their growth and development that each one should be promptly given work on some line, and that pastor is the most successful who enlists all his people, young and old, in the activities of the Church.

Under the old dispensation, the sons of Levi and the seed of Israel praised God, but the Gentile world praised gods of wood and stone. In the 117th Psalm all nations are called upon to praise the Lord, which, of course, could not be applied to Old Testament times, for unless the people of the land and the outside heathen became Jews and were circumcised, they were not allowed to praise God with them. This was the mystery which was hid in prophecy, but was at length revealed in its accomplishment. As Paul declared in Ephesians, "It is now revealed unto his holy apostles and prophets by the Spirit: that the Gentile should be fellow-heirs, and of the same body, and partakers of the promise in Christ by the Gospel." Christ, the world's Redeemer, having broken down the partition-wall, the gospel, in obedience to the marching orders of its God-ordained ministry, is being preached unto all the nations and peoples of earth. Those that were afar off have been made nigh and Jews and Gentiles are equally called upon to praise the Lord. The nations of all the earth are God's people, the purchase of his Son, and all are included within the sweep of his redemptive plan, and all may rejoice together in the saving, keeping power of his Son. God's dealings with universal and individual man should cause all the race to praise him for his goodness, mercy, grace and truth. Being the workmanship of God, and having been preserved and blessed of him, we should extol his holy name.

PERSONAL AND OTHER NOTES.

The Ecumenical Methodist Conference assembled in Toronto yesterday. It will be in session about two weeks.

We regret to be informed that Dr. I. W. Cooper, the capable president of Whitworth College, has been indisposed for several days. We trust that he will soon be restored to perfect health.

Col. I. D. Wall has returned to Baton Rouge from his trip to the North. Though long a member of the State Legislature, it is said he has decided not to be a candidate again. He is one of the foremost laymen of our Church.

Rev. H. R. Singleton, the wide awake presiding elder of the Shreveport District, has been doing evangelistic work, preaching twice a day for a week or more for the Grand Cane people. The meeting was a powerful one and about 18 were added to the church.

Of his work at Indian Bayou, La., Rev. J. S. Rutledge says: "Things are progressing favorably in this charge; especially is the Sunday school doing well." We thank our brother for his promise to take care of the interests of the Advocate.

Rev. N. E. Joyner, superintendent of St. Mark's Mission, on last Friday night delivered in First Methodist Church his lecture on "The Life of Christ." The proceeds of the lecture were for the benefit of Mary Werlein Mission on Tchoupitoulas Street.

Our Methodist women have been called upon to provide lunches for the Louisiana Conference, to be held at Parker Memorial Church, beginning Dec. 6, and the City Mission Board has in hand the holding soon of a bazar for the benefit of St. Mark's Hall.

The ten days' revival meeting held by Evangelist Kelly in Lucedale, Miss., closed at the 8 o'clock service of Sept. 28. The church members were spiritually strengthened and 23 members were added to the church. Brother Kelly's sermons and solid work will be remembered there for a long time.

Mrs. Levy Marical, of Forest Hill, La., while hoeing vegetables in her garden this week, was severely bitten by a rattlesnake. This is the third time she has been bitten by poisonous reptiles. She has successfully cured her wounds by the application of spirits of turpentine and kerosene oil.

Owing to serious illness in his family, the editor has not been able to give the usual attention to this and the preceding issue of the Advocate. At this writing, Robert, his only son, is in an extremely critical condition, and he requests that prayer be made for his recovery.

Dr. and Mrs. E. H. Galloway, of Jackson, Miss., have recently had born to them a son, to whom they have given the honored name of Charles B. Galloway. May a kind Providence watch over the little one and bring him, through the stages of childhood and youth, to a noble and useful manhood!

We are indebted to Rev. O. S. Lewis, our popular young pastor at Brandon, Miss., for six renewals to the Advocate. The Conference organ now goes into the homes of all his officials, and his charge is entitled to a place on the Honor Roll. Brother Lewis speaks in terms most commendatory of the flock that he serves.

The work moves on smoothly on the St. Tammany circuit under the guiding hand of the appreciated pastor, Rev. N. E. Alford, who writes encouragingly of the outlook. Brother Alford favored us a few days since with five names to be placed on our subscription files, for which he has our hearty thanks.

The New Orleans Protestant Ministers' Association met at the Y. M. C. A. on Oct. 2 in the interest of the Men and Religion Forward Movement. In common with the clergy and laymen of the other American cities and States, the ministers and laymen of New Orleans are planning for a strong movement for the spread of evangelical Christianity.

We have been gratified to learn of the auspicious opening of Port Gibson Female College. Read what Dr. Holloman has to say of this historic institution in this issue of the Advocate. Manifestly, President Hawkins and his efficient faculty are rendering excellent service in the training of the young ladies committed to their care.

The editor of the St. Louis Advocate, Dr. W. B. Palmore, took a severe cold on the Ural Mountains, but he has recuperated at the city of Irkutsk in the heart of Siberia. Passing through Harbin in North ern Manchuria, he expected to reach Pekin, China, about Sept. 20. He aims to be in Shanghai in time for the Methodist Conference there in October.

The pastors of our New Orleans churches who were away some during the summer have all gotten back for regular and steady work. We have had good reports from them all, and each man seems filled with a fresh zeal to lay himself out unsparingly for the good and growth of his charge. There is no better field anywhere than the Crescent City for the man who loves to do hard work.

A few days ago Pastor Booth, of our Algiers charge, became the father of a fine boy, and the Advocate congratulates him and Sister Booth upon the happy event. May the babe, given of God, be a constant joy and inspiration to his parents and become in the years ahead a foremost man and a blessing to all.

Mrs. J. W. Hoyle, of Tupelo, Miss., has kindly sent us an invitation to the anniversary entertainment of the Alpha Wesley Sunday School Class of the First Methodist Church of that city. It is to be held on Friday night of this week at the home of Mrs. W. C. Raymond. Mrs. Hoyle is the capable teacher of this fine class, which has made a most enviable record ever since its organization.

Rev. P. O. Lowrey writes as follows from Mansfield: "While in a meeting at Vivian last week, Rev. A. W. Turner, our Mansfield pastor, was stricken with appendicitis, and is now in course of preparation for an operation in charge of Dr. Parsons, of Mansfield and Dr. Bannerman, of Grand Cane. He is at present doing well, and the best is hoped for and expected."

The Columbus Dispatch (Mississippi) of Oct 1st says: "Bishop A. W. Wilson, of Baltimore, Md., has accepted an invitation from Dr. Henderson, pastor of the First Methodist Church at this place, to preach on the last Sunday in November. Bishop Wilson is considered the greatest preacher in the Methodist Church to-day and the Columbus people will enjoy a great treat in hearing him."

We are in receipt of some papers from our long-time friend, Rev. J. A. Bowen, which deal with the prohibition situation in Alabama. We are pleased to note that the outlook for the cause there is not regarded as so discouraging, as many outside of the State have been disposed to consider it. Of himself and his worthy helpmeet, Brother Bowen says: "My health is perfect and I am closing one of the greatest years of my life. Mrs. Bowen continues to gain in physical strength and vigor, and we are all happy."

Rev. W. W. Perry, the wide awake young pastor of Vaughan, Miss., writes: "I have landed 32 Advocates in my charge this year. There are others beside these. I have held all my meetings. They were well attended and much good was done. We expect to close a good year in fine shape." The brother's expectations are quite sure to be realized. If each of our pastors in the two States would send us only 15 new subscriptions, the mail list of our paper would be a few thousands larger, and it does look like any man determined to do it could send us some additional names.

Writing from Vicksburg, Miss., under date of September 26, Rev. W. H. Saunders says: "Brother C. W. Crisler and I will go to Clinton this afternoon to officiate at the marriage of our brother-in-law, Dr. W. G. Gill, who is to wed Miss Holstine, of Natchez. He has been appointed to service in the United States Army, a position for which he is well equipped, having spent five years in Tulane University. He and his bride will proceed to Washington, D. C., immediately after the performance of the ceremony." The Advocate congratulates the contracting parties, and wishes them a long life of usefulness and unalloyed happiness.

Rev. W. F. Henderson, of Ruston, by postal card, informs us that Rev. Samuel H. Whatley, one of our superannuates living in Ruston, has been quite sick with slow fever for several weeks, but has about recovered from the fever. Brother Whatley is still confined to his bed with a trouble, which seems to have become chronic. Brother Henderson's statement as to his own work, is this: "My work is moving on very smoothly. I hope to make a good report at Conference. I have a noble people to serve." Brother Whatley, when on the active list, was a very successful worker for Christ, and many stars will be found in his crown of rejoicing. Yes, the Rustonites are first-class, and they have a diligent pastor and fine preacher in Henderson.

The annual meeting of the Mississippi Woman's Christian Temperance Union will be held at New Albany, Miss., October 19-22. In view of the threatened assault upon the prohibition laws of this commonwealth by the whisky forces, it would, perhaps, be well for many of the brethren to attend this gathering and counsel with "the white ribboners," who for so long have been battling aggressively for the cause of temperance. We are pleased to note the signs of activity among the prohibitionists of Mississippi, and are gratified to know that Hon. R. P. Hobson, of Alabama, and Mrs. Mary Harris Armor, and Mrs. Florence E. Atkins are expected to lend active assistance in still further arousing them in the near future. Let the work go on. Never again should the saloon be allowed to exist in the State of Charles B. Galloway.

A few evenings ago, at their hall, the members of the New Orleans Y. W. C. A. had a delightful evening, it being a combination of the literary, social and educational features of the organization. Miss Rhoda Tucker, who is to teach the class in English for the Association, gave an appreciation of Sidney Lanier. Mrs. Adele Stewart, who is to have charge of the sewing classes for the members, explained her plan of work. She brought with her the garments made in last year's course at Newcimb College, and will give the pupils of her class, as far as possible, the instruction she has received herself. There was singing and refreshments and a good time had. The Young Woman's Christian Association, though only started a short while, is doing an immense amount of good to the young women of New Orleans.

Rev. C. A. Bowen, pastor of our Trinity Church in Birmingham, Ala., is having great success in his charge. The editor of the Alabama Christian Advocate has this to say of him and his work: "This organization has a splendid property at 32d Street and Highland Avenue, and before it is a great future. The progress this congregation is making is remarkable. Since last December, the membership has increased from 98 to 230, 85 of which have been added on profession of faith. There are 240 in the Sunday school, and this number could be greatly increased if there were sufficient room to accommodate them. This is destined to be one of the important locations in the city, and the Board of Missions and the City Church Extension Society will do well to foster their interests here." Our Mississippi and Louisiana young men are apt to give a good account of themselves when transplanted in other sections.

CENTENNIAL OF METHODISM IN THE MISSISSIPPI CONFERENCE.

By Rev. T. B. Holloman, D.D.

While the beginning of Methodism in the Southwest was with the coming of Tobias Gibson in 1799, the first organized society was in the town of Washington, six miles east of Natchez, the seat of the territorial government, and consisted of six white people and two colored. The boundaries of the original Mississippi Conference embraced from the Georgia line on the east to the Mississippi River on the west, and from the Tennessee line on the north to the 31st degree of latitude on the south, being the same as that of the northern boundary of the Florida Parishes of Louisiana. As the country west of the Mississippi became inhabited by white people, the western boundary was extended to include all of Louisiana and as far into Texas as the settlements extended. As early as 1808 we find that there was a Mississippi District of the Western Conference (which had met the previous year at Chillicothe, Ohio), and having the following appointed: Natchez, Wilkinson, Claiborne, Opelousas and Washita.

The General Conference of 1812 authorized the establishing of the Mississippi Conference, which held its first session at Spring Hill in Jefferson County, Miss., November 1, 1813. At this time we find that the Conference consisted of two districts—the Mississippi with seven appointments, including the territory from the Tombigbee to the city of New Orleans, and the Louisiana with its three appointments, Rapides, Attakapas and Washita. In 1831 the Alabama Conference was established with a membership of thirty-eight traveling preachers and 18,196 white, and 2,770 colored members. This left to the Mississippi Conference forty-eight traveling preachers, with 6,380 white and 2,645 colored members. From this period on till 1846 all west of the Mississippi River was embraced within the Mississippi Conference. It takes but a glance at the maps to see what a factor the original Mississippi Conference of 1813 has been in the history of Methodism in the now great Southwest.

These facts and statistics have been briefly extracted from "Jones' History of Methodism, as Connected with the Mississippi Conference." Now that we are approaching so nearly the centennial of this our beginning, it has occurred to the writer that a hint looking to the celebration of this event would not be out of place, and that we should take steps to give some practical expression of our appreciation of the occasion.

It is a very significant fact that at this time the territory embraced within this original boundary is seeking to establish better and broader facilities for the education of our young people. I am certain that no cause needs more than does that of education, and that none should appeal more strongly to our people just at this time. The Southern University of Alabama, Centenary of Louisiana and Millsaps of Mississippi, our colleges for young men, could each use to great advantage a hundred thousand dollars; and our schools for young women would welcome such a movement in their behalf.

What say the people called Methodists to this suggestion?

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On Saturday, Aug. 26, Mr. J. H. Chapman and his children suffered the greatest sorrow of their lives in the death of their wife and mother, Mrs. CHAPMAN (nee Tommie Draper). Married in 1878, she became the mother of five children, in whose memory she lives as the ideal mother. The greatness of her maternal qualities is further attested by the absolute loyalty of an orphaned niece, whose childhood has never lacked a mother's care, and whose deep grief bears witness to Mrs. Chapman's perfect nobility in every relation of life. She was one of those rare women whose every act conformed to the highest standard of feminine conduct. She possessed in fullest measure the womanly traits of graciousness, sympathy, sweetness and patient strength. Her comparatively short life of 48 years was full of serene and joyful devotion to others. Nor were her ministrations confined to her family—the ideal world service was hers and her thoughtful attentions to her friends and her zeal in works of charity have made her prominent in the town in which she has spent most of her life. Though ill for the last ten years and unable to attend religious services during a great part of the time, she was a member of the Methodist Church and gave practical, daily demonstrations of her Christianity by the sweet, unselfish life she led. Though all the Christian graces were shown in her life, none was more clearly manifested than the beautiful fortitude with which she bore her long and nerve-exhausting illness. She died Aug. 26, 1911, and is mourned by her family, two sisters, two brothers, and a host of relatives and friends.

ZULA MORRIS.

Mrs. J. R. SULLIVAN (nee Lenderman) was born Dec. 23, 1842, and died Sept. 2, 1911. She professed faith in Christ at the age of 8 years. She was born and reared in Marshall County, Miss. She and two brothers constituted her father's family. She was married to Mr. J. R. Sullivan, Nov. 26, 1867. They never had any children of their own, but raised an orphan who survives her. She was of a sunny disposition and seemed to love everybody. She was a good wife for a steward, always at her place at church when able. Some months previous to her death, she had a light stroke of paralysis, from which she never recovered. She managed, however, to attend her household duties and services at church. The day previous to her departure, she was at church, returned home and was preparing dinner when the attack came. Her husband, who left the room, heard her say, "Oh, Jim!" He hastened in to find her holding on to the door, but speechless. He hastily laid her on the bed, and summoned the near-by neighbors and the physician, but nothing the loving hands could do aroused her. God had called and she had to answer, as we shall all have to do sooner or later. The writer, as well as the whole church, will miss her. We always sat side by side at our home church. She was an inspiration to me, and a blessing at the quarterly meetings, as she always had a well-spread table. Dear ones, let us not weep as those who have no hope, for if we follow her example as she followed Christ, we know, or firmly believe, we'll clasp her hand on the other shore in the sweet by and by. She leaves a husband, two brothers, a sister, and a host of relatives and friends to mourn their loss, which is her eternal gain.

A sister in Christ, L. A. HAYS.

Died at the home of her parents, Mr. and Mrs. James Hill Fullilove, at Shreveport, La., June 7, 1911, EUNICE BURRUS FULLILOVE, who was born Aug. 30, 1837. She was happily married to Mr. LeRoy Kirby on Dec. 15, 1909. As the Lord of hosts comes to make up his jewels, he is constantly taking from us our best beloved, because, in his wisdom, he knows those best fitted for eternity. Thus heaven is becoming more real and nearer to us each day, and we will become so familiar with the blessed Lord that we will not dread the summons. Eunice united with the First Methodist Church when a child—was a constant attendant upon its services. In a word, she was a generous, noble Christian young woman, the pride, the joy and the glory of a happy home. Not until we have sufficiently grown to gaze upon a horizon circle which includes eternity can we see and understand the wisdom, love and justice of her taking away; in the meantime, heartache, loneliness and suffering will prove conducive to that growth in all of her loved ones here who believe in God and cling to the Christ who is the resurrection and the life.

"Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.
As it grew and blossomed fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall
Through which there shone a beam of light.
Onward it crept with added strength,
With never a thought of fear or pride.
It followed the light thro' the crevice length
And unfolded itself on the other side.
Shall claim of death cause to grieve
And make our courage faint and fall?
Nay! let us faith and hope receive—
The rose still grows beyond the wall.
Scattering fragrance far and wide
Just as it did in days of yore—
Just as it did on the other side—
Just as it will forever more."

A FRIEND.

In the early morning of Aug. 27, 1911, the messenger of death entered our circle and claimed one of its purest and sweetest. MARGARET ELEANOR, the daughter of Edmond Robertson and Stella Holloman, was born July 3, 1909, and though only a little more than two short years were granted her, she filled them full of happiness in the new-made home into which she came. Being the first-born, it was hers to awaken into fullest life all the tender feelings of parenthood, and as they watched those developments, which gradually came with the passing days, the interest deepened more and more, until the life of the home centered in the life of the little one. But he who gave the precious flower, took it back again. He who said, "Suffer the little ones to come unto me and forbid them not," claimed her as his own. To mourn is natural, but these "sorrow not as those who have no hope," for "the little feet in the golden street can never go astray." Her childish prattle shall not be heard again; those baby sentences may not be repeated; her calls for "papa" and "mamma" are not needed now. That voice has joined the chorus of the song of "Moses and the Lamb."

GRANDFATHER.

AN APPRECIATION.

It is with a sense of sadness that this, the third quarterly conference of Prairie charge, takes notice of the removal from our midst of our brother and co-laborer, Wheeler Watson, who was called home by the Heavenly Father, July 6, 1911.

Brother Watson was a consistent member of the Methodist Church at Strong, Miss., loyal to her principles and doctrines, wide awake to her best interests, and generous in his support of her institutions. As an official member of the Church, he was ever ready and willing to do his whole duty, never absent from the quarterly conference unless hindered by some unavoidable circumstance, and giving good account of his stewardship by seeing that the ministry was supported, and that other interests of the Church were not neglected.

We miss him much now, and in the days to come, we shall miss his presence and influence, but we bow in submission to the divine will of the Heavenly Father, who doeth all things well, while our hearts go out in brotherly love and sympathy to his bereaved wife and family. We commend them to the love and care of our Savior, Jesus Christ, who alone can heal their wounded hearts, and make us in heaven a happily united family and company of friends.

Signed by: Jas. S. Duke, P. C., J. H. Haughton, Moses Williams, committee.

RESOLUTIONS ON THE DEATH OF BROTHER E. M. SPENCER.

Resolved, first—That we bow submissively to the will of our Heavenly Father, knowing that he doeth all things well in mercy and love.

Second—That by his death we sustain a great loss in his personal friendship, and a devoted laborer in our church, Sunday school and society.

Third—That while we mourn his departure, we shall ever cherish the memory of his noble Christian life and seek to emulate those superlative virtues which made his character so admirable.

Fourth—That we tender our sincere sympathy to his bereaved family, and that a copy of these resolutions be sent to his family and a copy be sent to the New Orleans Christian Advocate, and a record be made on the Minutes of the Methodist quarterly conference.

Signed: Dr. D. S. Richmond, M. W. Craven, W. W. Cox.

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Tidings From the Field

Durant, Miss.:

We have just closed the most satisfactory revival I have seen since becoming a pastor. There were 14 added to the church on profession of faith, and the church was wonderfully uplifted. Rev. T. H. Dorsey, of West Point, did the preaching to the delight and satisfaction of all. He leaves us in high favor with all denominations. —C. P. Moss, P. C.

Coldwater, Miss.:

Both of our meetings have been held. We were assisted by Brother J. B. Randolph, of Como, in both. His preaching was of a high order. It was spiritual and practical. Our people at both churches were delighted and edified. New life, in the main, was given to the Church. There were four additions on profession of faith and five by certificate. Our people are making for higher ground. All departments of church work are being kept up. As to finances, we expect to come out at the end of the year with a clear balance sheet. More anon.—D. W. Babb.

Charleston, Miss.:

We have just closed a great meeting at Charleston. Brother J. H. Bell, of Black Hawk, was with me and did all the preaching. That he did it well, the visible results will show. We received 23 members on profession of faith and some by certificate. There were others who joined the other churches of the town. The meeting was not bolsterous at any time, but at times men sank down under conviction and were converted. Many of our people are on higher ground spiritually. Family altars have been set up in the homes of our people. In fact, the church is in a better state than I have ever known it. Brother Bell is a strong preacher and eminently evangelical. I have not in twenty years found better help in a meeting. We are approaching the end of our third year on this charge. Have received 53 members this year. No man ever served a kinder or more appreciative people.—Jno. W. Bell, P. C.

Sept. 26, 1911.

Mooreville, Miss.:

Just a small place, please, in your excellent paper. All our meetings are past. At Allen's Chapel we had a good meeting, with 3 additions on profession of faith; at Andrew's Chapel we had good services, though, on account of rainy weather, our progress was hindered to a great extent. At Oak Hill we had a great meeting. There were several professions, 3 additions, and the church was revived spiritually. Brother Jno. W. Ramsey did the preaching. At Mooreville we had an eight-day meeting, Brother W. L. Storment preaching a series of fine sermons. We are now busy putting our house in order for the Annual Conference and feel safe in saying that we shall be able to give a good account of the work. I serve a great people—a people capable of doing much for their charge and for the glory of God. May we ever seek the first great thing, viz: the kingdom of God and its righteousness!—W. W. Hartsfield, P. C.

Pearlhaven Charge:

If you will allow me space in the Advocate, I will try to tell the readers something about what we are doing. There has been no report from this work this year, but the people and pastor have not been idle. We have just closed the last meeting, and they were all revivals. At Pleasant Grove we had the greatest meeting this pastor ever saw. It was on the Pentecostal order. Interest was good at the first service, and continued to increase. The last night there were at least three hundred persons on the outside. The house is forty by sixty feet and there were all on the inside that could possibly get in—no room for an altar service. There were confessions that astonished the community. Two young men that had stolen wine from a family four years ago came up confessing and restoring. Another had gotten twenty-five dollars too much in a settlement with a railroad company for labor; and many others that we have not space to tell about. The visible results were 59 accessions to the church (and nearly all grown), more than 100 bright conversions; 23 new family altars pledged; the organization of a Senior League with 32 members, and a general uplift all over the community. Last Sunday I was back there and received 4 persons more into the church as a result of the meeting. From here we went to Bethel. Had a good spiritual meeting and two accessions to the church. The church was revived. From there we went to Mallaileu, where we had a good meeting, with 23 accessions to the church and several new family altars pledged. The work at this place was not what we had hoped, though we have not given up the fight by any means. The Lord of hosts is with us and the victory must come. I had to close this and other meetings too soon on account of sickness in my home. The last meeting was at Hawken's Chapel. Here we had a fight, but won out in the end. The church was built up spiritually. We had seven accessions to the church, several conversions and reclamations, and a few new family altars pledged. In all, this has been a year of victory for the people of God on this work. We take courage and press the battle for greater victories. At Pearlhaven our membership is small and not very active. There is not much hope of this church building up any. The mill has shut down, the people are gone, and there is no prospect of a wheel turning soon. Dr. R. C. Bethea, our helper, has stood in the front of the battle all summer. He has been present at every meeting; his health has been remarkably good. He is traveling on toward the eighty-second mile post on life's road. He conducts the prayer meetings, and keeps the chunks thrown up. The Lord blesses his efforts. Up to last Sunday night, since the fourth Sunday in August, this pastor had preached eighty-three times on his own charge, and received 94 persons into the church on profession of faith. To date we have had 111 accessions to the church since Conference. Pray for us. Fraternally.—Jas. V. Benett, P. C.

Brookhaven, Miss.

Avoid It Leave this tremendous alcohol question to your doctor. The danger is too great for you to decide alone. Ayer's Sarsaparilla is a tonic, entirely free from alcohol. Take it or not, as your doctor directs. J. C. Ayer Co., Lowell, Mass.

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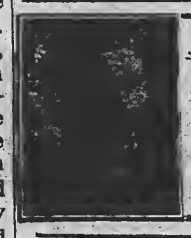

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When you order or ship freight if you want quick and satisfactory service, instruct your shipments routed via the LOUISIANA & ARKANSAS RAILWAY. Our motto is "EVER ON TIME."
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S. S. ATKINSON, Gen. Frt. and Pass. Agt., Texarkana, Ark.

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THE COMFORTABLE ROUTE FOR PASSENGERS
QUICKEST ROUTE FOR FREIGHT
LESS THAN CARLOAD SHIPMENTS HAULED IN PACKAGE CARS IN THROUGH TRAINS.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Miss Golden's class at Wall Hill now numbers 36.

• • •

The boy and the Bible make a desirable combination for future citizenship.

• • •

A fine point for Adult Class discussion is: "What do the people of our community need most, religiously?"

• • •

Ten men united on an organized plan can accomplish more than an hundred men working singly. Team work counts.

• • •

A smile is the same in all languages. Do you use it as the court-language of Christ's love with which you expound your Sunday school lesson?

• • •

To every class room, to every teachers' meeting, to every convention bring Bibles, note-books and enthusiasm. Take away new ideas, zeal and renewed energy.

• • •

The size of a Sunday school never determines its degree of success. Many a small rural Sunday school is doing just as successful, interesting and uplifting work as the larger ones.

• • •

Why be satisfied with having just a good Sunday school? Why not make it better? When your school is better and you are on the upgrade, why not aim to have the best Sunday school in your community?

• • •

All Sunday school rallies and special days are for inspiration, enthusiasm and education. See to it that none of these important factors are left out of the preparation for these really important occasions.

• • •

Schools should be made Bigger, Broader, Better, Brighter. B's are busy everywhere you find them. Letters of the alphabet have character like people, and "B" is a friend you need to cultivate spelled be—or bee.

• • •

Mr. J. H. Ledyard, a fine, busy business man, of Tupelo, spoke to Rev. R. P. Neblett's Sunday school, at Houston, Miss., on Oct. 1. Mr. Neblett issued very attractive notices of this event, and is doing a great work along Sunday school lines wherever he goes.

• • •

The Adult Bible Class movement is nothing more nor less than practical, applied Christianity. It goes right down where men live and touches the hearts of men of all classes. More and more the Sunday school is coming to see that its work is not primarily the teaching of lessons, but rather the touching of lives."

• • •

The Y. M. B. Class, Corinth, Miss., enjoyed a fine Brunswick stew and barbecue on Sept. 15, from 3 till 6. The day was fine, the stew and barbecue par excellence and in abundance, and these fine fellows, their wives and sweethearts met under a cloudless sky and enjoyed a beautiful and uplifting Christian fellowship. Such occasions add much to class friendship and co-operation, as well as class enthusiasm.

• • •

An enthusiastic member of a large adult class moved to a distant State, and the first Sunday of his stay in alien territory he assisted in organizing a class of 6, with 44 possible men in sight. He wanted these fine fellows added to the home mission department of his class. Such work will soon wrap this tired old world in the comforting arms of loving service. On the second Sunday there were 12 present; much enthusiasm is felt.

• • •

SEVEN SUGGESTIONS FOR SUNDAY SCHOOL SPEAKERS.

1. Be brief.
2. Be bright.
3. Be brotherly.
4. Bring with you what others can bear away. Be practical.
5. Think out thoroughly and present one clear thought. Be pointed.
6. When heated discussions arise, practice the art of suppression. Be patient.
7. Smile. Play the part of the optimist. Paint a bright picture. Be pleasant.

"The world will be evangelized in that generation when the Christian teachers of its youth determine that it shall be done." This was the motto of the great Missionary Department of the International Sunday School Convention at San Francisco, over which Mr. Wm. A. Brown presided.

MODEL SUNDAY SCHOOL BUILDING.

Dear Pastors and Superintendents: We are depending upon you to see to it that Rally Day is observed in your Sunday school. The offering taken at that time is to go towards the erection of a model Sunday school building at Lake Junaluska, N. C., on the Southern Assembly grounds.

The General Sunday School Board has undertaken to build a model Sunday school building with the understanding that the forty-one conferences lend their hearty co-operation. As chairman of the Sunday school board of the Louisiana Conference, I wish to see our Conference do her part, and I am sure she will, but she will not do it so handsomely unless every pastor and superintendent co-operates.

I am writing this letter to you through the Advocate in case you do not receive a personal notice. Your attention will be called to the campaign that is now on and you will co-operate with us.

Louisiana has had no small part in Methodism, and the undertaking that confronts us now should spur us on to greater efforts than ever before.

If your Rally Day has not already been planned and programs secured from A. M. Mayo, Secretary of our Board, write him at once for the number of programs you need.

Yours for the biggest and best Rally Day in the history of your Church,

THOS. V. ELLZEY, Chairman.

Granulated Eye

Lids can be cured quickly by Leonardi's Golden Eye Lotion. Weak, sore and inflamed eyes are cured without pain in one day by Leonardi's. Cools, heals, strengthens. Makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. R. Leonardi & Co., Tampa, Fla.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Clinton and Jackson, at J.	Oct. 11
Zachary, at Zachary	Oct. 12
Tickfaw, at Tickfaw	Oct. 14, 15
Ponchatoula, at Wesley	Oct. 15, 16
Mt. Hermon, at Mt. H.	Oct. 18
Baker, at Blackwater	Oct. 21, 22
E. Feliciana, at Independence	Oct. 28, 29
Pine Grove, at P. G.	Nov. 5, 6
Franklinton, at F.	Nov. 11, 12
Bogalusa	Nov. 12, 13
Amite	Nov. 18, 19
Kentwood	Nov. 19, 20
St. Helena, at Greensburg	Nov. 25, 26
Wilson, at Pine G.	Dec. 5, 6

C. C. MILLER, P. E.

Monroe Dist.—Fourth Round

Lake Providence	Oct. 15
Bonita, at Bartholomew	Oct. 21, 22
Floyd, at Pioneer	Oct. 28, 29
Waterproof	Oct. 30
Downsville, at Willhite	Nov. 4, 5
Oakridge	Nov. 11, 12
Collinston	Nov. 12, 13
Eros	Nov. 18, 19
Florence	Nov. 25, 26
Mangham	Nov. 26. 27
Monroe	Nov. 29
Winnsboro	Dec. 2, 3
Gilbert	Dec. 3

S. S. KEENER.

Shreveport Dist.—Fourth Round.

Lachute, at Lachute	Oct. 14, 15
Lake End	Oct. 15, 16
Zwolle, at Zwolle	Oct. 19, 20
Ida, at Belcher	Oct. 22, 23
Bon Ami, at B. A.	Oct. 28, 29
De Ridder	Oct. 29, 30
Coushatta, at C.	Nov. 3, 5
Campti, at Campti	Nov. 5, 6
Greenwood, at G	Nov. 11, 12
Bossier City p. m.	Nov. 12
Logansport, at Longstreet.	Nov. 13
Leesville	Nov. 18, 19
South Mansfield p. m.	Nov. 19
Mansfield	Nov. 22
Grand Cane Mission, at Ebenezer	Nov. 23, 24
Grand Cane, p.m.	Nov. 24
Vivian, at V a.m.	Nov. 26
Oil City p.m.	Nov. 26
Mooringsport, at M.	Nov. 27
Queensboro	Nov. 28
Noel Memorial	Nov. 29
Texas Ave	Nov. 30
First Ch., Shreveport	Dec. 1, 3

I hope all the pastors will have their Conference Collections in hand by the time of the fourth quarterly conference, so we can give that occasion to the clearing up of other finances.

Let the brethren study the Discipline to see what questions have to be answered at this conference, especially Question 34.

H. R. SINGLETON, P. E.

Ruston Dist.—Fourth Round.

Bentou p.m	Oct. 13
Alden Bridge, 11 a.m.	Oct. 15
Plaindealing p.m	Oct. 15
Bolinger, 11 a.m., 7:30 p.m.	Oct. 16
Gibbsland	Oct. 21, 22
Arcadia 7:30 p.m.	Oct. 22
Boyd's Mission, at Boyds.	Oct. 29
Bienville, at Burks. 7:30 Oct. 29 and 11 a.m.	Oct. 30
Lanesville	Nov. 1
Haynesville, at Colquitt	Nov. 4, 5
Haynesville Mission, at Woodward	Nov. 5, 6
Simsboro, at Pine Grove	Nov. 11, 12
Ringgold, at Andrew's	Nov. 15
Jonesboro, at Hodge	Nov. 18, 19
Winnfield, p.m	Nov. 19
Haughton	Nov. 22
Lisbon, at Arizona	Nov. 25, 26
Homer, p.m.	Nov. 26
Minden	Nov. 29
Cotton Valley	Nov. 30
Bernice, at Alabama	Dec. 2, 3

R. W. TUCKER, P. E.

Lafayette Dist.—Fourth Round.

Morgan City	Oct. 14, 15
Franklin	Oct. 15, 16
Houma	Oct. 21, 22
Patterson	Oct. 22, 23
Gueydan, at Gueydan	Oct. 28, 29
Crowley	Oct. 29, 30
Lake Charles	Nov. 4, 5
Bell City	Nov. 5, 6
Lake Arthur	Nov. 11, 12
Jennings	Nov. 12, 13
Rayne	Nov. 18, 19
Indian Bayou, at I. B.	Nov. 19
Church Point, at Long Point	Nov. 22
Sulphur, at Sulphur	Nov. 25, 26
Eunice, at Estherwood	Nov. 26
St. Martinsville	Nov. 29
Jeanerette	Dec. 2, 3
Lafayette	Dec. 3, 4

J. E. DENSON, P. E.

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

Write for our Big Catalog Giving Factory-to-Buyer Prices on this STORM PROOF BUGGY

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There is plenty of room inside, with a system of ventilation providing fresh air without draft, plenty of light and a good view of the road on all sides. The Cozy Cab is a complete buggy, not an attachment. Send for free catalogue, giving factory-to-buyer prices—16 different models—$67.50 up—25 per cent less than dealer's prices. Pick out the Cozy Cab you like best and we will ship it to you for a thirty days' free trial. Write today for our complete catalogue. Dept.

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W. Edwards & Son, 157 Queen Victoria Street, London, Eng. All Druggists, or F. Fougera & Co., 90 Beekman St., N. Y.

Kansas Woman Helpless.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

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Greatest value ever offered in a 4 h. p. water-cooled farm engine. Runs any kind of machinery—pumps—saws—separators—feed grinders—water systems—electric light outfits, etc.

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To serve every planter of Griffing's trees so promptly, courteously and thoroughly as to assure to each the pleasure and satisfaction he deserves.

To guarantee all trees or plants true to label, to reach customers in good condition for planting, and to live and grow for a period of one year, provided the planter prepares the soil, plants and cares for the trees as directed by us. If the trees fail to grow, the Nursery will replace them at one-half the list price. (We prepay delivery charges to any point within the Southern States.)

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Invaluable to Southern planters of fruit, nut and ornamental trees, shrubs, evergreens and palms. We will send a copy at once—later we will send you free our 1912 tree book illustrating and describing Southern fruit, nut and ornamental trees, palms, shrubs and roses, with valuable soil and cultural information.

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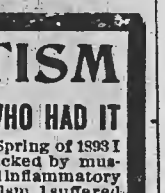

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ADDRESS NURSERY NEAREST YOU

RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address

Mark H. Jackson, No. Alhambra Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.

Mrs. Vest Felt Like Crying.

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken had. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

Good. News for the Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be treated successfully in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and we will assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

DEVOTIONAL.

Our October theme is "Firm Foundations." To-day's lesson (Oct. 8) is "The Christian's Emancipation." References: Rom. 8, 1-6, Rom. 6, 6-22.

The most real slavery on earth is a slavery of sin. I make this statement because no other form of bondage so takes hold on the entire man and so completely binds him as sin does.

In II Timothy 2-9, it was St. Paul's boast that though in his preaching he had suffered trouble "as an evil doer," even "unto bonds," that the Word of God was not bound. In other words, although he was physically a prisoner, as a preacher he was free—men couldn't hush his gospel nor stop his influence. The real Paul was free. But sin is a captor that hushes and has hushed the gospel on the lips even of many a preacher and completely stopped his testimony. When Paul and Silas were in jail at Philippi men might justly have called them prisoners, but their hearts were as free as the bird in the morning sunshine. But when sin takes possession it takes charge of the heart. It binds its joys up and takes captive all its nobler impulses and affections. The very mind in many cases has become enslaved, and we find him calling good evil and evil good. The secret spring of human life is the will. As long as you leave it free, no matter how enthralled the body, the real man is free; but, on the other hand, no matter how free the body, if the will be enslaved, then is the man enslaved indeed. And it is sin that so subtly slips in and enslaves often the body, and worst of all, the will, the love, the thought, the purposes of human life! Moreover, sin is a vigilant, never relenting master. Oftentimes the African slaves were so blessed by good masters that they preferred their slavery to freedom. But sin sits at your bedside at night, goes with you upon the way, sits with you at meals, disturbs your slumbers, spoils your friendships, mars your happiness and drags you daily downward toward ruin and hell. There did, at last, come a time when human mastery ended and when death came and made a free man of the slave; but to sin death is his long-waited opportunity, the open door for the eternal ruin of the human soul. It is too sad that all that many men mean by freedom or liberty is liberty to be a slave to sin, to do as they please. All the liberty any real man desires is the power to do right. It is this power that sin steals away and makes men slaves indeed. Might we not then apply the principle laid down in our reference, and say: "If sin shall make you a slave then are you a slave indeed!" We boast often that this land of ours is the "land of the free," but when we see men with debauched faces and enslaved wills we say: "If this be the 'land of the free,' it contains more slaves to the inch than any land on earth." But, thank God, over against this great relentless master Sin, there is One who may well be called "The Great Emancipator," for in every particular wherein sin enslaves, Christ makes free the heart, the mind, the will, the soul, made free by the grace of his love. No wonder St. Paul said, "By the grace of God I am what I am." We need not be slaves, for if Christ make us free, then are we free indeed. There was certainly a great limit to the emancipation given by Abraham Lincoln to the American negro. In a maze of his own sins and passions and infirmities, he is often to-day a greater slave than ever—no Southern shackles ever held him so fast, no Southern master was ever so hard. But Christ, when he sets free, gives a freedom worth while. Let us earnestly enter into this freedom.

* * *

MISSIONARY.

Our Conference Epworth League acted wisely at their meeting in urging all Leagues in accord with the provisions of the General Board to direct their missionary gifts for the next twelve months to the Cuban Special. It ought to be an easy task for the Leagues of our Conference to raise $1,000 for this purpose. This plan has many decided advantages. It gives definiteness to our missionary giving and does away with the desultory collection "for missions," in which people have but a forced interest born of sheer loyalty. It turns our faces directly toward one of the most attractive mission fields in which our Church does work.

Last year our young people studied Korea and were delighted with its fascinating lessons. This year our eyes go out to Cuba and Porto Rico in the "Advance in the Antilles." The author of this book is Howard B. Grose, well known to many by his splendid book on Home Missions called "Aliens or Americans." In every congregation there ought to be a class of young people studying this book. The price of the book in paper is 42 cents, in cloth 57 cents.

A Friend of the People.

Since 1820 Gray's Ointment has been sold entirely upon its merits. It is a friend that thousands of people have been unable to do without in the cure of Cuts, Boils, Carbuncles, Felons, Tumors, Rheumatism, Blood Poison, etc.

Dr. Jas. R. Phelps of Dorchester, Mass., writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison."

Ask your druggist for a 25c box, or write Dr. W. F. Gray & Co., 804 Gray Bldg., Nashville, Tenn., for a free sample postpaid.

The Mineral Wealth of Georgia

If she had no other natural resources whatever, Georgia, on account of her vast, inexhaustible deposits of marble, beyond question the greatest in the whole world, would still have to be accorded a ranking place among the sister states of the Union whose future is conditioned upon the intelligent development of their economic wealth. So inexhaustible are these wonderful deposits, so peculiarly susceptible to architectural adornment, that it is estimated that all of the important monumental landmarks of the world could be reproduced from them without fear of diminution. The principal formation, for instance, a huge deposit, over sixty miles long, from two or three miles wide and anywhere from 150 to 200 feet deep, contains at least five hundred billion feet of workable marble.

Georgia Marble is peculiarly well adapted for buildings that are constructed for permanency as well as show. It has a riot of colors no other stone can boast, ranging from an almost pure white, through the varying shades of grey and pink, to a pronounced blue and black. And the marvel of it is, these colors occur in regular formations, a condition peculiar to the quarries of North Georgia. The matching is perfect, which makes it the aristocrat of all finishing stones, whether for exterior or interior work. A modern building must be able to withstand the wear and tear of time and the elements, and, if necessary, the ravages of fire. Scientifically considered, Georgia Marble is the best building stone on earth, its crystalline grains being completely interlocked, making it a very great deal stronger than marbles of New England or Italy, in which the particles are less coherent.

This peculiar crystalline formation gives Georgia Marble an appearance and durability common to no other stone. Its strength is proverbial. It can resist a pressure of upwards of 10,000 pounds to the square inch and still remain unbroken. Its absorption is infinitesimal, less than six-hundredths of one per cent. Its heat-resisting power is greater than any other stone. Of seven varieties tested, all were injured at 800 degrees Fah., all but one at 900 and three at 1,000 were not injured, in fact, until the temperature had been raised to 1,200, the heat stage necessary to convert marble into quicklime.

In the erection of Government buildings, Georgia Marble is also playing a leading role, and this is as it should be, because a Government building is intended to be a monument to the National life, something to serve the needs of to-morrow as well as to-day. Among the more important of these are the Corcoran Art Gallery of Washingtin and the State Capitol buildings of Rhode Island, Minnesota, Kentucky and Arkansas; The New York Stock Exchange, the Carnegie Library, Candler Building and Terminal Station of Atlanta; The Royal Bank of Canada and the Bank of Montreal, Winnepeg; the Illinois State Memorial, Vicksburg, and the L. & N. Passenger Station, of Louisville.

If you contemplate erecting a building or monument of any kind, ask your dealer to show you samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marble, and if your dealer can't supply you, drop a card to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.

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A Whole Pint of the Quickest, Surest Cough Remedy for 50c. Money Refunded If It Fails.

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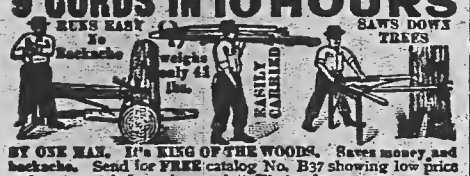

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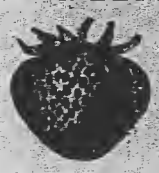

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WILSON, LA.

Dear Doctor Meek: We have just closed a good meeting at Pine Grove Church, Wilson circuit. Rev. P. H. Howse of Hattiesburg, Miss., assisted me in the meeting. We had an old time revival. The power of the Holy Ghost fell upon the people and great good was accomplished. Souls were born of the Holy Spirit and have gone to work for God. And, Doctor, I want to tell you of a pleasant surprise that came to me this morning. Bros. J. C. White and J. E. Walters borrowed my horse; they sent a colored man after him, and as we were seated at the breakfast table the negro came to the window of the dining room and said, "Your horse is at the gate." I said, "What's the matter, that you brought him back so quick?" He replied: "He saw something and would not go any farther." I said, "Did he scare?" He said, Yas, sah; he got it hitched to him out dare at your gate." This excited me, and I went out to see what the trouble was, and he was hitched to a hrand new $70 buggy, and had new harness on him with a note which read thus: "Dear Brother Sweeney—The people in your charge, realizing the good you are doing for them, and desiring to show their appreciation of your efforts, request that you accept this token. There were forty-five names attached. May the blessings of God rest upon these good people.—F. N. Sweeney.

BOGALUSA Y. M. C. A.

Since my return from Bogalusa I have received information in regard to the Y. M. C. A. of that flourishing city, which doubtless may interest the Advocate readers.

The building was erected and furnished at a cost of about $45,000 hy the heirs of Mr. Frank Henry Goodyear, founder of Bogalusa and first president of the Great Southern Lumber Company, as a memorial to him. As Mr. Goodyear ever had the best interests of his employes at heart, there could be no more fitting monument to his memory than this building, providing for the men in the mill and woods a place where they could spend their leisure time in recreation and social intercourse, surrounded by the Christian influences of the Y. M. C. A.

Of "country club" style of architecture, the building is furnished in mission style throughout. In the lobby are tables and easy chairs, making a popular place to rest. In the reading room, well lighted and with large tables and writing desks, there are twenty-two magazines and two daily papers in the files. The billiard room is equipped with two tables for pool and one for billiards, and is supplied with all the accessories to these games. The wash room has shower and tuh-baths, lavatories, toilets and a large swimming tank. The educational department is furnished with tables, desks, silicia black boards and arm chairs. In this room the Bihle study class meets each Tuesday evening. On the east side of the huilding, ou the second floor, there is a large room furnished with chairs, a reader's tahle and piano. This is used for public meetings and the Sunday afternoon devotional service. Three rooms on the west side are devoted to the use of the Ladies' Auxiliary and is their meeting place. It is used by the girls' gymnasium class on the day set apart for that work. The gymnasium has all the appliances necessary for the best work in physical culture and is the most used feature of the hullding. During the winter months classes in common English branches, shorthand and elementary technics are run in the evenings. Social entertainments form an attractive feature of the Association work. The assistant secretary, Mr. Joseph A. Gaines, informs me that the religious work at present is restricted to Bible teaching and devotional exercises in the building, but plans are now being made for the extension of this work, notably in the timber camps of the Great Southern Lumber Company, where a large number of young men are isolated from the benefits of religion.

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New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A F. Vaughan, pastor; residence, 815 Louisa St.; phone, Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, Taylor Ave., cor. Bienville St.; P. O. Box 1569; phone, Galvez 640.

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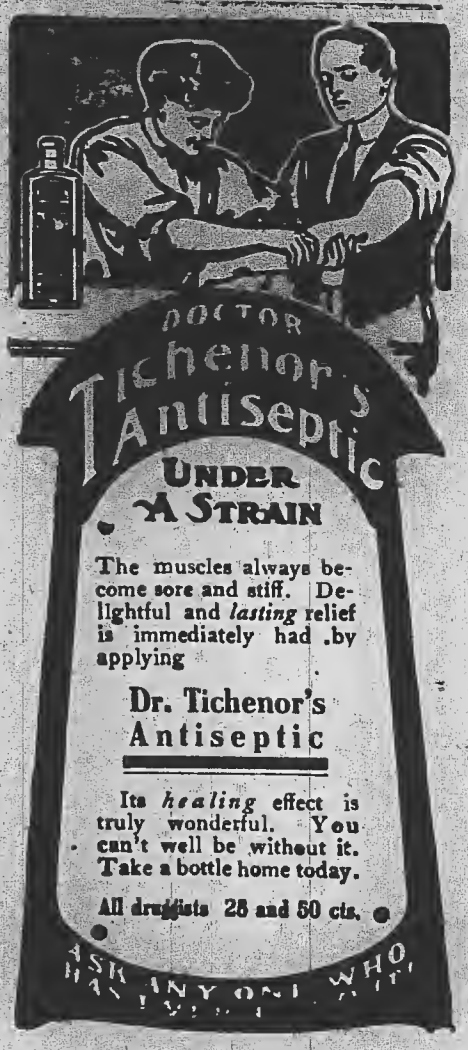
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MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Jackson, First Church, 7:30 p.m	Oct. 8
Harrisville	Oct. 10
Sharon	Oct. 14, 15
Madison ....11:00 a.m.	Oct. 16
Terry ....11:00 a.m.	Oct. 18
Camden, at Soule Chp.	Oct. 21, 22
Lintonla, at Anding	Oct. 26
Mendenhall, at Pinola	Oct. 28, 29
Eden, at Pleasant Hill	Nov. 1
Deasonville, at New Hope.	Nov. 4, 5
Benton ....7:30 p.m.	Nov. 5, 6
Edwards, at Clinton, 3:30 p.m	Nov. 9
Florence, at Monterey	Nov. 11, 12
Jackson, Rankin Street, 7:30 p.m	Nov. 12, 15
Fannin	Nov. 17
Canton	Nov. 19
Flora	Nov. 20
Yazoo City ....7:30 p.m.	Nov. 22
Bolton Charge	Nov. 25, 26
Jackson, Capitol Street, 7:30 p.m	Nov. 26, 27
Jackson, First Church, 7:30 p.m.	Nov. 29
Satartia Charge	Dec. 2, 3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Clara, at Bolce	Oct. 7, 8
Shubuta and Quitman, at Quitman	Oct. 15, 16
Meridian, 5th Street. a.m.	Oct. 22
Meridian, 7th Ave. p.m.	Oct. 22
Enterprise and Stonewall, at Enterprise	Oct. 25
Buckatunna, at Buckatunna	Oct. 29, 30
Lauderdale, at Lauderdale.	Nov. 1
Daleville, at Linwood	Nov. 4, 5
Moscow, at Pleasant G.	Nov. 11, 12
DeKalb, at DeKalb	Nov. 13
DeSoto, at Salem	Nov. 17
Matherville, at Andrew's Chapel	Nov. 18, 19
Meridian, Poplar Springs.	Nov. 23
Porterville, at Porterville.	Nov. 25, 26
Binnsville, at Binnsville	Nov. 28
Vimville, at Pleasant Hill.	Nov. 30
Waynesboro Circuit, at Hebron	Dec. 2, 3
Waynesboro p.m	Dec. 3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman	Oct. 7, 8
Crystal Springs	Oct. 8, 9
Osyka, at Holmesville	Oct. 14, 15
Buford, at West Columbia.	Oct. 21
Tylertown, at China Grove.	Oct. 22
Bayou Piere, at Pleasant Valley	Oct. 28
Barlow, at Rehobath	Oct. 29
Rogue Chitto and Norfield, at Norfield	Nov. 1
Topisaw, at Sartins	Nov. 4, 5
Monticello, at Monticello.	Nov. 8, 9
Adams, at Auburn	Nov. 11, 12
Summit	Nov. 12
Magnolia	Nov. 14
Hazlehurst	Nov. 15
Meadville, at Meadville	Nov. 18, 19
Scotland, at Bethel	Nov. 25, 26
McComb, Centenary	Nov. 27
McComb and Fernwood, at Fernwood	Nov. 28
North Wesson, at North Wesson	Nov. 29
Wesson, at Wesson	Nov. 30
Pearlhaven, at Pearlhaven.	Dec. 2, 3
Brookhaven	Dec. 3, 4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Howison and Saucler, at Lyman	Sept. 24, Nov. 23
Columbia	Oct. 1, Nov. 20
Brooklyn and Bond, at Brooklyn	Oct. 4
Americus, at Salem	Oct. 7, 8
Hub, at Hub	Oct. 14, 15
Mentorum, at Pine G.	Oct. 20
Vancleave, at New Prospect	Oct. 21, 22
Gulfport. 29th St.	Oct. 25
Lumberton	Oct. 29, Nov. 20
Mississippi City	Nov. 1
Poplarville	Nov. 5, 18
Pascagoula	Nov. 10
Moss Point	Nov. 11, 12
Escatawpa, at Escatawpa.	Nov. 11, 12
Biloxi, Main St.	Nov. 15
Derby, at Derby	Nov. 7
Carriere and McNeil, at Carriere	Nov. 18, 19
Oakvale, at Oakville	Nov. 21
Long Beach	Nov. 22, Dec. 2
Wolf River Mission 10 a.m.	Nov. 23
Coalville	Nov. 24
Bay St. Louis	Nov. 25, 26
Logton	Nov. 27
Gulfport, 25th Ave.	Nov. 29, Dec. 2
McHenry and Wiggins, at Wiggins	Nov. 30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Montrose, at Montrose	Oct. 7, 8
Decatur, at Decatur. Wed.	Oct. 11
Homewood, at Carr Ch.	Oct. 14, 15
Walnut Grove, at Zion. Fri.	Oct. 20
Carthage, at Bethel	Oct. 21, 22
Bay Springs, at Pleasant Hill	Oct. 28, 29
Hickory, at Hickory. Wed.	Nov. 1
Chunkey, at C. Thurs.	Nov. 2
Pachuta, at Adams Chp.	Nov. 4, 5
Shiloh, at Shiloh. Wed.	Nov. 8
Trenton, at New Prospect Thurs	Nov. 9
Laurel, First Ch.	Nov. 11, 12
Morton and P., at Lindsey Chapel. Fri.	Nov. 17
Hillsboro, at Hillsboro.	Nov. 18, 19
Forest, at Forest	Nov. 19, 20
Philadelphia, at Philadelphia. Tues.	Nov. 21
Neshoba, at Mars Hill Wed	Nov. 22
Indian Mission, at McDonald	Nov 23
Stallo, at McDonaid. Thurs.	Nov. 23
Laurel, Kingston	Nov. 25, 26
Laurel, Sixth Street	Nov. 25, 26
Lake, at Lake. Wed	Nov. 29
Newton	Dec. 2, 3

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson	Oct. 7, 8
Vicksburg, Crawford St.	Oct. 15
Silver City, at Midnight	Oct. 21, 22
Sunflower, at Bethel	Oct. 24
Angullla, at A.	Oct. 25
Rolling Fork, at R. F.	Oct. 26
Utica, at U.	Oct. 28, 29
Fayette	Oct. 30
Hamburg, at H.	Oct. 31
Nebo, at Providence	Nov. 4, 5
Washington, at W.	Nov. 11
Natchez, Jefferson St.	Nov. 12
Natchez, Pearl St	Nov. 12, 13
Centreville, at C.	Nov. 18, 19
Woodville	Nov. 20
Wilkinson, at ———	Nov. 21
Gloster	Nov. 22
Homochitto, at ———	Nov. 23
Oak Ridge, at ———	Nov. 25, 26
Vicksburg, Washington St.	Nov. 26
Mayersville, at Fitlers	Nov. 27
Rocky Spgs, at ———	Dec. 1
Hermanville, at ———	Dec. 2
Harriston, at ———	Dec. 3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

H. WALTER FEATHERSTUN, P. E.
Port Gibson, Miss.

Hattiesburg Dist.—Fourth Round.

Ellisville	Oct. 15, 16
Magee	Oct. 21, 22
Taylorsville, at Mize	Oct. 23
Silver Creek	Oct. 25, 26
Mt. Olive	Oct. 28, 29
Collins	Nov. 1
Prentiss, at Carson	Nov. 2, 3
Purvis	Nov. 4, 5
Summerland, at Hebron.	Nov. 7
Estabuchie	Nov. 9
Eucutta	Nov. 11
Vosburg	Nov. 12, 13
Sanford, at Williamsburg.	Nov. 16
New Augusta, at Wingate.	Nov. 17
McLain, at Cox	Nov. 18
Richton, at Ovett	Nov. 19, 20
Lucedale	Nov. 21
Leaksville	Nov. 22, 23
Oloh	Nov. 25
Sumrall	Nov. 26, 27
Hattiesburg, Broad St.	Nov. 27
Hattiesburg, Main St.	Nov. 28
Hattiesburg, Court St.	Nov. 30
Seminary	Dec. 2, 3

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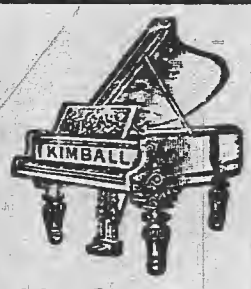

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Marriages.

Sept. 6, 1911, in the Methodist Church at Iota, La., by Rev. J. S. Rutledge, Mr. J. K. MORGAN, of Indian Bayou, and Miss MOLLIE HAYES, of Iota.

Sept. 6, 1911, at the residence of the bride's father, Mr. James Bice, near Oxford, La., by Rev. S. S. Holladay, Mr. A. A. KELLY, of Trenton, Miss., to Miss ESSIE BICE, of DeSoto Parish, La.

Sept. 25, 1911, at the home of the bride's parents, Mr. and Mrs. James Sower, near Ebenezer, La., by Rev. J. S. Rutledge, Mr. RANZY MORGAN and Miss LINNIE SOWER.

Sept. 3, 1911, at the home of the bride's parents in Mooreville, Miss., by Rev. W. W. Hartsfield, Mr. R. M. GRIFFIN, of Plantersville, Miss., to Miss ETHEL WHITESIDE.

A FAITHFUL PASTOR COMMENDED.

Rev. L. A. McKeown has been pastor of the Methodist Church at Merigold, Miss., for four years. As a minister of the gospel he has won the admiration, love and respect of every member of his church; and not only is he loved by the members of his own church, but by every person in the community.

We all feel that in giving him up as our pastor, that we will lose a godly minister, a highly cultured man, and a personal friend. Any church or community will be fortunate to have Brother McKeown as its pastor and friend. I know of no man that the Conference could send to a people who would be a brighter light in their church and homes. Our prayers are that the time may soon come when we may have this good man with us again. It is with great regret that we give him up as our pastor; but we have the sweet consolation of knowing that he will be as great a blessing wherever he may be sent as he has been to us.

H. R. PARK.

We must not at all fret; we must not too much disturb ourselves, when our comforts seem to be withdrawn, and we are left to our own weariness. It were wrong to fret, though we cannot help being pained: because there are matters which our Lord keeps in His own hands, we must leave it to Him: He only knows when and how we need to be comforted, when and how to be left desolate and for how long.—Keble.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE.

Durant Dist.—Fourth Round.

Sallis, at Beebel	Sept. 30.	Oct. 1
McCool, at McCool	Oct. 1,	2
Lexington ..9 a.m.	Oct.	3
Durant ....7 p.m	Oct.	3
Kosciusko Sta..7 p.m.	Oct.	5
Kosciusko Ct., at Ethel	Oct. 7,	8
Ebenezer, at Liberty Chp.	Oct. 14,	15
Sidon, at Cruger	Oct. 15,	16
Rural Hill, at Macedonia	Oct. 21,	22
High Point, at Center R.	Oct. 28,	29
Poplar Creek, at Wesley	Nov. 4,	5
Vaiden, at Vaiden..10 a.m.	Nov.	6
West, at West..2 p.m.	Nov.	6
Pickens, at Pickens..11 a.m.	Nov.	7
Black Hawk, at Acona	Nov. 11,	12

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Coldwater, at Love	Oct. 14,	15
Mt. Pleasant, at New Salem	Oct.	17
Olive Branch, at O. B.	Oct.	18
Pleasant Hill, at P. H.	Oct.	19
Cockrum, at Green Leaf	Oct.	20
Tyro, at Free Spgs.	Oct. 21,	22
Byhalla, at Byhalla	Oct.	26
Wall Hill, at Marvin	Oct. 28,	29
Crenshaw	Nov. 4,	5
Lake Cormorant, at Lake Cormorant	Nov. 11,	12
Eureka, at Mt. Olivet	Nov.	15
Oakland, at Enid	Nov.	17
Courtland, at Courtland	Nov. 18,	
Batesville	Nov. 19,	
Arkabutla, at Brooks Chp.	Nov.	23
Long Town, at Davis Chp.	Nov. 25,	26

We call the licensing committee to meet at Sardis the fourth day of October. W. M. YOUNG, P. E.

Corinth Dist.—Fourth Round.

East Booneville, Circuit, at Nebo	Oct. 14,	15
Booneville Ct., at Blackland	Oct.	17
Mooreville Ct., at Andrews Chapel	Oct.	21
Mantachle Circuit, at Mantachle	Oct. 22,	23
Jonesboro Ct., at Mount P.	Oct.	27
Dumas Ct., at Dumas	Oct. 28,	2
Ripley and B. M. Circuit, at Ripley	Oct. 29,	30
Kossuth Circuit, at Pleasant Hill	Nov.	4
Dry Run Mission, at Paul's Chapel	Nov.	5
Rienzi Ct., at Rienzi	Nov.	8
Guntown and B Ct., at G.	Nov.	9
Sherman Ct., at Liberty	Nov.	10
Myrtle Ct., at Hickory Flat	Nov.	11
Ripley Mission, at Rainey Chapel	Nov.	12
Belmont Ct., at Belmont	Nov.	18
Tishomingo Ct., at Tishomingo	Nov.	19
Baldwyn Ct., at Wheeler	Nov.	23
Hatchie Mission, at El Bethel	Nov. 25,	26

The pastors will be expected to see that trustees make their reports, to have a complete list of the names of all trustees in answer to Question 31, and to have a list of names to be nominated in answer to Questions 25, 26, 27, 28, and to keep within the law as to number.

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Verona, at Verona	Oct. 14,	15
Shannon, at S.	Oct. 15,	16
Houlka, at Concord	Oct. 21,	22
Houston	Oct. 22,	23
Pittsboro, at Pine R.	Oct. 28,	29
V. and C. City, at C. City	Oct. 29,	30
Derma, at Rhodes Chp.	Nov. 4,	5
Wren, at Tranquil	Nov.	8
Aberdeen	Nov.	8
Greenwood Springs	Nov. 11,	12
Okolona Circuit	Nov. 12,	13
Tremont, at Asbury	Nov. 18,	19
Fulton, at Vanburen	Nov. 19,	20

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Ch.	Oct. 15,	17
Columbus, Second Ch.	Oct. 15,	18
Mashulaville	Oct. 21,	22
Cochrane	Oct. 28,	29
Cedar Bluff	Nov. 4,	5
Columbus Circuit	Nov.	8
Sturgis	Nov. 11,	12
Starkville Circuit	Nov. 18,	19
Mayhew	Nov. 25,	26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

Greenville Dist.—Fourth Round.

Murphy	Oct. 15,	16
New Salem	Oct. 21,	22
Boyle	Oct. 22,	23
Jonestown	Oct. 29,	30
Cleveland	Nov. 4,	5
Merigold	Nov. 5,	6
Shelby	Nov.	7
Clarksdale	Nov. 12,	13
Friars Point	Nov.	14
Benoit	Nov. 19,	20

W. W. WOOLLARD, P.E.

Oxford Dist.—Fourth Round.

Coffeeville, at Goshen	Oct.	10
Potts Camp, at Palestine	Oct.	12
Randolph, at Washington	Oct. 14,	15
Tocapola, at Tocapola	Oct.	16
Lafayette	Oct.	17
Holly Springs ct., at Harris Chapel	Oct.	27
Abbeville, at Mt. Zion	Oct. 28,	29
Oxford	Oct. 29,	30
Duck Hill, at Duck Hill	Nov.	3
Charleston, at ———	Nov. 5,	6
Grenada Ct., at Spg Hill	Nov.	11
Grenada	Nov. 12,	13
Ashland, at ———	Nov.	16
Waterford, at Pine Mt.	Nov. 18,	19
Holly Springs	Nov. 19,	20

J. E. CUNNINGHAM, P. E.

Winona Dist.—Fourth Round.

Belzoni, at Belzoni	Oct. 7,	8
Ruleville, at Sandy Bayou	Oct.	14
Webb, at Sumner	Oct. 15,	16
Schlater, at Schlater	Oct. 21,	22
Minter City	Oct.	29
N. Carrolton, at Enon. Fri.	Nov	3
Eupora, at Maben	Nov. 4,	5
Tutwiler, at Mattson	Nov.	10
Moorhead, at Doddsville	Nov. 11,	12
Inverness, at Inverness	Nov. 12,	13
Bellefontaine, at Long Branch ..Wed	Nov.	15
Slate Springs, at Spring Hill ....Thurs	Nov.	16
Winona Ct., at Bethlehem	Nov. 18,	19
Kilmichael, at Kilmichael	Nov. 19,	20
Mars Hill at M. H. Tues.	Nov.	21
Lambert, at Glendora	Nov. 25,	26
Indianola, at Indianola	Nov. 26,	27

Special attention is called to questions 31 and 32. Let us carry up to the approaching Annual Conference the best report the Winona District ever made. E. S. LEWIS, P. E.

Tell Us

No Matter where you are, whether you are a man or a woman, twenty years old or seventy, living in town or in the country, all you need do is to *tell us* that you want it and it will be sent right out to you. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to give any references or send any money or stamps. Simply *tell us to send it.* It makes no difference what your trouble is, whether you are sick in bed or just not feeling right—we don't ask your trouble and you need not write a word about it. All you need do is to tell us your name and address and we will send it to you, without a penny from you. This is how we are offering Bodi-Tone to every reader of this paper who is ailing or in poor health, this is how over a quarter-million sick people have already tried it. We are glad to send it to you, glad to give you a chance to try it, to learn what a great medicine we have made, to learn how chronic diseases can be cured with the right kind of medicine, containing the right ingredients. If it benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a cent. We leave it all to you. We won't ask for pay afterwards or dun you. We know you will gladly pay for real benefit, for real health, real vigor, strength and comfort.

Bodi-Tone does just what its name means—*cures disease by toning all the body.* Bodi-Tone is a small, round, compressed tablet that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it *cures stubborn diseases* by helping nature to tone every organ and part of the body. Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit and explain why it cures. Bodi-Tone contains no narcotics or habit-forming drugs, nothing your family doctor won't say is a good thing. It does not excite the body with alcohol, but it tones the body and cures it disorders with the remedies nature intended to tone and cure the body. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire System, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by hettering their quick absorption into the blood. A *remarkable combination that does wonderful work for health.*

You Need It if you are tired of continual dosing without results, *you need Bodi-Tone right now.* If your local doctor has done you no good, if the ordinary medicinal combinations he used have failed, give this modern scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had tried good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it *at our risk.* If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to drive the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby stopping Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from Female Ailments, for its toning properties have been found especially valuable in such ailments.

Indigestion and Bowel Trouble

LONGTOWN, S. C.—Since using Bodi-Tone I am in better health than I had for ten years. I have taken medicine from five different doctors and I can't tell the different patent medicines for Constipation and Indigestion, but none of them gave me relief for more than a few days. I felt the effects of Bodi-Tone in three days, and the benefit stayed with me. My life had become a burden to me, but it has been a pleasure since I took the first box of Bodi-Tone. I wish all who suffer as I did would take one box, for they would then know the happiness it has been to me. My return to health has given me comfort in my old age. MRS. M. J. WHITE.

Dropsy, Liver and Kidney Troubles

ASBURY, N. J.—I was taken with Liver, Kidney and Bladder trouble in the fall of 1902, and the Kidney trouble caused Dropsy. I tried everything far and near, but nothing gave me more than temporary relief. I also took X-ray treatments for six months and was very much disappointed, as it was supposed to do wonders. Since I took the first box of Bodi-Tone I have felt better than from anything I have tried in these seven years. I have used three boxes, and it has made me an entirely different man. I am 65 years of age. HENRY C. MOYLE.

Had Rheumatism and Lumbago

GRAND LEDGE, MICH.—I have been afflicted over six years with Muscular Rheumatism in my arms. It finally settled in my back and the doctor called it Lumbago. Then a year ago my left knee swelled up so I could not get around and I suffered intense pains at times all winter. I could scarcely walk. I took patent medicines with no results. Then I sent for a trial box of Bodi-Tone. From that time on my improvement has been remarkable indeed, and I can now walk better than in years. MRS. TAYLOR HANCE.

We Take the Risk—You Cannot Lose

Bodi-Tone cures conditions which are totally unlike, all in the same way, for the body in health has but one way to act—*it goes to all the body and makes it well.* It makes up and repays for time before sickness began to trouble, for it makes the body right, with its maximum of strength, vigor and vitality. Bodi-Tone works what seems a miracle by *putting tone where tone was needed.* Write today, telling us you want it, get a box of Bodi-Tone promptly and try it. We take all the risk.

Bodi-Tone Company, Dept. 3, Chicago, Ill.

NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, OCTOBER 12, 1911. CHAS. O. CHALMERS, Publisher.

Editorial

Words are the least part of prayer. He prayeth best who liveth best.

* * *

"Doolittle" is not a very common name, but there is a vast number whom it would fit most admirably.

* * *

A religion which has only a history is worth but little. Former triumphs are well enough, but what the world wants to see is present achievements. It does little good to talk of how people were saved in the far-away past unless that power is available to reach and uplift them now.

* * *

Greatly to be pitied is the minister who has a passion to be in the limelight—who is ever striving to parade himself and his doings. Of our Lord, it was said he "made himself of no reputation." But it is to be feared that some who claim to be his representatives in this day are conspicuously unlike him in this respect. The pastor who does his duty in any place, no matter how obscure, need not fear that his work will be lost sight of. God's eye is upon him—is not that enough? In the divine kingdom, no flower is "born to blush unseen, and waste its sweetness on the desert air."

* * *

Happy the man who has Jesus for his friend! Truly, "he sticketh closer than a brother." And not only is he ever present, but he also has power to help. Though human sympathy is invaluable, how painfully inadequate is the assistance of those who fain would succor us in the hour of great calamity and distress! Amid the wild waves of sorrow, their voices sound afar off—they are like persons on the shore trying in vain to fling a rope to those wrestling with the angry billows of the sea, beyond their reach. But there is a voice that can hush the most furious storm, and a strong arm that can reach the far-away struggler who is almost ready to go down in the depths of despair. "Thanks be unto God for his unspeakable gift"—that of this divine and unfailing Friend.

* * *

We are persuaded that there are many "almost Christians" in the world—persons who stand in the very doorway of the kingdom, but who do not enter in. Perhaps they are members of the Church and feel an interest in its work and even help to promote it, yet they are without any conscious experience of salvation. Like the rich young ruler who came to the Master, they have in them much to admire and commend, but there is yet one thing lacking—the surrender of the heart and life to Him who shed His blood upon the Cross. Nothing can take the place of regeneration. It alone can enthrone Christ in the soul, and make certain for it a home in the sky. Dear reader, are you in the kingdom, or merely on its threshold? This is a most momentous question. Would it not be terrible to hear of Jesus, and talk of him, and sing of him, and yet live and die without him and be lost forever? That this is possible, the Scriptures clearly teach. Why not fully accept the Savior now?

AN EXAMPLE OF MORAL COURAGE.

Men of convictions and the courage fearlessly to maintain them have been all too rare in the world's history. The great majority are time-servers, governed chiefly by the effect a course of action is likely to have upon their own personal fortunes. Of adherence to principle they have little, and of the spirit that is willing to sacrifice and suffer for the cause of truth and right, if necessary, they have even less. They have a consuming desire for popularity and what the world is pleased to term success. They forget that the multitude is often in the wrong, and that the effort to uplift the race has been one continuous battle to save the masses of mankind from their own evil inclinations. The "broad way" is thronged with travelers; the "narrow way" is never crowded. To be a leader in any high and worthy sense one must pay the penalty of being often lonely and misunderstood. A majority verdict of the people, though it must be yielded to temporarily, settles nothing finally. The only irreversible decrees will be those issued by the divine Judge on the last great day.

It is the unusualness of men standing out for principle in the face of popular clamor that makes such action appear so sublime. It is well to recall such incidents and dwell upon them, since they show to what majestic heights manhood may rise, and thus tend to elevate and ennoble our ideals. One of the most striking examples of this kind in American history is found in the life of the distinguished Southern statesman, L. Q. C. Lamar. It occurred in 1878 when Mr. Lamar and B. K. Bruce, a negro, were representing Mississippi in the United States Senate. There arose at that time a financial question concerning which Senator Lamar, after painstaking study, found himself in irreconcilable conflict with the views of his constituents. He firmly and conscientiously believed that the proposed measure would prove seriously injurious to his State, the South, and the whole nation. The time when he must be re-elected, if he was to continue in the Senate, was not far off. The suggested legislation which caused the trouble and embarrassed the great Southerner came up in dual form. While it was pending and under discussion, the Mississippi Legislature convened, and by formal resolution instructed the representatives of that State in Congress to vote for the measure. Disobeying these instructions, when the first phase of the question was passed upon, Mr. Lamar voted in the negative. Bruce voted for it, and this led the State Legislature to adopt a resolution condemning Mr. Lamar. A few days later, when the condeming Mr. Lamar. A few days later when the final vote on the bill was about to be taken, Senator Lamar arose from his seat and had the Clerk of the Senate to read the instructions of the Legislature of Mississippi. In the most impressive manner, he then spoke in part as follows:

"Mr. President, between these resolutions and my convictions there is a great gulf. I cannot pass it. Of my love to the State of Mississippi I will not speak; my life alone can tell it. My gratitude for the honor her people have done me no words can express. I am best proving it by doing to-day what I think their true interests and their character require me to do. During my life in that State it has been my privilege to assist in the education of more than one generation of her youth, to have given the impulse to wave after wave of the young manhood that has passed into the troubled sea of her social and political life. Upon them I have always endeavored to impress the belief that truth was better than falsehood, honesty better than policy, courage better than cowardice. To-day my lessons confront me. To-day I must be true or false, honest or cunning, faithful or unfaithful to my people. Even in this hour of their legislative displeasure and disapprobation, I cannot vote as these resolutions direct. I cannot and I will not shirk the responsibility which my position imposes. My duty, as I see it, I will do, and I will vote against this bill."

Where can nobler words than these or a finer example of moral courage than that exhibited by Mr. Lamar on this occasion be found? Whatever one may think of the question as to whether a representative should be governed by the will of his constituents, he cannot but admire the manly spirit of the renowned Senator in meeting this issue. And it is to the credit of the people whom he served that they did not retire him, but, in the face of a formidable fight made upon him, returned him to Washington with a magnificent vote of confidence. This is the type of men we need to-day, both in Church and State—men who have convictions and who would rather go down in defeat than surrender them. No other kind of man is worthy of being trusted, or can ever become in the hour of need "the pillar of a people's hope." A human chameleon, changing color to suit the complexion of every crowd into which he happens to creep, is a counterfeit on manhood and of but little value to any cause.

Under the gospel dispensation we are called to worship no new God, but, being by faith the spiritual children of Abraham, the God of Abraham is our God forever and ever. The God of the whole earth he is, and to each of us he is Maker, Preserver, Savior—God, and loving Father and eternal Friend. In Christ Jesus, God has shown mercy mixed with kindness, and that to the very highest degree. The unsearchable riches of gospel grace should be the subject of our praise. God's mercy is the source of all our comforts, and all our hopes are founded upon his truth, and so, the theme and burden of our steady song of praise should be for both his mercy and his truth. Jew and Gentile alike need his merciful forbearance and plenteous redemption, for "all have sinned and come short of the glory of God." God's merciful kindness is great in his slowness to anger, forbearing to punish and long suffering to usward; in his gift of his Son, to be our all-sufficient Savior; in the mission and work of his Spirit in his convicting, converting and sanctifying power; and in the establishment of his Church and its needed means of grace for the growth and perfection of Christian character. God's merciful kindness is great in the comprehensiveness of its aim and purpose of saving unto the uttermost all who come unto God in Christ, giving hope and life and salvation to all classes and conditions of men, even the chief of sinners.

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DIRECTIONS:

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A TRIP TO THE PANAMA CANAL.

By Rev. S. H. Werlein, D.D.

Compared with the seven world wonders the Panama Canal reduces them into almost insignificance. To see it, to measure its gigantic proportions, to inspect its immense machinery, to contemplate the all but insurmountable difficulties which opposed it, is to be appalled by its magnitude. Such engineering the world has rarely witnesses. It took the combined genius of France, Germany and America to assure its practicability. Its completion is now in sight. It is believed that within a year the digging will be finished and the channel will be ready for the inflow of the Chagres River. Some people yet insist that the original plan of a sea-level canal will be found necessary, but the scheme now being prosecuted will doubtless prove wise and perfectly feasible.

The interest which the United States is taking in this part of the globe has done much to stimulate the lethargic Panamanians. A vast multitude of West Indian negroes were attracted to this region. However, before coming they stipulated that return passage to their home land must be provided, to which the United States agreed. After the failure of the French under De Lesseps, thousands of these negroes, thrown out of work, were reduced to a state of almost starvation, and the greatest difficulty attended their return to their native land. A repetition of these conditions was to be prevented by the terms granted by the United States.

At present there is no little excitement among the merchants of Colon and Panama City over the position taken by Colonel Goethals relative to the United States' control of the business which he foresees will be developed in connection with the Canal. In an interview reported by Mr. Hayden Talbot, the Colonel says: "If we don't run the business end of the Canal, it will be administered by huge private interests, which will effectually block our attempts to make the waterway a one-price institution; for the commercial possibilities are such as to tempt trust magnates quite as strongly as newly discovered gold fields draw wild-eyed prospectors. There is a fortune to be made by the concern that gets and holds the upper hand in the matter of coaling stations in the zone." The Colonel wants the United States to do a ship chandler business. His idea is, not only to supply coal, but everything essential to ocean navigation, such as foodstuffs, laundrying, and ship repairing. By thus facilitating the easy reach of long distances, the freight carrying capacity of ocean steamers will be greatly increased. The merchants and interested capitalists of the Isthmus and elsewhere are vigorously protesting against this plan. In other words, they demand that the United States go to the expense of a half-billion of dollars to create business possibilities for the investment of their capital. Their position is preposterous! They intend through American merchants and others interested to bring pressure on Congress to prevent Col. Goethals' plan. The business sagacity of the Colonel is to be commended, and I believe his policy will be enforced. While world-wide commerce will be greatly benefited by the canal, it is the duty of the United States to provide for its own reimbursement. The amount of patronage which will be given the canal is problematical, and every legitimate source of revenue should be carefully husbanded by the government. While, as Colonel Goethals says the Panama Canal will bring Singapore nearer to Bremen than the Suez Canal, it does not assure the use of the former by the Germans. Presumably it will, but those in control of the Suez Canal will do all in their power to retain the patronage they have. America will have to induce patronage by offering better rates and greater conveniencies, and thus the Panama Canal will become a revenue getter.

There are six thousand American employes and thirty thousand negro laborers engaged in digging the canal. This gives an approximate population of twelve thousand Americans—men, women and children—who live within the Canal Zone, which comprises five hundred square miles of land and water. Within the bounds of the Canal Zone the United States is supreme. The zone is distinctly American. Every provision is made for the health, comfort, social and moral welfare of the employes. The houses are all screened and the streets and sewers are absolutely clean, sanitarily. During my sojourn of a week in the zone, I saw hardly any flies and only one mosquito. Crude oil is freely used wherever there is stagnant water, and that is death to the mosquito. These pests, so common in American cities, are noticeably absent in this section, which was once the breeding place of pestilential disease. There is very little sickness along the zone, and the men and women and children I met testify to the healthfulness of that climate. Frost is never known on the Isthmus. Everlasting summer prevails. The temperature is very much like that of New Orleans during the summer, only a little more moist, and perhaps a shade cooler on account of the trade winds. Of course, tropical vegetation abounds. The banana, pine apple, almond and cocoanut grow wild in that region. In the jungles, prolific growth of the fern, palmetto, etc., may be seen.

At a number of the zone villages, Y. M. C. Associations have been organized in buildings provided by the United States government. In these zone villages union churches are attended by members of different churches, thus giving a practical demonstration of the spiritual unity of believers. The government by means of restaurants and hotels and commissary departments affords meals, groceries, etc., to the employes at about cost, thereby making the expense of living no higher than in the States. The Tivoli Hotel in Panama City, owned and operated by the United States government, is a gem, and another hotel is in process of construction at Colon. All the employes seem to be happy and contented, and perform their work with enthusiasm. The esprit de corps of the whole army of toilers is exceptionally fine. Of course, the spirit of Colonel Goethals is contagious and inspiring. He does not "lord" it over the men, but treats them as gentlemen. The Panamanians have had brought to their very doors object lessons of American life. The contrast is so striking, that they cannot but recognize it. On the other hand, the Americans, separated by perhaps only a street, as in Colon, from the customs and residences of the natives, behold a civilization which up to the advent of the canal was utterly unprogressive and worthy of the dark ages. The natives for the most part are dark colored, showing a mixture of Spanish, negro and Indian blood. Many of them speak a broken English, while the most of them have not been able to go beyond the Spanish. It is a country which, aside from the canal and the habitation of the Americans, affords little interest to the tourist. The American villages are prettily laid out, and flowers and ornamental plants please the eye. The West Indian negro, who, for the most part, come from Jamaica, is everywhere seen. He is the common laborer. They crowd the streets, the stores, parks, saloons, gambling dens, cockpits and bull fight arenas. They are paid good wages, and, like the American negro, spend all they receive. All of them speak good English, and have the accent of the West Indian Englishman. Some of them are college graduates. Of course, in Colon and Panama City every moral abomination flourishes. The Panama lottery is running without hindrance. Hundreds of the native women, children and sleepy-looking male drones sit around the streets and curb-stones holding these tickets for sale. Every Sunday morning multitudes gather around the main offices to learn the results of the drawing. The owner of this vicious institution is said to be a white Spaniard, who has fifty wives and concubines and one hundred and twenty-nine children. We, who know something of the corrupting influence of the lottery, can appreciate the morally ruinous effect it is having on its many patrons from America. Some of our American young men have been infected with this gambling mania, and are enthusiastic supporters and advocates of this nefarious business. Sow the lottery, reap the gambler.

I was greatly interested in the missions of the Wesleyan Methodist, Baptist and Episcopal Churches. The unique and curious feature of this work is that the white preachers minister to and are supported by the negro congregations. The Rev. Mr. Cook is the preacher of the Wesleyan Church at Colon, and has a membership of nearly three hundred. He is a college graduate and preaches a sermon which would be creditable in any of our white churches, yet these negroes give him the most intelligent and appreciative hearing. The Church and the school have been the salvation of the emancipated West Indian negro, and these must solve the negro problem in our Southland. There is no negro problem among the West Indian negroes. Among them the white man is the teacher and preacher and leader. This has prevented any breach between the whites and the blacks. Race questions are easily solved where the two races meet in friendly council.

If the tourist wants to know anything about the great banana plantations on the Isthmus he must take the trip to Bocas Del Torros. The United Fruit Company has built railroads into the interior that run northward toward Costa Rica, and traverse banana districts where plantations producing bananas every month and every day of the year may be seen. I was glad to see along the railroad the school house and the chapel, which evidenced the good work of the missionary among these plantation laborers, and the best of all is that Protestant preachers sent by the Wesleyan and Baptist Churches are ministering to them. Our branch of the Church is doing no mission work in this section, and there is no need that it should, as long as others are doing so. While in Colon, I met some distinguished Wesleyan preachers who were making a tour of the Wesleyan West Indian Missions. These were Dr. Haigh, the president of the Wesleyan Conference; Dr. S. Hope Moulton, and Dr. W. Hodson Smith.

The steamship Atenas of the United Fruit Company was the floating palace in which I made the trip. The menu will compare favorably with that of the finest vessels that float, and one can hardly conceive of better appointments for the comfort and pleasure of passengers. Captain E. W. Holmes is a genial and courteous gentleman, and a great favorite with the traveling public. Captain W. M. Rese, the New Orleans port captain of the same company, accompanied by his family, made the round trip, and greatly contributed to my enjoyment. The ships of the United Fruit Company, with a tonnage of 5,000 and a length of 300 feet, are supposed to cost a million dollars each, and are modeled in miniature after the great ocean ships. It is estimated that the United Fruit Company controls sixty per cent of the banana trade of the world. It has a fleet of thirteen ships and charters a number of other ships. Their plantations embrace an immense acreage, spread over Panama, Costa Rica, Nicaragua, Jamaica, Honduras and Colombia. This company has been of incalculable benefit to these Latin American countries, giving employment to these shiftless people, as well as demonstrating the productiveness of the soil. They specialize on bananas because they are easily and profitably produced.

A prominent railroad man who was on board remarked: "New Orleans should be more greatly benefited by the canal than any city in the world." Another replied: "That depends on what New Orleans will do with her opportunity." One thing is certain: New Orleans will be brought into such competition as she has never before experienced. Her merchants seem to be alive to the situation and determined to meet the future in a wise and masterful manner. The provincial and high-priced methods which have

obtained in New Orleans will have to surrender to the policy of smaller profits and greater trade. Every facility to shippers must be anticipated. Railroads, steamboat lines, public utilities of all sorts must find it to their interest not to discriminate against New Orleans. She must become the granary of the West. Her merchants and capitalists should be able to compete with Northern and Western dealers, and handle the produce of other latitudes as successfully as she does those in her immediate vicinity. Steamship lines, owned and controlled by New Orleans capital, connected with all the ports of Central and South America as well as the Far East, must be enterprised. Her exports must meet the demands of other lands, and her imports must supply American needs. When Venice was the mistress of the sea, her ships sailed to the far regions, and so was it in the palmy days of Phoenicia. There can be little doubt that New Orleans will become a greatly populous and prosperous metropolis, and that the character of the inhabitants will undergo a marked change for the better. New life will come into our churches, and Protestantism will he advanced beyond what we dream. The people who will move to New Orleans to meet the rising tide will be of the live, wide-awake, progressive sort, and such are, as is well known, not Roman Catholics. Protestantism wakes up people, and Romanism lulls them to sleep. The wide-awake business men are generally Jews or Protestants, and not a few of them will come to New Orleans. It will then be the New New Orleans. Some of us will hardly know the city of our nativity. May our people be wise and ready for the coming day!

MY FIRST PASTORAL CHARGE AND ELSE.

By Rev. H. P. Lewis, Sr.

I was less than twenty-two years old; knew but little about the ways of the world; had traveled but little. I knew but little about our Discipline and not much about the Bible. I knew God as a sin-pardoning God. I knew I loved Him; also that I loved his Word, his ways, his people. In fact, so far as I knew, I was in love with everything pure, good and holy. I could sing, tell my experience, live my religion, visit my flock, talk to them about Jesus and his love and pray with and for them. But I could not preach like other men. I felt my inability to anallze properly a text. Yet I felt it my duty to go and do my best, and I did that very thing.

On December 8, 1857, I kissed my precious mother good-by, and mounting my faithful little pony, Jenny Lind, turned my back on my home—the home where lived in my estimation the best woman in Pike County, if not in the State, Pattie Lewis, my now sainted mother—and started out on life's work, for I went into the ministry with the intention of spending my life, whether long or short, in the service of the Master. My work was more than a hundred miles from mother's home. Late in the afternoon of the second day after leaving home, I crossed Pearl river 15 miles south of Columbia, and not far from where the second session of the Mississippi Conference was held in 1814. The third day I got into the bounds of my work and spent the night with one of my stewards, Dunning Byrd. I soon learned he was a brother to J. Ira E. Byrd, a superannuated member of our Conference at that time.

Brother Byrd was a good and true man, and was helpful to his pastor. I enjoyed the honor of receiving one of his sons into the Church during the year. His wife, though a good woman, was a member of another church and was not the help to him she would have been had she been a Methodist.

Late in the afternoon of the fourth day, I reached the home of uncle James Bounds, another one of my stewards, who lived near where I was to preach the following day, which was Friday. Brother Bounds was a good, true man and very helpful to me. The following day, Dec. 12, Brother Bounds and I went to New Hope Church, where we met a small congregation, and I attempted to preach, taking for my text, "He preached unto him Jesus." This was my first effort as an itinerant. (Ten years afterwards I preached my first sermon as presiding elder from the text, "I am doing a great work, etc." (Nehemiah 6:3.)

Thus, on the 12th day of December, 1857, on or near Black Creek in Perry county, I made my first effort at preaching as a Methodist traveling preacher—nearly 54 years ago. From New Hope I went to Pine Forest in Marion county and from there to Hickory Grove, near where Baxterville now stands. Here I had a good congregation. Joshua Stanford was a local preacher, and Daniel Rouse and Dennis Byrd were stewards here. The Baxters lived here.

When at Hickory Grove, I was in a few miles of where my father lived when he was saved from sin, about ninety-one years ago. His conversion was a very remarkable one—one of the kind that sticks. Often have I heard him relate his Christian experience in class meeting and in love feast. He had been under deep conviction for months, had joined the Church, established a family altar, and tried to conform his life to the Christian standard months before he was converted. He lived nine miles from his church, where there was preaching only once a month; hence three or four Sundays out of each month there was no religious service to attend. It was on one of these Sundays that he found the Saviour.

Early in the day he took his Bible, went to the woods, read, prayed and meditated. Late in the afternoon he returned to the house, fed the stock, looked after domestic matters, then said to his wife: "Don't be uneasy about me: I will be in after a while." He then went back to the place in the woods where he had spent the day with the great load of guilt and sin still resting upon him. He felt that if God did not do something for him quickly he was doomed, world without end. As he kneeled in prayer, he resolved in his heart to spend the whole night in prayer or find the Savior. By the time his knees touched the ground, the burden of guilt and sin was lifted from his soul, and he found himself in a new world, so to speak. He sprang to his feet and hurried to the house to break the good news to his wife, who for a long time had been praying for the salvation of her husband. Oh, what a happy time they had together that night!

The following lines, composed by the poet, Ockum, were appropriate in his case:

"Awaked by Sinai's awful sound,
My soul in guilt and thrall I found,
And knew not where to go.
O'erwhelmed in sin, with anguish slain,
'The sinner must be born again,'
Or sink to endless woe.

"Amazed I stood, but could not tell
Which way to shun the gates of hell—
For death and hell drew near:
I strove indeed but strove in vain—
'The sinner must be born again,'
Still sounded in mine ear.

"When to the law I trembling fled,
It poured its curses on my head;
I no relief could find.
This fearful truth renewed my pain:
'The sinner must be born again,'
And whelmed my tortured mind.

"Again did Sinai's thunder roll
And guilt lay heavy on my soul,
A vast, oppressive load:
Alas! I read and saw it plain,
'The sinner must be born again,'
Or feel the wrath of God.

"The saints I heard with rapture tell
How Jesus conquered death and hell,
And broke the fowler's snare:
But when I found this truth remain,
'The sinner must be born again,'
I sank in deep despair.

"But while I thus in anguish lay,
Jesus of Nazareth passed this way,
And felt his pity move:
The sinner by his justice slain,
Now, by his grace is born again,
And sings redeeming love.

"To heaven the joyful tidings flew,
The angels tuned their harps anew,
And loftier notes did raise:
All hail the Lamb who once was slain!
Unnumbered millions born again
Will shout their endless praise."

Now, while I write these lines, twenty or more of my father's descendants are engaged in telling the story of the Cross.

"Ye must be born again."

It pays to get a good start in the Christian life. My father started right.

TRUST AND SERVICE.

Trust and service go together. The man who believes nothing has no confidence and is bankrupt of good cheer and courage in trying to be helpful to others. No man is well fitted to do good until he trusts in the strength of an arm greater than his own, and in the goodness of a heart upon which he may rest in peace.

Dr. Buckley tells the story of a Christian merchant in a Western city who was in sore trouble. He had one of those living sorrows which are infinitely harder to bear than the sorrow which death brings. He had a prodigal son, who had become the victim of strong drink. He was not a vicious boy, was naturally of a loving and tender-hearted disposition, hut he was in bondage to his evil habits. One Saturday night the father had sought to help him, and failed. It seemed as though his heart would break. At midnight he was sitting in his office, worn out, and almost ready to despair. He had been making a losing fight for two years, and it seemed to the care-worn man as if it must be a losing fight until the end.

Presently he saw lying on his desk his religious paper, and taking it up his weary eyes fell upon Katrina Trask's little poem, and he read these words:

"Lie down and sleep,
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake
If still 'tis thine to take,
Utter no wild complaint;
Work waits thy hands;
If thou shouldst faint,
God understands."

The words so fitted to his needs that they roused the merchant from the lethargy of despair which was settling down upon him, and he said: "I will." He went home, and slept in peace. He rose the next morning refreshed and full of power. It was the Sabbath, and setting himself to the work with new devotion, his boy was brought to Christ and redeemed from his sin that very day.

Months passed away when, one day, a young business man in a responsible position, who had recently lost his young wife under distressing circumstances, was in the old merchant's counting-room. The young man was so utterly despondent and cast down that the heart of the older man was deeply moved in his behalf. In trying to encourage him he told him a little of his own experience, and how much good the little poem did him when it came to him in that dark midnight of his life. He read it to the young man, and, though he was not a religious man, he asked the old gentleman to give him a copy of it. Months again passed away before he met the young man whom he had sought to comfort. When they did meet, the young fellow came up and took his hand, and said: "You may remember me, but I owe more to you than to any other man on earth. You remember the talk we had last winter, and the little poem you gave me? Well, I want to tell you that I was in utter despair; I had fully made up my mind to take my life. I had made every preparation, and your words and that blessed poem called me back to reason and conscience." He then went on to tell the old merchant how he had given his heart to Christ, and had come to trust God, and so had found peace.—Methodist Recorder.

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Church News

It is stated that the proportion of men to women in the Ohio Wesleyan University is five to four.

* * *

The Southern Methodist Church has a Korean Mission in San Francisco, the only one in California. Of the thousand Koreans resident in that State, our workers said to be in touch with 500 of them.

* * *

Bishop T. D. Bratton, of the Episcopal Diocese of Mississippi, has purchased forty acres of land fronting on Pascagoula Bay, on which he will establish a summer home.

* * *

Ex-Governor Frank J. Hanly, of Indiana, has been elected a delegate to the next General Conference of the Methodist Episcopal Church. He is one of the most widely known laymen in American Methodism.

* * *

The Temple Baptist Church of Los Angeles, California, which has 1,400 members, is carrying this year a budget of $30,000. Of this amount $9,000 is for missions. The pastor of this stirring flock is Dr. J. Whitcomb Brougher.

* * *

Rev. J. W. Cunningham, D.D., who has long been a familiar figure in the Methodist circles of St. Louis, will hereafter reside with his youngest daughter in California. His address will be Monrovia, Los Angeles County. Dr. Cunningham is now eighty-seven years of age.

* * *

The early fall Conferences of the Methodist Episcopal Church are said to be showing a decided increase in the funds for Conference claimants. This is gratifying. The inadequate provision made for her worn-out ministers has long been the reproach of Methodism, both in the North and South.

* * *

Dr. L. C. Broughton, the eminent Baptist minister of Atlanta, Ga. has opened a pellagra hospital in connection with the great institutional church in that city. At this time, Dr. Broughton is in England, and Dr. R. S. McArthur, of New York, is filling his pulpit, which he was engaged to do for two months.

* * *

Ninety-two students registered at the Oklahoma Wesleyan College (at Oklahoma City) the first week after the opening on September 14. This is the initial session of this promising institution for the education of young ladies, which the Southern Methodists have established in this growing western commonwealth.

* * *

The Methodist University of Oklahoma (Northern) opened its doors in Guthrie on Sept. 21, occupying as its temporary home the $150,000 structure formerly erected by the citizens of that city for the State Government. This institution has absorbed the Fort Worth (Texas) University hitherto maintained by this denomination.

* * *

Wofford College opened its 58th session on Sept. 29, with over 400 students in attendance, the best showing, according to the Southern Christian Advocate, in the history of the institution. It is stated that every county in South Carolina is represented in the student body, and that patronage has also come from several other States.

* * *

After forty-one fruitful years, Dr. Robert Stuart McArthur has resigned the pastorate of the Calvary Baptist Church, of New York City. Dr. McArthur is one of the most gifted ministers in the United States, and is president of the Baptist World Alliance. Possibly a desire to promote the work of that organization had something to do with his resignation.

* * *

Rev. J. J. Morgan, secretary of the Southwestern Agency of the American Bible Society, has announced that Governor Woodrow Wilson will deliver the principal address on the occasion of the Tercentenary of the St. James Version of the Bible at Dallas, Texas, on October 28. Bishop E. R. Hendrix will preside over the meeting, and Dr. Brooks, president of Baylor University, will introduce the speaker.

The two Presbyterian churches reporting the largest number of members received on profession of faith last year are the First Church of Seattle, Wash., which took in 455, and the Second Church of Portsmouth, Ohio, which gained 452. Of the former church, Dr. M. A. Matthews, who is well known in North Mississippi and Tennessee, is the brilliant pastor.

* * *

At the recent session of the Louisville Conference, Dr. W. R. Hendrix was transferred to the North Georgia Conference, Rev. R. D. Smart, to the Virginia Conference, and Dr. W. W. Pinson, to the Tennesse Conference. Of Bishop McCoy's presidency over this body, the Central Methodist Advocate says: "He presided with ability, and seemed to have a full grasp of all the business that came before the Conference. He is a very brotherly man, and impresses all with his fairness and deep religious spirit."

* * *

The news of the discovery of a manuscript commentary on more than half of the Book of Revelation, believed by Professor Harnack to be by Origen, is of no little importance to students of patristic literature and also to those devoted to textual criticism and exegesis. Origen was the greatest scholar among the Greek Church Fathers, and one of the earliest. His judgment about this disputed Book of the Revelation, which was not admitted into the early Syriac Peshitto translation, will be of value.—New York Independent.

* * *

The Central Christian Advocate thus refers to the work of the Methodist Episcopal Church in Africa: "We now have 621 workers as against 88 when Bishop Hartzell was elected sixteen years ago. The membership shows a three-fold increase; our schools have an enrollment of 7,762 as compared with 250 then, and our property is worth a half million dollars. Our printing presses publish a variety of literature, including nine periodicals, in three languages. We work under three flags." Yet there are those who affirm that the Gospel cannot reach and uplift the black race.

REPORT OF TREASURER.

The third quarterly report of the treasurer of the Board of Missions, Mississippi Conference, beginning July 1st, ending Sept. 30th, is as follows:

	For.	Home.
Brookhaven District—		
Bogue Chitto	$ 10.00	$ 15.00
Crystal Springs	.....	15.00
Centenary, McComb	.....	70.50
Hazlehurst	.....	40.00
Magnolia	19.00	.....
Monticello	10.00	10.00
Meadville	12.00	12.00
Total	$ 51.00	$162.50
Hattiesburg District—		
Court Street	$.....	$100.00
Estabutchie	4.45	.....
Ellisville	.....	9.00
Leakesville	13.00	11.00
Lucedale	11.00	10.00
New Augusta	10.00	10.00
Oloh	2.50	2.50
Purvis	60.00	60.00
Silver Creek	10.00	10.00
Seminary	19.03	25.00
Summerland	8.00	5.00
Total	$137.98	$242.50
Jackson District—		
Benton	$.....	$ 7.50
Deasonville	25.00	20.00
Fannin	17.00	16.00
First Church	.....	150.00
Harrisville	10.00	10.00
Thomasville	11.50	11.50
Terry	5.00	5.00
Total	$ 68.50	$220.00
Meridian District—		
Buckatunna	$ 20.00	$ 5.00
Central	19.11	.....
DeSoto	2.50	4.05
Matherville	12.45	.....
Shubuta	50.00	40.00
5th Street	.....	100.00
Poplar Springs	26.00	.....
South Side	.....	22.50
Vimville	.....	8.85
Waynesboro Circuit	10.00	.....
Total	$101.61	$218 85
Newton District—		
Morton	$ 14.00	$ 14.00
Philadelphia	10.00	.....
6th Street	.....	10.00
Total	$ 24.00	$ 24.00
Port Gibson District—		
Hoster	$ 13.00	$ 26.50
Crawford St., Vicksburg	37.37	.....
Harriston	21.00	21.00
Oak Ridge	10.00	10.00
Pearl St., Natchez	5.00	5.00
Rocky Springs	.....	10.00
Washington	5.00	2.00
Wilkinson	.....	17.00
Total	$ 68.37	$ 91.50
Seashore District—		
Bay St. Louis	$ 10.00	$ 10.00
Coleville	10.00	10.00
Escatawpa	5.00	.....
Logtown	22.00	.....
Mentorum	10.00	7.00
Miss. City and G. C. M.	.....	8.00
Pascagoula	.....	17.00
Vancleave	.....	15.00
Total	$ 57.00	$ 87.00
Grand total	$507.46	$1056.35

CHAS. W. CRISLER,
Treasurer Board of Missions, Mississippi Conference.

WANTED—A WORKER.

God never goes to the lazy or the idle when he needs men for his service.—When God wants a worker, he calls a worker. When he has work to be done, he goes to those who are already at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth:

Moses was busy with his flocks at Horeb.
Gideon was busy threshing wheat by the wine press.
Saul was busy searching for his father's lost beasts.
David was busy caring for his father's sheep.
Elisha was busy plowing with twelve yoke of oxen.
Nehemiah was busy bearing the king's wine cup.
Amos was busy following the flock.
Peter and Andrew were busy casting a net into the sea.
James and John were busy mending their nets.
Matthew was busy collecting customs.
Saul was busy persecuting the friends of Jesus.
William Carey was busy mending and making shoes.—Presbyterian Banner.

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Secular News and Comment

The New Orleans Times-Democrat has been printing the news of the war between Italy and Turkey in Italian, as well as English.

* * *

Judge W. D. Anderson, of Tupelo, has resigned as Associate Justice of the Supreme Court of Mississippi, and has been succeeded by Hon. W. C. McLean of Grenada. Both of these gentlemen are able lawyers.

* * *

Dr. George H. Denny, President of Washington and Lee University, has tendered his resignation, to take effect next January, and will accept the Chancellorship of the University of Alabama.

* * *

The State University of Louisiana reports an attendance of 659 students. They are divided among the several classes and courses of study as follows: Law, 37; graduate work, 19; special (unclassified), 18; senior, 76; junior, 87; sophomore, 144; freshmen, 206; school of agriculture, 73.

* * *

There are three women aviators in the United States—Miss Harriet Quimby, Miss Blanche Scott, and Miss Matilda Moisant. They were all trained at the Hempstead Plain field, near Minneola, L. I. Two of them, Miss Quimby and Miss Moisant, have diplomas which entitle them to fly at all organized meets, and any record that they may make will be considered official.

* * *

Rear Admiral Winfield Scott Schley, retired, dropped dead in New York City on Oct. 2. The dispatches state that he was in his usual health that morning, and chatted pleasantly with friends whom he met. Admiral Schley was the hero of the great naval battle of Santiago, fought during the Spanish-American war, and his place in history is secure.

* * *

The High School building of Columbia, La., was destroyed by fire on October 3, all of its furnishings and contents also being devoured by the flames. It is reported to have been one of the best equipped public school structures in the State. The session will continue without interruption, notwithstanding the fire, the Courthouse and Masonic Temple being pressed into service for temporary accommodations.

* * *

Football seems to have possession of all England. There are said to be there 16,000 regularly constituted clubs. Of these, 14,000 are under the jurisdiction of the Football Association, which has on its rolls more than 750,000. members, and which has registered 20,000 referees. These figures do not include the clubs existing in schools and colleges, which are operated under an organization of their own.

* * *

A story is being told of Mr. Lloyd George, of England, which is good enough to be true. A British sailor wanted to equip a Polar expedition. The Chancellor advised him to appeal to the Stock Exchange. He did so, and a few days afterwards reported to the Chancellor that he had secured $250, but he had a promise of $125,000 if he would only take Lloyd George with him, and double that if he would leave him there. The expedition, however, has not yet started.—The Christian Guardian.

* * *

With the exception of rice, and possibly of cotton, it is now affirmed that all the leading crops of the United States will this year be smaller than in 1910, and less than the past ten-year average. Compared with last season, it is estimated that the corn crop will be 400,000,000 bushels short; wheat, 29,000,000, and oats, 380,000,000. This does not mean that food will be scarce in our country, since our harvests are generally largely in excess of what we consume; but it does doubtless mean that the cost of living will continue to be high, and that it will probably even advance.

* * *

The Liberal Government in Canada, which has been in power since 1896, has dissolved, and the Hon. R. L. Borden, the opposition leader, has been called upon to form a cabinet. The Christian Guardian speaks of both the retiring premier, Sir Wilfred Laurier, and his successor as men of high ideals and unblemished life. Robert Laird Borden, the new prime minister, was born in Grand Pre, Nova Scotia, in 1854, and became a member of the bar in 1878. He has been in the Canadian Parliament since 1896, and the leader of the Conservative party since 1901, succeeding Sir Charles Tupper in the latter position.

* * *

Capt. J. L. Adams, who for many years was connected with the Western Union Telegraph Company, has perfected a device for delivering mail to moving trains and also receiving it from them. A test was made a few days ago on the Northeastern Railroad, with the cars moving at rates varying from three to fifty miles an hour, and the contrivance was found to work almost perfectly. The Government is interested in the invention, and in case a favorable report of it is sent to Washington, it is stated that the device will probably be put through a six months' service test between New Orleans and Meridian.

* * *

The telegraph dispatches from Washington state that Mme. Bonaparte, who is a granddaughter of Daniel Webster, and the widow of Col. Jerome N. Bonaparte, a grandson of Napoleon's brother, Jerome, is critically ill at her home in the national capital. She is expected to die at any time. Since her marriage to Col. Bonaparte in 1871, she has been prominent in Washington society. As Miss Caroline Leroy Appleton, of Boston, she was first married to Newbold Edgar, by whom she had two children, Commander Webster Edgar, U. S. N., and Miss Constance Edgar, who is a nun of the Visitation Order in Baltimore.

* * *

The Hon. Murphy J. Foster made the first speech in his campaign for re-election to the United States Senate at the Athenaeum in this city on the evening of October 3. His address was an able one, reviewing at considerable length his public record, and is said to have made an excellent impression. Particularly interesting was the Senator's discussion of the campaign against the famous Louisiana Lottery, in which he played a leading part, and which was participated in by the renowned Dr. B. M. Palmer, Cardinal Gibbons, and Chief Justice White. Mr. Foster's opponent, Congressman Ransdell, has been actively in the field for several weeks, and is making a thorough canvass of the State.

* * *

The fast and luxurious special train service which the Southern Pacific railroad will soon put on between New Orleans and San Francisco will greatly reduce the time between the two cities, and furnish the traveling public with every needed convenience. The trains will be all steel and the cars of the latest design. Each train will be equipped with a barber shop, shower bath, arrangements for pressing clothing, a stenographer and telephone connection. For the convenience of ladies, there will be a ladies' maid, a manicure and hair dresser on board, and many other accommodations. The berths, upper and lower, will be lighted with electricity. From this it will be seen that the early hardships of traveling are being more and more done away with.

* * *

The strike of the shopmen on the Illinois Central and Harriman railway lines has attained to considerable proportions, and there has been a good deal of disorder and lawlessness at some points. As yet the passenger service does not seem to have been seriously hindered, but it is reported that there has been not a little confusion in the handling of freight. As to the merits of the controversy between the shopmen and their employers, we are not sufficiently informed to express an intelligent opinion. Certainly such disturbances are greatly to be regretted, and it would seem that some way should be found to arbitrate differences of this character; especially since business is injured and the innocent public is made to suffer in consequence of them.

It never rains roses; when we want more roses we must plant more bushes.—George Eliot.

Concerning Missions.

SOME WORDS OF EXPLANATION.

To the Auxiliary Third Vice-Presidents of the Home Department of the Missionary Society, Mississippi Conference:

My Dear Co-workers: I have been asked through several letters for information in regard to the new report blanks. I do not feel equal to the duty of explaining, but will do the best I can. I am writing to you through the columns of our church organ in order to reach as many as possible, for, you know, this fiscal year will close this time on Jan. 1, 1912, and there is much to be done in this short time. Any radical change brings some confusion, and this time, when we are having so many changes, it is hard to make things clear. This period of readjustment is somewhat of a tax on one's patience, and I have the tenderest sympathy for all, as we try to explain and to understand.

You know, at the first meeting of the Council in St. Louis last April, the Tithing Department was changed to that of Christian Stewardship and Mission Study. This made new report blanks necessary. As there is no longer a tithing department, those questions did not seem to correspond with the new and larger view of stewardship—not that we would fail in the least to stress the fundamental Bible principle of supporting the Gospel. We hope still to try to impress our members with their obligation in this regard, and to teach further our stewardship, not only as to material possessions, but also of our time, our talents, and indeed of our whole life. It is the paramount object of this department to get mightily on the hearts and consciences of our people the great responsibility of stewardship—the individual obligation to do one's part in establishing the kingdom of righteousness in the world. If through mission study we are enabled to give our members a fuller conception of the world's great need, and then through the Stewardship Department to impress our members with the part that is theirs to relieve these needs, we shall accomplish the end for which we pray.

Now, sisters, we can only make progress by trying, and at this time I will sorely need the help and prayers of every third vice-president. I did not get the literature for this department until late, and I earnestly urge a few things:

First—That you read carefully the Prospectus and "A Forward Movement in Mission Study." They contain full information in regard to the course of study this year.

Second—That October is Mission Study Campaign month. If you cannot start your class in October, be sure to arrange it for some other time.

Third—That this work is to be stressed with the young people and children, as well as with the adults.

Fourth—That we should take one book in the fall and one in the spring, thus learning of the conditions at home and abroad. Please give special attention to these things. Then fill out the enrollment card and send to Miss Mabel Head, 810 Broadway, Nashville, Tenn. Fill out the report blanks and send them to me before Jan. 1, for, as you know, it is from these that I make up my report to send to Mrs. Perry.

I am sending out the literature as fast as possible, and I will try to write a personal letter to each of you as early as I can. Thanking you in advance for co-operation and praying God's blessings upon your work, I am, sincerely,

Mrs. J. R. ELLIS,
Conference Third Vice-President.

Life is always grimy and sordid and material, if you stick your nose into the dirt.—Brandner Matthews.

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SOME OBSERVATIONS ON THE PROHIBITION QUESTION.

Mr. Editor: I most heartily indorse your suggestion in the Advocate of September 21 for calling a meeting of the temperance people in Jackson, Miss., some time in January, 1912. I think you are right in your view of the influence of a "whisky lobby with an unlimited amount of money and booze." A meeting is of the greatest importance to our cause in Mississippi. The whisky interests, inspired by the recent victories in Maine, Texas and Alabama, are now planning through every locker club, assisted by every brewery and wholesale liquor concern in America, an organized and persistent effort to repeal our statutory law. The liquorites in the State have persistently refused to obey the law, and tried in every way to bring it into disrepute, and then blatantly cry, "Prohibition don't prohibit," and this is their only plea for the repeal. Suppose the thieves were to plead for the repeal of the law against stealing, or the libertine plead for the repeal of the law against the white slave traffic, or the murderer plead for the repeal of the law against murder—would not every true and law-abiding citizen rise up and cry: "No, no; these violators and enemies to the peace and safety of the people have no right to be heard!" And immediately there would be a demand for more stringent laws to put an end to their iniquitous business. Is not the liquor business the ally of all these evils? These liquorites have no right to a voice in this matter until they have faithfully obeyed the law, and can show some good reason other than that which they now bring for the repeal. Pray, tell me what right has a set of lawbreakers to dictate to the faithful citizenship of the land what ought to be done? Has a man any right, with a locker-key in his pocket from some damnable club, the sole purpose of which is to violate the law, to say "prohibition does not prohibit," and hypocritically plead for the repeal? This is the best reason I know of for a more stringent law, one that will outlaw every locker-club the hellish business can invent, and it will have to be horse-high, bull-strong, and pig-tight.

There are coming out in this fight everywhere some facts that ought to make every true and loyal citizen sit up and take notice. The first, and the worst of all, is, that this issue is not a local, but a national contest against the combined power of the national liquor organization, protected by the Federal Government at Washington. If it were not for the domination of the liquor business at Washington through the Republican and Democratic parties, we could be freed from this curse in a day. The Government's partnership in this business and the power it is using to further and foster it, is seen to its shame in the action of President Taft's Secretary of State, Mr. Knox, in his instructions to our representatives to foreign governments to use their influence to have delegates from these countries sent to the coming National Brewers' Congress at Chicago, of which James Wilson, the Secretary of Agriculture, will be the honorary president. As long as the Federal Government, controlled by the liquor business, issues a license to sell and allows liquor to be shipped into prohibition territory against the will of the people, we are not free, but are under the domination of the damnable business. With the breweries and distilleries protected by an international law, the mail and express traffic become the key to the whole situation, and this is all manipulated by the liquor interests of America at Washington, so that Congress has sidestepped this loophole for twenty years. The thing to be done is to force the government out of the liquor business, as we did in the case of the lottery business and other kindred evils, and this will we do, if God permit, at no distant day.

Second, the cities are becoming the plague-spots on our civilization. Here is the milk in the cocoanut "in these"—regulation, moderation, local-optionist schemes. These are clubs to beat prohibition to death. Every observant man, woman and child knows the hellish liquor business is as much opposed to local option as it is to prohibition. They know their strength is with the vicious and lawless in the cities, and that they can buy and bribe enough of these to hold their business and then deal out death and damnation to the whole surrounding country, under the protection of the national government.

To-day our only hope for maintaining true American principles, civil, social, and moral, is in the rural population. Take the State of Maine, which so recently went wet. It was the cities that damned her. The rural districts were largely against the repeal. Take Tennessee, and may God pity her! The blackest spots are her cities. It is these that are disgracing her, and that have set her back in civilization twenty years. This was the case in Texas and Alabama. So there are a few black spots in Mississippi, so debauched by liquor and its attendant evils, that they are talking for repeal, while our rural population is standing firm. There is no satisfying those rummies. Twenty-six years ago, when we made the first fight for local option in the State in Montgomery County, they died in the last ditch, and the only opposition we had worth the naming was in the only town in the county. Then they rallied every old white and black whisky-soaked bum against us, backed by every wholesale and retail shop and distillery for a thousand miles around. What for? To defeat what is now their "dear local option."

The third factor to be reckoned with (and it is fast coming to the front) is the foreign element, which, in the main, is a tool of the liquor business and a serious hindrance to our civilization—the Christian Sabbath, and our social and moral standards. It is readily admitted that it was not the change of sentiment in Maine that made the repeal possible, but it was the increased foreign element which the liquor business in America had been pushing in for this occasion for years. It is the foreign element everywhere in the cities that make it possible to perpetuate this evil upon us. It is high time every true and loyal God-fearing and peace-loving citizen should get these facts burned indelibly into heart and mind and conscience, and wake up before it is too late. He is a reckless reader and thinker who is so blind that he can't see packed into these foes enough political dynamite to blow to pieces the whisky-logged parties and sink ere long the ship of State.

The rum-soaked agitators and enemies to every just and righteous cause continue to cry out over the land their slogan, "Prohibition don't prohibit." Why in the name of common sense do they not stand up and say: "We won't let it." A few towns and cities in Mississippi, whose citizens have not the moral backbone to demand the enforcement of law and are fast becoming a blot upon her fair name, are ready to turn loose upon us again this sewer from hell, full of crime and financial blight, political rot, disease and death, beneath whose swirling depths of despair and tragedy sink the hopes and fortunes of men and women and helpless children. No, no; never again will Mississippians allow to be let loose upon their fair land the floodgates of this iniquitous business.

In passing, I would remind these blind liquor-soaked agitators that 80 per cent of the citizenship of "Old Miss." is in rural territory, over which no whisky bum can rule, and upon these we can rely until the doom of the damnable business is sealed forever. But we have cause to rejoice. The prohibition cause is neither dead nor damned, thank God! Even in Maine, before the smoke of battle is over there is a proclamation for a new crusade. Before they can get saloons, there must be the passage of a law by the legislature, and that will be against the repeal. Then the referendum can be invoked, and in such case there would be a question of a direct vote on a rum-trust-approved law, which the rummies themselves admit would be defeated by a large majority.

But we can give them Maine, Alabama and Texas, and we can still rejoice over North Carolina, North Dakota, Georgia, Kansas, Oklahoma, Tennessee and Mississippi. It is only a question of time when we will have Texas, Florida and Arkansas. Despite the influence of Mr. Henry Watterson in Kentucky, we have 92 counties out of 116, and this in the land of "Rock and Rye." In Arkansas 60 out of the 98 counties are dry, and 90 per cent of the whole territory is dry. In Indiana 70 of the 92 counties are dry. In Colorado, 11 counties are dry and 95 per cent of the area of the State. Ten of the twenty-three counties in Maryland are dry, and Idaho and Iowa are better than Maryland. Half of Michigan is dry, and 61 counties in Missouri are dry. "Regulation," "moderation," and "local option" are in these last days the hypocritical subterfuges of these bloated tricksters who violate the law day and night, the year round, debauching the weak and damning the helpless. Why not use "regulation and moderation" for a rabid dog, a den of vipers, cholera, or the yellow fever? Would not a law regulating and moderating stealing and murder be as reasonable? The only way to regulate the liquor business is to kill it, and the only moderation for the vendor of the vile stuff, if he doesn't behave himself, is the pen. Here I will stand until the judgment.

W. S. LAGRONE.

Greenville, Miss.

SCIENCE LEARNS TO WALK BY FALLING.

Everybody knows that science makes progress year after year, always discovering some new facts and increasing the world's stock of knowledge, but it is probable that very few persons realize that much of the progress made by science consists in unlearning what it had previously learned. The scientific theories of one generation are very apt to be altogether out of date when the next generation comes forward. The Presbyterian Banner illustrates the changes that are constantly taking place in scientific belief by a case in point:

A comparison of the articles on scientific subjects in the new Eleventh Edition of the Britannica with the same articles in the old Ninth Edition, is suggestive not only of the advances of science, but also of the changes in scientific theories. Doctrines that were in repute if not regarded as demonstrated thirty years ago are now greatly modified or wholly abandoned.

A notable instance of the latter fact occurs in the article on Geology. This was written for both the Ninth and Eleventh Editions by Sir Archibald Geikie. In the former edition the cause of the glacial period is discussed and much importance is attached to Dr. James Croll's theory that this phenomenon was due to the eccentricity of the earth's orbit. Croll was the author of a book entitled "Climate and Time," published in 1875, that enjoyed a great reputation in scientific circles for many years. Dr. Geikie introduced into his former article a statement of Croll's theory furnished him for the purpose by Croll himself, the statement extending to two full pages of fine print. In the present edition Dr. Geikie discusses the cause of the ice age again, but does not so much as mention Croll's theory. It has now been abandoned and become only a memory.

Such is the fate of many scientific speculations that have their little day. This is not to the discredit of science, for it is by such tentative theories that it makes headway, testing them by the accumulating facts and modifying or abandoning them as the facts require; and the very fact that it does abandon theories that are shown to be inadequate or false shows its fidelity to truth, which is the fundamental principle of the scientific spirit. Nevertheless it is well for science to maintain its theories with modesty and not forget its fallibility and past errors.—The Weekly Witness.

Be a factor among forces, a toiler, a producer, a factor, and life never loses its tone and flavor.—Multible D. Babcock.

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The Home Circle

TWO TRAVELERS.

Little Miss Selfish and Lend-a-hand
Went journeying up and down the land.
On Lend-a-hand the sunshine smiled;
The wild flowers bloomed for the happy child:
Birds greeted her from many a tree;
But Selfish said: "No one loves me."

Little Miss Selfish and Lend-a-hand
Went journeying home across the land.
Miss Selfish met with trouble and loss—
The weather was bad, the folks were cross;
Lend-a-hand said when the journey was o'er,
"I never had such a good time before."

—Western Christian Advocate.

LOOK OUT FOR YOUR FACE.

"My boy," said a wise father, who knew how to play and be a chum with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand, and none of us should forget, that our faces belong to other people.—Christian Herald.

THE WORST BOY IN SCHOOL.

"Give me back my cap, Zedekiah Badders—do you hear me! Give it back this minute! * * * Zed-e-kiah Badders!"

When Christie Lane was on her dignity—her wrathful dignity—she invariably called an aggressor by his or her full name. And that Zed Badders tauntingly dangled her brand-new Tam O'Shanter by its pompom, served to increase her lofty air as it fanned her resentment.

Only when the boy had grown tired of teasing, and not one moment before, did her tormentor hand over her scarlet headgear with a mocking "I beg you to accept this with my compliments, Miss Christina Maria Lane."

"My name's not Maria, Zedekiah Badders, and your name just suits you, for a **badder** boy never was—everybody says you're bad; so there!" And Christie's verdict was true in the main, for Zed was notoriously defiant of ethical rules.

Miss Ridings, or Miss Geneva, as she was designated by her pupils, was the only teacher in Public School No. 17 who had any faith in, or forbearance with, "that Badders boy," which was probably because Miss Geneva took the trouble to probe beneath the surface.

"He's so thoroughly self-possessed," Miss Geneva was remarking one day; "just the sort of character for an emergency. Besides, he's so pitifully lame, and an orphan, and—"

"Self-possessed! thoroughly possessed of evil, in my opinion," retorted Miss Grant, whose room adjoined. "I'm glad I shan't have him this term." And pretty soon Miss Grant had the gong rung for the fire-drill, quite as much as an outlet for her ruffled feelings as anything else, for it always annoyed her to hear Miss Riding's quick defense of any pupil who had come under the ban of the other teachers.

"There's some good in everyone, and it's the business of others to discover it. Persist in telling a child he's bad, if you want to keep him bad." That was Miss Geneva's view of it.

In a little while the children were back in their respective class rooms, with eyes brightened by even such short respite from actual duties which they seemed in no anxiety to resume. Miss Geneva glanced at Zed, who came quickly to order. For once he had set a pattern for the others to follow.

"Zed, take this note, please, to Miss Strang," commissioned his teacher about a week thereafter. Happy in the confidence she displayed in him, "All right, Miss Geneva," responded the lad respectfully, his cheeks flushing; "shall I wait for a reply?"

Miss Strang's room was on the floor below, and when passing through a cross hall, Zed sniffed the air suspiciously, then glanced toward the girl's cloakroom, the door of which was slightly ajar. One glimpse within showed him the closet in a rapidly devouring blaze!

Fire! the very word held double terror for Zed Badders, for it was fire, or rather the ensuing panic, that had bereft him of both mother and father only a few years previously, and left him with a leg mangled almost to entire uselessness. No wonder his face went deathly pale. Had he immediately sought his own safety, it wouldn't have been brave, but in his case there would have been at least some excuse for the natural impulse.

He hastily and noiselessly closed the door of the burning chamber, after snatching the only object within reach—a red cap, which he stuffed inside his coat as he turned to speed swiftly and as silently as his lameness would permit. When he entered Miss Strang's room, it was with no trace of excitement in his manner.

Thrusting the note in her hand, he whispered something which caused Miss Strang to change countenance. Could she believe the mere assertion of the worst boy in school?

Nevertheless, she could take no chances with the destroying element, and quietly following Zed from the room, a faint, though dread, odor of smoke caused her to gasp. Over thirteen hundred pupils, and a panic possible at any moment!

In a few seconds the fire-drill gong had sounded, and Zed ascended the stairs to take his place in the line of his marching comrades, and in a trifle less than four minutes everyone was in the street. "Christie, here's your Tam," said Zed, and at that moment the first clang of a distant firebell was heard by the children, who had been ordered to disperse.

The general praise of "that Badders boy's coolheadedness" probably had something to do with the steady improvement of the heretofore "worst boy in the school."—Christian Standard.

THE CHILD'S LOVING INSTINCT.

By R. J. Campbell.

How well I remember many years ago, when my only child was little more than a baby, I used to go regularly to kiss her good-night before I went to rest myself. As a rule she was asleep, and I was careful not to wake her, but somehow she behaved differently to me, even in her unconscious or semi-conscious state, from what she did to most others. When others caressed her, however lightly, at such times she was always impatient, although she never actually opened her eyes; but when I touched her, even though she were apparently fast asleep, she always snuggled into my arms.

Sometimes we used to tease her about this, and ask her how she knew the difference when she could neither see nor hear anything, and was herself unconscious of the world around her. "Suppose," we said, "that some one who was not your father should pet you in the dark in exactly the same way as he does, how could you tell?" "Well," replied the juvenile philosopher, "if any one petted me in your way it would be you, of course; where would be the use of asking if it might be somebody else?"

We may well learn a lesson from this wisdom of a little girl. Why go about to seek for some other Christ, some other unknown spiritual helper, than the very Christ whose victory over death set going the wondrous river of spiritual life, whose volume has been increasing in the world from age to age ever since, and with whom a multitude that no man can number has held unbroken communion? Fling all misgivings to the winds concerning the power of the risen Lord. Whatever ought to be true is true in the economy of God, and it ought to be true that Jesus of old should be one with the Christ whose saving power we feel in our hearts this morning. Trust him for all in all. Let the eternal Spirit of truth and love witness him in your soul without let or hindrance. Yield yourself thereto with a glad and humble heart, and his life shall be yours.—The Congregationalist and Christian World.

PERSONAL REQUIREMENT.

By C. H. Wetherbe.

There is reason for believing that a great deal of the prayer that is presented to God is void of effect. An apostle, in addressing himself to certain readers of his letter, reminded them of the fact that though they asked God for certain things, they did not receive them, and that it was because they asked amiss. They did not comply with the necessary requirements. And this is true of many religious people in our day. Much of their praying is totally ineffective. Let us say that one asks God for more wisdom. There is no doubt that he needs it. It is reasonable that he should ask God to help him to get it.

At the same time it is required of that person that he shall exert himself to obtain all the wisdom that is within his reach. He should study, search, and bring to his aid such helps as he can command. God does not pour wisdom into the mind of the one who is too lazy to study and ponder. He gives wisdom to the one who tries hard to obtain wisdom. He helps the one who does his best in helping himself.

Then, too, many Christians pray God to prosper them in temporal affairs, yet no prosperity comes in any considerable measure—perhaps not at all. Very likely the reason is, they do not comply with the necessary requirements. Here is one of them: "Give and it shall be given unto you." If one will withhold from God what he ought to give to him, then he shall not expect that God will largely prosper him. The ancient Israelites learned the lesson that God would not liberally provide for them while they were refusing to provide for him. One cannot exchange his stinginess for God's liberality. There is not a promise in the Bible which favors the one who is stingy toward God. Here is much for churches to think about. Their prosperity depends very much upon themselves.

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Editorial.

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held on Thursday, Oct. 26, at 11 a.m., in the office of the New Orleans Christian Advocate.

N. E. JOYNER, Chairman.

SOME TEST QUESTIONS.

The following concerning the selection of representatives to the general assembly of our sister Methodist Episcopal Church, which we take from the Central Christian Advocate, is interesting and somewhat suggestive:

"At the Columbia River Lay Electoral Conference held in Spokane, Wash., September 1, the candidates for General Conference were called before that body in advance of the balloting and asked four question:

"First—Do you have family prayers?

"Second—Do you have grace at meal time?

"Third—Are you against popular amusements?

"Fourth—Do you favor prohibition?

"Some who were quite acceptable and would have won otherwise failed on these tests. A fifth question might well have been added: 'Do you take a Church paper?'"

We do not much like the idea of calling those being considered as prospective delegates to a church gathering "candidates," but we have observed that this is quite generally done in the Northern Methodist press. According to our way of thinking, it smacks rather too much of the methods of secular politicians. Though it seems to have become almost entirely a thing of the past in the affairs of State, we are yet disposed to think at least so far as positions of trust and influence in the Church are concerned, that the office should seek the man, and not the man the office. The Pauline doctrine that Christians should "in honor prefer one another," should not, in our judgment, ever be lost sight of or abandoned.

To the interrogations propounded by the Columbia River Lay Electoral Conference, we have no particular objection. It does not necessarily follow, however, that one who could answer them affirmatively would make a desirable representative. It takes not only goodness, but also ability and information to constitute a useful and influential member of a General Conference. But certainly in selecting delegates their piety and the soundness of their views on moral questions are matters of the greatest importance, and should in all cases be given careful consideration. This is a time when it behooves the Church to scrutinize closely those whom she permits to speak and act for her. But we doubt whether publicly catechizing them is the best way to measure the fitness of men for places of responsibility. For our part, we had rather be governed by the estimates of those who know their every-day lives and by the characters which they have established. Pledges and platforms made under the stress of circumstances, amount to little—it is the man that counts.

THE WOMAN'S JUBILEE MEETING.

The Woman's Missionary Jubilee will be celebrated in New Orleans November 3 and 4, and plans are under way to make the occasion an interesting and memorable one. A meeting looking to this end was held in the Trinity Parish House on Friday afternoon, October 6, and was presided over by Mrs. S. A. Montgomery. The attendance was good, and reports were received from the several committees appointed at a former conference of the workers interested. The First Methodist Church was selected as the place for holding the regular sessions of the assemblage, and the Athenaeum as the place for the great rally to be held on Thursday evening, November 4. The offer of the Young Woman's Christian Association of its rooms for business headquarters was gratefully accepted. Among the speakers from a distance who are expected to be present at this celebration are Mrs. Henry W. Peabody of Beverly, Mass., Chairman of the Central Committee on United Study; Miss Florence Miller, of Louisville; Miss Daisy Davies, of Atlanta; Miss Edith C. Crane, Advisory Chairman of the Southern Extension Committee; Mrs. W. Eugene Salle, returned missionary from China; Deaconess Hart of the Episcopal Church; Mrs. Heck of the Baptist Church, and Miss Belle Bennett, the brilliant leader in the woman's missionary work of the Southern Methodist Church. These jubilee meetings have been productive of great good in many of the leading cities of the United States, and we trust that the one being arranged for here will be successful in every respect and give a forward impulse to the cause of missions in New Orleans which will be felt for many years to come.

LOCAL CO-OPERATION NEEDED.

Now that it has been decided that the Men and Religion Forward Movement campaign is to be conducted in this city November 13-20, it is to be hoped that our local leaders and workers will leave nothing undone to get things in readiness for this season of special effort. The extent to which the campaign is a success will be determined largely by the amount of co-operation given these enterprising it by the Christian workers of New Orleans. The brethren who are coming to assist us cannot succeed if we are indifferent and inactive. For our part, we believe the city needs this aggressive evangelism, and that much good will result from it if our home people will only lend a vigorous hand in carrying it forward. Let every pastor and Christian layman among us pray for the success of the campaign and exert the full measure of his influence to promote it. There are too many pessimists among the disciples of the Master hereabout. We need more Joshuas and Calebs to give us heart and hope and the courage to dare and do. It is worth something "to attempt great things for God," even if we fail.

THE TURKISH-ITALIAN WAR.

The war between Italy and Turkey does not promise to be either long or bloody. As a result of a naval bombardment, the Italian flag floats over Tripoli, and the Turks apparently are unable to help themselves. The Outlook says: "The direct ground on which Italy claims the right to seize Tripoli, so far as the public has been informed, is found in the disorders in that country and the inability of its government to protect foreigners. These charges of inefficiency and lack of protection, Turkey has declared to be unfounded. The real cause of Italy's sudden action is doubtless the apparent success of France in extending her North African empire." It is reported that the Italian Vice Admiral, Duke of the Abruzzi, thinks that the acute stage of the war is over, and has submitted to the king a plan to organize a scientific expedition into the interior of Tripoli, and possibly extending it southward into Central Africa. It is stated that for the first time since the Knights of St. John were defeated by the Turks and lost Tripoli, 1551, the Cross of Christianity has been raised over this land. Let us hope that it will mark the beginning of a brighter day for its inhabitants.

DEATH OF W. V. CONNELL.

Last Tuesday, just as we were about to close our forms, the following telegram was received from Brother J. J. Baird, of Mayhew, Miss.: "I am grieved to inform you that Brother W. V. Connell died yesterday afternoon at 3 o'clock. Truly, a great man has fallen." This news will cause sadness throughout the bounds of the North Mississippi Conference, in which there was no choicer layman than Brother Connell. His life was above reproach, and in labors he was most abundant. He filled various positions in the Church with unsurpassed fidelity, and leaves behind him an unblemished record. May the Heavenly Father graciously sustain the bereaved family in this hour of trial!

REV. S. H. WHATLEY DEAD.

Dear Brother Meek: I write to say that we laid to rest in the cemetery here yesterday, at 3 o'clock p.m., our dear brother and friend, Rev. S. H. Whatley. He fell asleep in the home he had labored so hard to complete for his wife at 3:30 p.m. the day before, October 6, 1911. Another veteran has gone to his rest—another faithful, efficient Methodist itinerant has finished his course. He was buried from the church here. Dr. S. S. Keener, presiding elder of the Monroe District, was present and took part in the service. The Masons also assisted with appropriate ceremonies in showing respect and honor to the remains of the deceased.

W. F. HENDERSON.

October 7, 1911.

This announcement will touch with genuine sorrow many hearts and homes in Louisiana. Brother Whatley was ordained a deacon in 1882 and was admitted into full connection by the Louisiana Conference the year succeeding. Though it did not cover a long period, his ministry was effective, and the interests of the church were carried forward where he labored. "Blessed are the dead who die in the Lord." They shall one day awake in his likeness, and reign with him in glory evermore. May God comfort and sustain the widow in her loneliness, and lay his healing hand upon every heart made to bleed by the departure of this loved one! (We have just received a memoir of Brother Whatley from the pen of Dr. S. S. Keener, which came too late to appear in this issue of the Advocate, but which will be published next week).—The Editor.

"THE SOUTHERN PATRIOT."

This is the name of a new journal which is to be issued monthly in New Orleans. It has absorbed six weeklies, as follows: The Southern Scribe, Good Government, The Winfield Commercial, The Vicksburg Mirror, The Monroe Doctrine, The Ruston Telegraph, and The Shreveport Scribe; and in consequence has inherited a good subscription list to start with. The editor-in-chief of the new periodical is the Rev. J. B. Lawrence, pastor of the First Baptist Church of this city, whose name at its head is a guaranty that the publication will be wide awake and deal with live issues. The South has few weekly or monthly journals of merit, which is much to be regretted. That the Southern Patriot may help to supply this deficiency and render a real service to the people of this section, we sincerely hope. The initial number, bearing the date of October, 1911, promises well.

PERSONAL AND OTHER NOTES.

Dr. Richard Wilkinson has been assigned to the Fourth Avenue Church of Louisville, Ky., for another year.

Next Saturday, October 14, is Orphanage Work Day in Mississippi. It is to be hoped that it will be generally observed by the 110,000 Methodists of that State.

Rev. J. M. Wyatt, of Brookhaven, recently assisted Rev. W. M. Sullivan in a ten days' revival at Union Church. A good interest was manifested, and the Church was spiritually quickened.

A protracted meeting was announced to begin at Montrose, Miss., last Friday night. Rev. J. W. Campbell, of Fayette, was expected to assist the pastor in conducting the services.

Rev. W. M. Sullivan, of McComb City, assisted Rev. H. A. Gatlin in a week's meeting at Bogue Chitto, which closed on Monday night, Oct. 2. There were 11 additions to the Church.

Dr. A. F. Watkins, of Hattiesburg, is attending

the Ecumenical Methodist Conference in Toronto. He was assigned to the Statistical Committee, which is considered one of the most important.

A successful Interdenominational Sunday School Convention for Claiborne Parish was held at Homer, La., last week. Secretary E. V. Ellzey and Miss Juden, of New Orleans, attended, and took an active part in the exercises.

The Methodist congregation at Magnolia, Miss., has lately enjoyed an interesting series of sermons preached by Rev. C. N. Guice, of Summit. We are not informed as to the visible results which followed Brother Guice's efforts.

Rev. John Tillery Lewis, of Clarksdale, Miss., in a personal note to the editor says: "Things are moving on smoothly here." They generally do when Brother Lewis' hand is on the helm. His work in this important charge has been notably successful.

At the recent session of the St. Louis Conference, Dr. Theodore Copeland was returned to Cahanne Church, St. Louis; Rev. H. P. Crowe was re-appointed to the Farmington District, and Rev. J. M. Bradley, having finished his quadrennium at Charleston, was sent to Sikeston Station.

Rev. J. M. Alford passed through the city last Friday on his way home from Brother Sweeny's charge, where he had been assisting in a meeting. He was looking well and was in fine spirits. He stated that this was the twelfth revival he had assisted in holding within the past few months.

Reports from the pastoral charges are read with interest by those into whose hands the Advocate comes. Why not send us an account of what is going on in the field in which you labor, brother pastor? We do not want a long communication, but just a few lines setting forth results.

In a recent note to the editor, Rev. B. P. Jaco, of the Corinth District, says: "I am getting busy indeed now. I am to have a Bishop in a few days to help me whoop 'em up." With both Brother Jaco and a chief pastor to set the pace, doubtless the work will hum in Northeast Mississippi from now on.

Up to date, Rev. D. L. Cogdell reports the reception of 29 members on the Belzoni charge, North Mississippi Conference. The presiding elder of the Winona District, Rev. E. S. Lewis, was with him last Saturday and Sunday, and transacted the business of the quarterly conferences and preached with his usual acceptability.

In a note to the editor, Rev. W. A. Bowlin states that Rev. J. H. Felts, the energetic presiding elder of the Aberdeen District, has been on the sick list lately. He was better when Brother Bowlin wrote, and we hope that ere this he has entirely recovered and is able to move at his usual gait. This is a time when a district superintendent can ill afford to lose a single day.

From the Lincoln County Times of Oct. 5 we take the following: "Dr. I. W. Cooper will leave to-day for Toronto, Canada, to attend the Ecumenical Conference of Methodism as a delegate from the M. E. Church, South. This body meets every ten years. The last session was held in London, when Bishop Galloway was a delegate. It is expected that the next session will be in Australia."

Rev. W. E. Vaughan, the editor and manager of the Pacific Methodist Advocate, requests us to state that the office of that journal, which is published in San Francisco, has been changed from 948 Market Street to 619 Pacific Building. This announcement is made in order that Southern Methodists visiting the city of the Golden Gate may know where to find the headquarters of their Church.

We acknowledge the reception of a catalogue of Edward McGehee College, at Woodville, Miss., which gives much interesting information concerning that historic institution. The worthy president, Rev. E. W. Barrington, has laid his plans wisely and the courses of study which the faculty offers are thorough and attractive. These enterprising and diligent instructors deserve to have success in their work.

Rev. W. G. Harbin, of Haynesville, La., passed through the city last Saturday en route to Abbeville, La., whither he was going to assist Rev. A. J. Gearheard in a series of revival services. He favored the Advocate office with a call, which was much appreciated. Notwithstanding his continuous labors through the summer season, Brother Harbin was looking well and spoke of his work in enthusiastic terms.

The Woman's Missionary Society of the Arcadia Church will observe the Week of Prayer from October 16 to October 22. A choice program has been arranged, and the occasion promises to be one of much interest. Among those who are down for addresses and sermons we note the following: Mr. B. F. Roberts, Rev. A. S. Lutz, Mrs. S. C. McGarrity, Rev. J. E. Carpenter, Mrs. R. W. Vaughan, Rev. R. W Tucker, and Dr. W. R. Hendrix.

Rev. S. L. Riggs, of St. Francisville, La., was in the city week before last with his son whom he brought here for medical treatment. He was afflicted with appendicitis, and it was feared for a time that an operation would be necessary, but after a brief stay in the Touro Infirmary, he improved sufficiently for Brother Riggs to carry him home without resorting to the surgeon's knife. We sincerely trust that there will be no recurrence of the trouble.

In a recent letter received at the Advocate office, Mrs. Crow Girard, of Lafayette, La., says: "We are much pleased with the progress of the church work here, and especially with the condition of our Epworth League. We feel that perhaps it would be gratifying to our friends to know that the cause is prospering at this place." So doubtless it will, but we dare say that this good report will occasion little surprise, since it is Brother Battle's habit to bring things to pass where he labors.

We regret to be informed of the ill health of Rev. A. J. Coburn, of Farmerville, La., whose physicians have advised him that it is necessary for him to go to a higher and drier climate. He was expecting a few days ago to leave at an early date for Southwest Texas. He cherishes a strong attachment to Louisiana, and greatly regrets that conditions are such as to force him to go elsewhere. We trust that the change will prove beneficial to Brother Coburn and speedily effect a complete restoration of his health.

We are in receipt of a folder announcing a series of revival services in the Methodist Church at Amite City, La., and giving the subject and text of each sermon to be preached. The meeting began on October 1, and will continue through next Sunday, the 15th. The first service, at 11 o'clock a.m. on the 1st inst., was conducted by Judge R. R. Reid, who delivered an address on "The Trial of Jesus Christ from a Lawyer's Standpoint." The other services were announced to be in charge of the pastor, the Rev. H. W. Bowman.

We are indebted to Rev. A. S. Lutz, for a copy of the "Church Bulletin," issued by his congregation at Homer, La., for the month of October. It is a neat little folder, well arranged and attractively printed. Among other things it contains the subjects of the series of sermons which Brother Lutz is now giving his people, and the program of the Week of Prayer of the Woman's Home and Foreign Missionary Societies, which is being observed this week. We note that this program embraces an address on "Foreign Missions" by Rev. W. H. Coleman, and one on "The Moslem World," by Rev. A. I. Townsley.

One of a series of Sunday School Institutes to be held throughout Louisiana will be conducted in the Felicity Street Methodist Church of this city on October 23-26. Dr. Bulla, superintendent of the Adult Bible Class Department of the Southern Methodist Church, is expected to be present and lend interest to the occasion. The meetings will begin at 4 o'clock p.m., and lunch will be served at 6 o'clock, after which the session will be continued. By managing in this way, it will be made unnecessary for those coming to the church to enjoy the exercises to return home until after the final adjournment each day.

The State Convention of the Woman's Christian Temperance Union of Louisiana met in Baton Rouge on Oct. 6. The exercises opened with a gold medal contest in Garing Hall, at the State University. Among those present from a distance were Mrs. A. C. McKinney, of Ruston, State president; Mrs. Julie Robinson and Mrs. Lillie Arant, of Wood; Mrs. J. W. Benton and Miss Mollie Stewart, of Pollock; Mrs. Helen Webb, Mrs. Selma Pittman and Miss Mildred Barries, of Athens; Mrs. Bryce and Mrs. McCorkle, of Minden; Mrs. S. C. Adams, Mrs. C. C. Miller, Miss Ella Sipple and Miss Delight Matthews, of Hammond.

Under date of October 5, Rev. W. L. Graves, of Iuka, Miss., writes as follows: "I am just home from Ripley, Miss., where for ten days I assisted Rev. Eugene Johnson in a revival. He is highly regarded by all the people there. Recently his son, Melville, who is eighteen years of age, occupied his father's pulpit, and preached a sermon which greatly pleased the audience and was much complimented by the local paper." This young gentleman was before the licensing committee of the Corinth District a few days since, and Presiding Elder Jaco reports that he stood a remarkably fine examination. He has entered Vanderbilt University, where he will take a theological course.

In a note written last week, Rev. W. M. Young, presiding elder of the Sardis District, says: "I dedicated a most tasteful and attractive church at Cockrum last Sunday. It was a great day for Cockrum Methodism. The decorations were beautiful and the music was excellent. The pastor, Rev. R. I. Collins, is in high favor with the people. Notwithstanding the fact that in this section there has been for years a constant emigration of prominent business men to Memphis, the people are building better houses of worship and supporting the preachers better than ever before." We congratulate Brother Collins and his worthy flock upon this substantial achievement.

The Meridian Male and Female Colleges, according to the report of their presidents, Dr. J. W. Beeson and Prof. M. A. Beeson, have had a most auspicious opening. As is customary with these institutions, their sessions commenced jointly with a revival conducted by their own pastor, Rev. Joseph Smith, in which much interest was manifested. Dr. Beeson says: "The colleges have a fine student body—perhaps the finest in many respects that they have ever had. Pupils are here from many States—from Cuba to Canada, and from Maine to California. Though we have a splendid attendance, we yet have room for a few more. They are still coming, some arriving nearly every day."

From Durant, Miss., Rev. C. P. Moss writes: "On Friday, September 22, death claimed another of our noble women in the person of Mrs. M. A. Herbert. Such was her life that she leaves behind a heritage far more precious than silver and gold. A husband and five children who are devoted to the service of the Master remain to mourn her departure and cherish her memory." We are pained to hear that this faithful wife and mother has been called from the circle which so loved and honored her. But there is comfort in the reflection that she was ready for the summons, and that this separation need be but temporary. Mrs. Herbert was a daughter of the late Mr. John Clower, a well known and esteemed citizen of Holmes County, and a granddaughter of the Rev. Stephen Johnson, who lived and died near Black Hawk, Miss.

Mrs. Priscilla Bentley, one of the oldest members of the Carrollton Avenue Church of this city, passed away last Sunday morning, and her remains were laid to rest in the Carrollton Cemetery the day following. She was 77 years of age, and was rich in faith and ready for the Master's summons. She was one of the organizers of the Carrollton Avenue congregation, and as long as her strength permitted was active in her efforts to promote its prosperity and growth. She was the first president of the Ladies' Aid Society (which now has become the Home Department of the Woman's Missionary Society), and largely shaped its policy until physical disability forced her to commit the task of leadership to others. She was a life member of the Woman's Foreign Missionary Society, and ever felt a deep interest in its work. But from the Church Militant, she has passed to the Church Triumphant, where we doubt not she found awaiting her a glorious reward. To the bereaved we extend sympathy, and pray that divine grace may sustain them.

In a letter from Shreveport, Oct. 6, Rev. P. O. Lowrey writes as follows: "Rev. A. W. Turner, of Mansfield, was operated on for appendicitis between 3 and 4 o'clock Tuesday morning, October 3, and he is doing well at this writing, so far as the operation is concerned. But it developed that his most serious trouble was something like an ulcer on the intestines, and this is now the point of anxiety. It is not improbable that another operation may be necessary to relieve this more serious trouble. Friends are profuse in their love and sympathy; nothing that human hands can do, is being left undone, and many are praying to him "who forgiveth our sins and healeth our diseases." It greatly pleases us to know that Brother Turner has passed safely through the trying ordeal of the operation performed upon him, but, in common with his host of friends throughout Louisiana, we shall feel a deep solicitude until we know that he is entirely out of danger. Let our people generally pray that the valuable life of this faithful worker may be spared, and that his health may be speedily and completely restored.

THE SIGNBOARD THAT SAYS "BE KIND."

"If I can't make people feel better, I certainly am not going to make them feel worse," remarked a lady, recently. I thought: "What a fine motto to live by!" I know a young woman who is a positive terror to her best friends because of her sharp tongue. She believes in "speaking her mind." She says caustic things about her best friends, and then wonders why she has not more friends. She complains that she is not popular, but does not realize that she alone is the cause of her lack of popularity. She "drives tacks," so to speak, into everybody she meets, her sharp tongue being the hammer.

"Words fitly spoken are like apples of gold in pictures of silver," we are told by the sage of olden time; and no truer words were ever spoken. Like the dear woman who said, "If I can't make people feel better, I certainly won't make them feel worse," we can always find something pleasant to say if we try.

"What a shabby buggy your friend drives in!" remarked this "driver-of-tacks" lady. I winced, of course, and did not take the trouble to inform her that my friend was more able to buy a fine buggy than she, had she wished to do so, but was using her money for nobler purposes. We never know the inside of people's lives. With Ella Wheeler Wilcox, we may say:

"Where are you going? Never mind:
Just follow the signboard that says 'Be kind.'
Do the duty that nearest lies:
That is the road to paradise."

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HIRAM JONES GRIFFITH was born Jan. 22, 1859, in Rankin County, Miss., and died in Sulphur, La., Aug. 29, 1911, at the home of his sister, Gertrude Rool. He moved with his parents to Louisiana in his infancy. His home was at Hackberry postoffice, La., but he was staying at Sulphur for medical treatment. His death was due to dropsy, from which he suffered eighteen months or more. He bore his sufferings with the greatest of patience and expressed his willingness to go. He was a member of the Baptist Church, having joined in August, 1897, at Vincent Settlement, La., under the pastorate of Brother H. Eddieman. He is survived by an aged father, three sisters and one brother, and other more distant relatives. The service was conducted by Rev. J. D. Nesom, of Sulphur. He was buried by the K. of P. lodge of which he was a member. He has gone, but is not forgotten by his loved ones. The interment was at Dutch Cove Cemetery.

A FRIEND.

Little E. C. BOTT, Jr., who was born in Natchitoches, La., in the summer of 1910, died in the same town, July 13, 1911. He was the youngest child of Rev. E. C. and Mrs. Susie Bott. Brother Bott is a local preacher in our Church, and was formerly a member of the Louisiana Conference. He has been teaching for a number of years, and it was while living here and attending the Normal School with his children during the summers of 1910-11, that this fair child was born, was baptized, and was taken away. He was a beautiful child and the light of the happy home until the fatal sickness came. We buried his little body in what is known as the American Cemetery, but he himself is with God and other pure spirits like his. So has the grim reaper cut down another one of the lovely "flowers that grew between." His death was the first in a large family of sons and daughters, and it was very hard. But they bow in submission to God's will. And they sorrow not as those without hope. May they all meet him again!

THE PASTOR.

The subject of this sketch, Mrs. SARAH ANN BASS, was born Dec. 16, 1838, at Gainsville, Ga. When she was a child her parents, Rev. P. C. Wimbish and wife, moved to Alabama, where she was converted and joined the M. E. Church, South, at the age of nine years. While visiting in Mississippi she was married to Mr. J. F. Bass in July, 1867. Of this union were born two sons and four daughters, two of whom preceded her in death; the other four, with the aged father, remain to mourn her departure. Making her home from the time of her marriage in Mississippi, it was here she gave her life-work to the Church, having been a Sunday school teacher for quite a number of years and a lover of the work. She was also a worker and a good deal of the time an officer in the Woman's Society of the church until her health failed. She was a great sufferer but bore her sufferings without murmuring, and still manifested great interest in the Church. Her home was always open to the preachers. She was conscious till the last, and having faith in the Lord, expressed herself as ready to go, and fell on sleep June 28, 1911.

Mrs. OCTAVIA BASS GEE.

J. N. KING was born March 20, 1852, and died on July 30, 1911, at his home at Pine Grove, La. He joined the M. E. Church, South, at the age of ten years. At the age of sixteen he was converted. In 1875 he was married to Miss Amelia Packwood. Of this union were born thirteen children—eight sons and five daughters. It was the writer's privilege to be his pastor for three years. Brother King was a good man; he loved his church. While he was a poor man of this world he was rich in faith. Almost every one loved "Uncle Nick," as he was called. He has gone from among us, but we still think of him. He was a Methodist of the old type. He would always pray in public when called on. He was buried at Pine Grove Church, that he so long loved. May our Lord comfort the dear wife and children, and may they keep close to Jesus and remember the words of a good father and husband, and some day meet him around the Father's throne, where we will never say good-by.

His former pastor,
H. C. MURPHY.

Tickfaw, La.

EARNEST CARADINE, son of Rev. J. R. and Mattie James, was born June 30, 1896, near Adamsville, McNairy County, Tenn. He was dedicated to the Lord by his mother's uncle, Rev. J. V. Worley, Aug. 16, 1897. In December, 1904, he moved with his parents to Corinth, Miss. The family moved to Iuka, January, 1908. Earnest was again put in school and his faithful application to his studies was such as to win for him the praise of his teachers. His kind treatment of others and his manly ways won for him the friendship of all who knew him. Earnest professed faith in Christ and joined the Methodist Church during the revival held in Iuka by W. L. Graves May, 1908. The remaining years of his life were marked by a beautiful devotion to his Lord, and none were more faithful in attendance upon the Sunday school and church services than he. Though so young, he nevertheless had high ideals, for he had caught true visions of Christian principles. He had been taught at the family altar from early childhood concerning holiness of heart and life. Earnest was ever good. The memory of his love and faithfulness to his parents and his noble life will cheer them through the days to come. He passed from his loved ones on earth July 23, 1911, being drowned. The funeral service was held in the Methodist Church, Iuka, by the pastor and presiding elder, W. L. Graves and B. P. Jaco. A large number of people were present, among whom were many of Earnest's school friends. The deceased was carried to Corinth for interment, where many friends, including several ministers, were present. He was laid to rest by the side of his brother, Herbert, who, when dying, took Earnest by the hand, saying, "Meet me in heaven." A father, mother, two brothers and a sister mourn their loss. The Lord bless and comfort them.

PASTOR.

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First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A F. Vaughan, pastor; residence, 815 Louisa St.; phone, Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

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Algiers, Lavergne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

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Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 1634 Sixth Street; phones: Residence, Uptown 954; St. Mark's Hall, Hemlock 1458.

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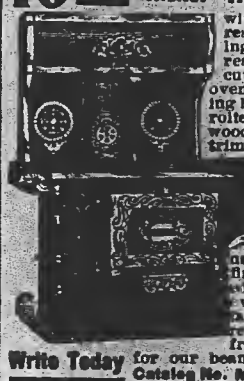
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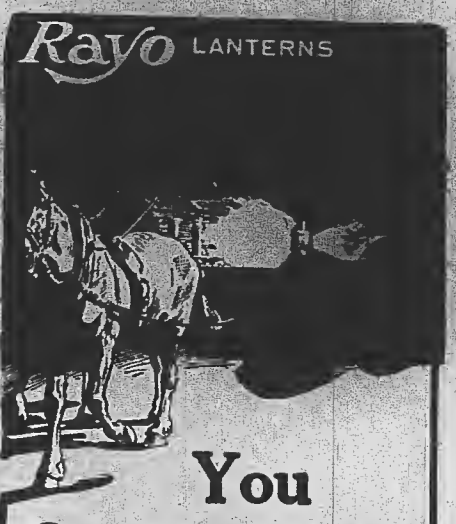
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Tidings From the Field

Lucedale, Miss.:

The ten days' meeting recently held here by Brother Kelly was a continuous love feast and blessing to all who heard him. Twenty joined the church on profession of faith, but this by no means tells the whole story. Over fifty men and women who were backsliders in heart and life pledged themselves to real Christian service. The preachers of the Mississippi Conference know their evangelist too well to need words of commendation from me. No mistake was made when he was put in the evangelistic field. Any church is fortunate to secure his services—J. W. Bowman.

Sept. 30, 1911.

Lafayette, La.:

On Sept. 10 an Epworth League was organized in the Methodist Church at Lafayette, La., with thirty-five members. Since that time the membership has increased until it now numbers nearly sixty. This evidence of interest on the part of the young people shows a forward movement in the work at Lafayette. The Sunday school is in better condition, and on last Sabbath the past records were broken by the number in attendance. The pastor, Rev. C. A. Battle, is much liked, and his earnestness, zeal, consecration, and talent are appreciated by the people, as is evidenced by the attendance upon all of the church services.—Mrs. Crow Girard.

Smithville, Miss.:

Smithville charge is in good shape, and moving on smoothly. Have had a good revival at each appointment, with 37 accessions to the Church; a Ladies' Aid Society has been organized at two places which promise to be of great value to the charge. I had the assistance of Dr. T. C. Wier and Rev. J. W. Ramsey in revival work, both of whom did effective work, and will long be remembered for their zeal and love. Brother Ramsey has quite a degree of revival power about him, and does work after the order of an evangelist. Our fourth quarterly conference was held at Old Greenbrier Church last Saturday and Sunday, with good reports and an encouraging outlook for everything in full at the Annual Conference. Our beloved presidlng elder, J. H. Felts, has been quite sick in bed for several days, wrestling with a severe attack of nettle rash. But he has made his escape, and has been seen at Pontotoc filling his engagements.—W. A. Bowlin, P. C.

Amory, Sept. 30.

Keithville, La.:

Our revival meeting closed on Sept 4, with 7 additions to the Church. Our faithful pastor, Rev. W. R. Harvell, was assisted by Brother A. S. Lutz, of Homer, part of the time, who gave us the "stralght" gospel. Brother Harvell preached three days at the close of the meeting with great power. The Holy Spirit came upon us, and strong men were brought into a saving knowledge of our blessed Savior. We feel that we are getting on higher ground. The Sunday school and Epworth League have taken on new life, and for the first time in our history we have a surplus of efficient, consecrated teachers; however, they are working whenever they are needed. Our people are very much in love with our pastor. Not only at our particular church, but over the entire charge is he well liked. The Grand Cane charge will meet its assessments in full, with a surplus for Conference claimants. We thank God and take courage.—W. F. Henderson, Jr.

October 2, 1911.

Fannin, Miss.:

To keep the brethren from thinking we are all dead on the Fannin charge, I will write a few brief notes. We have some good people here, and they konw how to take care of the preacher. They have given us two good poundings, besides the good things that have been sent in all along. The boll weevil will not starve the preacher here, for the people have bread, biscuit, meat, potatoes, molasses, and other good things made at home; they are always ready to divide with the preacher. We have four Sunday schools and two prayer meetings that are doing well. We have held seven revivals on the charge and the Lord has been with us in great power. I was assisted by Revs. W. W. Murray, B. F. Crook, and O. S. Lewis; the other meetings were held by the pastor. We have had 34 accessions to our church and two joined the Baptists. I baptized 4 infants; the church members have been revived, and I believe the influence of these meetings will be felt for years yet to come. When I meet you at Conference I will tell you more. I cannot write on paper how happy I am.

I am happy, brethren, happy,
And I'm shouting every day,
Glory, glory, Hallelujah,
Bless the Lord; I'm on my way.

—J. F. Campbell, pastor.

Sept. 23, 1911.

Tunica, Miss.:

Dear Brother Meek: It is about time I was reporting to you, my ex-presiding elder, to whom I owe much of the happiness of my declining years. Our fourth quarterly conference was held last Sunday and Monday. Our presiding elder, Brother Woollard, was with us, and preached one of his best sermons on the faith and sufferings of Job. It was the best discourse that I have ever heard on that subject—a feast to the soul. Our work is very well up. We have paid the presiding elder and the collections ordered by the Conference. We have received during the year over 50 members, at least 40 of them on profession of faith. I do not know whether I should continue in the active work or not. Old men never do; so I shall leave all this to my presiding elder and the Conference. I shall be 75 years old the 9th of next month, and 50 years old in the traveling connection. I have suffered much this year, but it has been a means of grace. Amid it all, I have been able to say, "The will of the Lord be done." I am serving as noble a people as any pastor ever served. Conference will soon be here; then as Dr. McAnally used to say, "we shall see what we shall see." Our district is in good condition. Our presiding elder looks well after the interests of the church, and our preachers, with one or two exceptions, have been doing their work faithfully. I hope to see you at Conference, and finally at the great conference above, where each preacher will be satisfied with his appointment. May the Lord bless you and the noble work you are doing!—J. W. Honoll, P. C.

Be Proud Then why rest contented with thin, scraggly, rough hair? Ayer's Hair Vigor gives softness and richness to the hair, makes it thicker, heavier. Cannot change the color. Safe to use? Ask your own doctor. J. C. Ayer Co., Lowell, Mass.

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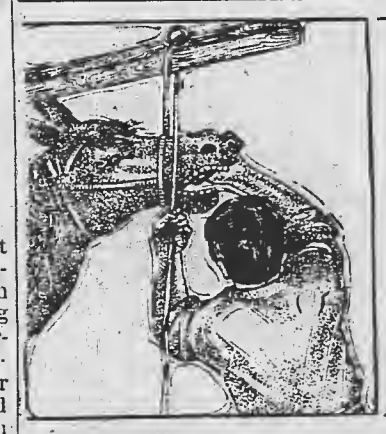

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mrs. Neblett, Houston, Miss., has now 83 members in her Adult Bible Class.

* * *

Columbus First Church, held an interesting and profitable Rally Day service on Sept. 24.

* * *

Mr. Terry Reese, Booneville, Miss., in Mrs. Allen's fine Men's Class, will soon close four years of unbroken and prompt attendance. He has a splendid record in every way.

* * *

Men and women not only come to the Adult Bible Classes on Sunday morning to be entertained and edified, but they come above all to get help for their daily tasks during the other six days of the week. Oh, teacher, they must not go away disappointed!

* * *

The thoroughly organized classes are making themselves felt in all the activities of the school, the Church and the community. They are constantly looking for an opportunity to assist the pastor, the general and department superintendents in the school.

* * *

The North Mississippi Conference Sunday School Board offers a Bible to the school raising the largest amount on Children's Day, one to the school raising the next largest amount, and one to the school raising the largest amount in each presiding elder's district, barring the two that receive the Bibles from the Conference at large.

* * *

A fine Sunday school and a number of Y. W. C. A. Bible study classes give the nearly nine hundred girls at the I. I. & C. a splendid opportunity to be good Bible students, as well as a great help to the home Sunday school and the Church when they return. Dr. DuBose's very consecrated and talented daughter, Miss Roberta DuBose, who is secretary of the Y. W. C. A. in this institution, has planned a fine year's work.

* * *

"The live, up-to-date school will frequently check up, like a wide-awake business house, to see wherein it is lacking. It is so easy to grow self-complacent and self-centered, and make ourselves believe that we are doing our best where the younger classes are suffering for want of help from the 'big brothers' and 'big sisters. Let us rise to our whole opportunity in our relation to the whole school."

* * *

It is now time for the classes to begin preparing their exhibits for our Annual Conference. The Sunday School Board is most anxious that many classes and all types of work shall be attractively exhibited. This is a fine way to secure recognition for your own work, and to help some other class with your well worked-out method. The rewards are for the best work exhibited at our next Annual Conference at Macon by any Sunday school as a whole; for the best exhibited by any Cradle Roll, Graded Lessons, including beginners, primary, junior and intermediate departments; and for the best exhibited by any Wesley Adult Bible Class. These offerings are for classes organized this year.

* * *

The rich man may purchase a library, but only the student possesses it, for he has conquered it paragraph by paragraph. In many of our Sunday schools the libraries are out of date, moth and dust have added their weight to that already possessed by the volumes themselves, and nobody reads them and nobody cares for them. Indeed, there is no more pathetic sight to a book lover than these neglected and ill-assorted books. Such splendid ones we have, fresh from the great minds of our Church and the world and easy to secure from our Publishing House; and no greater incentive to good work can be found than even a half dozen such books on the reading table (not on the sheives) of a teacher-training class room or a Wesley Adult Bible Class room. Purchase these valuable helps, mark them and pass them on to the heart-and-head-hungry, waiting people.

FIRST CHURCH, LAUREL, MISS.

We have just closed one of the most successful meetings I ever held. The success was not so much in the number of conversions and additions to the church, as it was in the work done in the church. The preaching was done by Brother C. M. Chapman, of Meridian, and his theme through the entire meeting was the witness of the Spirit, and the danger and methods of apostasy. I am quite sure I never heard these great Arminian doctrines more clearly stated nor more conclusively proven by the Holy Scriptures. For two weeks our people listened, accepted, and earnestly sought to get themselves right with God. The only regret is that all our people did not hear and profit by his splendid preaching. The most encouraging feature of the meeting is in the fact that the uplift of the church did not die with the close of the protracted services. Every department of the church is manifesting a greater interest and zeal than I had known before. Our congregations at the preaching and prayer services are increasing, our Sunday school has outgrown our accommodations, and some of the teachers have tried to rent rooms in private homes for their classes. We have three splendid Epworth Leagues, and have received 34 members. We now have a large force at work on our new $18,000 house of worship. While we are making ample provision in our auditorium for our congregation, we are making a work shop of our Sunday school room for the church. In the basement we have a kitchen and dining room. On the first floor we have a ladies' parlor, pastor's study and three class rooms. In the gallery we have an Epworth League parlor and six class rooms. On occasions the whole house can be thrown into the auditorium. The building is a reproduction of the Lovick Pierce memorial at Athens, Ga. The structure will not be completed by Conference, but if the Georgia Bishop concludes it will be the best for Laurel Methodism for me to move, my successor will have no difficulty in finishing up the work.

JAMES M. WEEMS.

FROM ARCADIA, LA.

Dear Dr. Meek: Rev. W. R. Hendrix, D.D., lately pastor of the Methodist Temple, Louisville, Ky., will begin our revival meeting on Sunday, Oct. 22. Dr. Hendrix will be open to engagements in the Louisiana Conference during the month of November, as he has been transferred from Louisville to the North Georgia Conference, and will have two months interim. Dr. Hendrix is too well known to the Louisiana brethren to need any introduction from me. He held a most successful meeting at Second Church, New Orleans, last fall. He was one of the ablest preachers at the Seashore Camp Meeting this summer. He has just completed his quadrennium at the Temple in Louisville, where, though laboring under adverse circumstances, he wrought a most monumental work.

The Arcadia Epworth League observed "Old Folks Day" on Oct. 8 with marked success. Carriages and autos were sent for the dear old people, rosebuds and rocking chairs awaited them at church and old time hymns were sung in the service. The sermon was preached from the text (the last triumphant hallelujah of St. Paul): "I am now ready to be offered; I have fought a good fight," etc.

A. INMAN TOWNSLEY.

MEETING IN MONROE.

We are just closing a revival service in Monroe. We have had with us the blind lay evangelist, Joe M. Ramsey, of Manchester, Tenn., and Rev. E. R. Smoot, of Greenwood, Miss., leader of song.

The prospects for a successful meeting seemed to be unusually favorable, but Brother Ramsey was taken sick after preaching three days and has only been able to preach a few times since. Notwithstanding that fact, the meeting has been a great benefit to the Church and Brother Ramsey has endeared himself very much to the community. He is a man of wonderful spiritual power in preaching as well as in altar exercises, and his methods are excellent. His health for the present seems to be quite seriously impaired and friends everywhere should pray for his recovery. Brother Smoot is a man of consecration and is a splendid soloist and leader of chorus singing. He has been associated with a number of prominent evangelists, such as Sam Jones, French Oliver and others. He is an ordained preacher in the Cumberland Presbyterian Church, but is planning to apply for admission in the North Mississippi Conference of our Church at its ensuing session. He will undoubtedly be a valuable addition to the regular work of the pastorate.

R. H. WYNN, Pastor.

Stops a Deep-Seated Cough in a Hurry

A Family Supply of Unequaled Cough Remedy for 50c—Money Refunded if It Fails.

Cough medicines, as a rule, contain a large proportion of plain syrup—a good ingredient, but one that anyone can make. A pint of granulated sugar, with ½ pint of warm water, stirred for 2 minutes, gives you as good syrup as money can buy.

A 50-cent bottle of Pinex, mixed in a pint bottle with home-made sugar syrup, gives you a full pint of really better cough syrup than you could buy ready-mixed for $2.50. There's a clear saving of $2.00. Full directions in package.

And money couldn't buy a quicker, better remedy. Takes hold at once, gives almost instant relief, and usually stops the most obstinate, deep-seated cough in 24 hours. It stimulates the appetite, is slightly laxative and has a pleasant taste—children take it willingly. Splendid for hoarseness, asthma, chest pains, and other throat troubles, and unequaled for prompt results in whooping cough.

Pinex is a special and highly concentrated compound of imported Norway White Pine extract, and is rich in guaiacol and other natural healing pine elements. Simply mix it as directed with sugar syrup or strained honey, and it is ready for use.

Used in more homes in the U. S. and Canada than any other cough remedy.

Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Fort Wayne, Ind.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

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STUART'S PLAS-TR-PADS are a wonderful new treatment for rupture, curing as they do the worst forms in the privacy of the home. Being SELF-ADHESIVE, purposely to hold without straps, buckles or springs. No truss. Plapao Laboratories, Block 132 St. Louis, Mo., is sending FREE trial of Plapao. Write for this marvelous cure.

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He Reduced 57 Pounds.

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Oct. 9.—The truth of the claim made by Hon. H. T. Stetler, of Johnstown, Pa., that he reduced his weight by 57 pounds in an incredibly short time has been fully established.

The facts are, as proven by a careful investigation, that Stetler received, at his own request, on forty days' trial, from Prof. G. X. Burns, of No. 17 West 38th street, New York, a simple, invisible device, weighing less than one ounce, which when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. The results with Stetler, as with other prominent men and women, were gratifying and astonishing. It is said that the offer to send these outfits on 40 days' free trial has been extended for a time.

LOUISIANA MAN TESTIFIES.

Writing under date of May 3, 1911, Mr. R. H. Marcotte, of Bordelonville, La., writes:

W. H. Bull Medicine Co., Dear Sirs:—I took sick the first Monday after Christmas last, and was down in bed for two weeks. I called in my family doctor, he gave me relief for a few days only. My trouble was pronounced liver trouble, with an attack of Dropsy, caused hy the liver. After I was up a few days from his treatment, which I only found temporary. I hegan to feel bad again, followed by an awful aching in the upper part of my stomach, which I could hardly stand. As I had read one of your Almanacs, I decided Herbs & Iron was what I needed, and I walked to a druggist near hy, the Fritz, Hess & Son, and bought one 50 cent bottle of Herhs & Iron, and the second dose gave me relief, I used two hottles and am now in good health. Herbs and Iron did the work.

You must excuse such a lengthy statement, as I don't care to tire you but it seems that I cannot say too much in regard to such a fine medicine as Herbs and Iron for a stomach that is badly out of order—no way of resting, appetite gone, and in fact feel like you were torn to pieces and life not worth living. I will at all times recommend Herbs and Iron. With hest wishes to your success, I remain Yours truly."

W. H. Bull's Herbs and Iron is the quickest and surest remedy for stomach and liver troubles, and is a blood purifier of high merit. Get a bottle at your druggist's. Take two-thirds of it and if you are not fully satisfied that it is improving your health return the remainder and the druggist will refund your money.

Little faithfulnesses are not only the preparation for great ones, hut little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites, or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—F. W. Farrar.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

(This report has just heen received and we are publishing it without any delay.—The Editor.)

The annual meeting of the North Mississippi Conference Leaguers was held in West Point, June 13-15, 1911. The opening service was held Tuesday evening at the church, after which the lovely home of Mrs. C. F. Cottrell was thrown open to the visiting Leaguers and the people of West Point.

On the lawn of the Cottreil home, Mr. John Valentyne extended a most hearty welcome to the delegates and visitors. He was responded to most happily by Rev. K. P. Foust.

Interesting talks were made by Rev. R. A. Clark, Rev. R. H. B. Gladney, and Mrs. J. O. Wiygul.

Much was added to the program by the two songs by the Junior League, under the direction of Sister Dorsey, and a reading by one of the Junior girls.

Wednesday morning at 6 a.m., was held the first quiet hour service, with Rev. O. P. Armour in charge. This was a most helpful service, and prepared the Leaguers for the real work of the day. At 8:30 the Conference opened with a devotional service led by Rev. S. L. Pope. This was followed by a message from the president, W. T. Boswell.

After announcements, the annual reports of the district secretaries were made. All of the districts were reported except the Greenville, Oxford and Winona. The Aberdeen, Durant and Sardis Districts reported district conferences held during the year. The first vice-president, Miss Nora Evans being absent, a splendid paper from her on "Personal Preparation of the Leader" was read by Miss Kate Cunningham. A paper was then read by Mrs. Harbin on the "Preparation of the Program for a Devotional Meeting," which evidenced careful thought upon this important subject. Prof. J. R. Brinson then spoke on "Conducting a Devotional Meeting." Rev. J. H. Holder, president of our League Board, led the open discussion of the devotional work, and many helpful questions were discussed. At 11 o'clock, Rev. J. H. Felts delivered an address on "Fishers of Men," which closed the first morning's session.

The afternoon session opened with a devotional service conducted by Rev. S. L. Pope. The work of the Charity and Help Department was then taken up. A report from the second vice-president, Miss Esther Hall, was made and her paper, "Servant of All," which followed her report, was much appreciated. This was followed by an essay by Miss Mary Stokes on "The Ministry of Flowers and Song," which was also a very fine paper. Rev. J. H. Felts then spoke on the theme, "If you know these things, happy are ye if ye do them." Mrs. Wiygul read a paper on "Problems of the Junior League Work," and Rev. R. A. Clark led the round table discussion under this department.

Wednesday evening's sesson opened with a devotional service by Rev. S. L. Pope, which was foliowed by an interesting address hy Dr. H. G. Henderson on "The Mission of the League."

Rev. W. L. Graves led the second quiet hour service Thursday morning with a large crowd of Leaguers present. At 8:30 p.m., the devotional services were led by Rev. S. L. Pope, which were followed by a strong talk on the "Boys' League and the Boy Scout Movement," by Mr. W. H. Carter. Rev. W. M. Williams, of the Orphans' Home, was introduced and made an appeal in the interest of that excellent institution. Mr. V. H. Stephenson, fourth vice-president, then spoke on the work of the fourth department. "Am I My Brother's Keeper?" was the suhject of an address which Rev. W. L. Duren brought us. A reading by Miss Annie Rose was greatly enjoyed. Rev. J. R. Countiss then spoke on "Special Preparation as essential to the Successful Advancement of tiie Cause of Missions." A consideration of the Loan Fund was taken up and pledges fhom the different Leagues were made to the amount of $400. This should be raised to at least $600 or $700 by the Leagues not represented at the Conference. Prof. Noble, of Millsaps College, addressed the Conference on "Christian Education."

The work of the third department was taken up Thursday afternoon, and a demonstration of a League social by Miss May D. Williams, third vice president, was enjoyed by all. Rev. J. R. Countiss then gave interesting information as to Grenada College, and impressed all with the high class of work being done by this school. Mr. Ellis made a strong talk for our Methodist hospital to be erected in Memphis. The Conference then elected officers for the next year. Okolona was selected as the next place of meeting.

Resolutions were adopted expressing the Conference's appreciation of kindness shown us hy the good people of West Point, and extending thanks to all who had contributed to the success of the occasion. A resolution was also adopted calling for a definite hour for consideration of the League work in our district conferences. The Conference closed Thursday evening with a great sermon by Rev. E. B. Ramsey, of Memphis, and the installment of the following officers hy Rev. J. H. Holder:

President, Dr. W. B. Baker, Houston; first vice-president, Prof. J. R. Brinson, Cleveland; second vice-president, Miss Mary Stokes, Columbus; third vice-president, Miss Kate Cunningham, Booneville; fourth vice-president, Mr. V. H. Stephenson, Booneville; secretary and treasurer, W. T. Boswell, New Alhany; assistant secretary, Miss Esther Hall, New Albany; Era Agent, Mrs. E. D. Gilmore, Amory; Junior Superintendent, Mrs. Lamb, Mathiston.

District Secretaries: Aberdeen, Mrs. J. P. Wiygul; Columbus, Miss Isabelle Leslie; Corinth, Rev. K. P. Foust; Durant, Miss Allene Ramsey; Greenville, Rev. T. J. McCafferty; Oxford, Rev. W. T. Brown; Sardis, Miss Maud Atkinson; Winona, Rev. W. V. Shearer.

W. T. BOSWELL.

Every soul on its way to Eternity has its appointed times and seasons for good, which, if they be allowed to pass away, shall never return again. —Keble.

Sin has many tools, but a lie is the handle that fits them all.—Dr. Holmes.

BREAKING THE BOOK RECORD.

Our readers will be surprised to learn that perhaps for the first time in the history of the publishing world a religious book may head the list as having the largest sale in 1911, even over the most sensational novels. The author is a Methodist pastor in S. C., and the book entitled, The Bible Mode of Baptism, is now being read and studied by nearly 400,000 people all over the world.

It gives the Original Authority under which the apostles first baptized, and proves beyond a doubt that sprinkling was the mode. Thousands are surprised at such an array of facts. The last edition is nearly gone and the publishers regret that no more can be had at so low a price. 12c a copy; 15 for $1; 100 for $6, postpaid, while they last. All who want it at these prices should address the author, Rev. J. E. Mahaffey, 33 Main St., Clinton, S. C. One man sold 50 copies in four minutes, another has ordered his 25th hundred.

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

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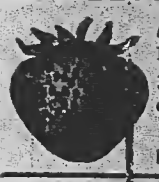

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

Remember that our topic for October is "Firm Foundations," and that our subject for to-day (Oct. 15) is "Some Things We May Know." For our references we have I John 1:1-5; Acts 4:18-20; Romans 8:16; II Timothy 1:12.

Let us inquire in the realm of religion, What are some things we may know, for surely when we leave the objective world we don't leave behind us the privilege of knowing. The truth is that the men who have given us our great religious truths have spoken with more confidence than in any other realm of knowledge. It is, moreover, true that the fundamental doctrines of Christianity have not shifted nearly so much as those, for instance, in medicine, so subject to physical tests, and where men were so sure they knew. In Christianity there are really few "absolute" teachings, and we deal every day with the "old, old story." In other words, our knowledge in religion has been "the sure Word."

First, I would say we may know Christ Jesus. The apostles knew him physically as well as spiritually. (Have some one read I John 1:1.) In that verse their knowledge came through their ears, their eyes, and their hands. All the senses had been called into play to make sure their knowledge of him. And it is from these very witnesses we get our knowledge of Christ. While these things are the basis of their knowledge of him, yet I am sure they knew him better by means of the Holy Ghost on the day of Pentecost than they had ever known him before. Read verses 7, 8, 13 and 14 of the 16th Chapter of St. John, and you will find that the main office of the Holy Spirit was to show Jesus in his divinity to human hearts. The Holy Spirit is as accessible to you and me as to them, and we in our heart of hearts may know him as well. No wonder St. Paul could say: "I know whom I have believed!" The Bible is the basis of our knowledge, but when we have read and believed, the Holy Spirit makes us acquainted with our Lord. I believe in eternity that we shall know him not so much because of the "print of the nails in his hands" (as the song has it), but rather because he fulfills the impression of him in our hearts.

Secondly, we may know our relationship to him. God doesn't leave us to guess how we stand. We don't have to grope on in doubt and darkness. We "know whom we have believed." We know it indirectly by the evidences in our lives as when St. John said, "We know we have passed from death unto life because we love the brethren." If we find love there, love different from the indifference or even malice we used to carry, may we not know, to some extent at least, that all is well? But there is here, too, a better witness. For the same witness that "glorifies Jesus" brings us sweet messages of sins forgiven. (Have some one stand and read Romans 8:16.) Let us seek this witness until out of a full heart we say: "I once was blind, but now I see!"

Thirdly, we may know our duty. Even in the minor details where the broad principles of God's Word don't itemize, the man or woman eager to do God's will may know. (Read John 8:12; John 7:17).

Fourthly, we may know our future, our destiny. Everything conspires to make us know it. The Christ we know says: "Where I am there shall ye be also." The Spirit in our hearts points us to a "land that is fairer than day." The duty done leaves echoes of heaven in our souls. Though it be a narrow path, it surely leads to life. So every finger, every friendly guidepost makes us know the end. We know whom we have believed and are persuaded that he is able to keep us against that day.

EPWORTH ERA DAY.

Let every chapter arrange to observe Era Day. "What day?" some will ask. In view of your local conditions, select the nearest and most convenient day. But don't put it off too long. If you cannot see a favorable time near at hand, make one. All things come to him who will not wait.

Mrs. Little's program will put into the hands of any Era agent, aided by the Third Department, the material for a delightful evening. Or a part of it may be used at the Sunday devotional service if an evening is not available.

Prepare the program; also send for samples of the Era for free distribution and for an Era Agent's subscription book. Both will be sent on application to the Era office, 810 Broadway, Nashville, Tenn.

On this ocasion all new subscriptions may be taken at seventy-five cents, and as many renewals at the same rate (75 cents) as there are new subscriptions from the chapter—that is, a renewal and a new subscription for one dollar and a half. No renewal can be taken at this rate unless accompanied by a new subscription, for the Era costs over ninety cents a year.

NOTES.

In Mr. Clifford R. Field, of Natchez, the Mississippi Conference Epworth League evidently has a good leader. We are expecting great things for our Mississippi work this year. Will Brother Field please use the Advocate columns to push his work?

We, as fourth vice-president, have received $46.30 more for the work in Korea, a part of last year's report from the Mississippi Leaguers. Let us have quick subscriptions for our Cuban work for the next ten months. What part of that $1,000 will your League give?

BOARD OF EDUCATION LITERATURE.

The Board of Education has for general distribution the following:

1. "A Call to Preach," a sixteen-page booklet, by Rev. W. F. Tillett, D.D., Dean of the Theological Faculty, Vanderbilt University.

2. "The Making of a Ministry," a forty-page booklet, by Rev. J. L. Cunninggim, B.D., Director of the Correspondence School.

3. "The Place of the Church College in the General System of Education," an eighteen-page booklet, by Henry Nelson Snyder, Litt.D. LL.D., President of Wofford College.

4. "The Church College," a thirty-page booklet, by Rev. E. B. Chappell, D.D., Editor of the Sunday School Literature.

5. "The Function and the Future of the Small College in the South," a sixteen-page booklet, by Robert Emory Blackwell, A.M., LL.D., President of Randolph-Macon College.

6. "The Denominational College and the Christian Ministry," a fifteen-page article, by Bishop W. A. Candler, D.D., in the August Bulletin.

7. "Relation of the Church College to the Secondary School," an eight-page article, by Joseph S. Stewart, A.M., Professor of Secondary Education, University of Georgia.

Any one, or all of these interesting and instructive booklets will be sent upon request free of charge. Address Stonewall Anderson, Corresponding Secretary, 810 Broadway, Nashville, Tenn.

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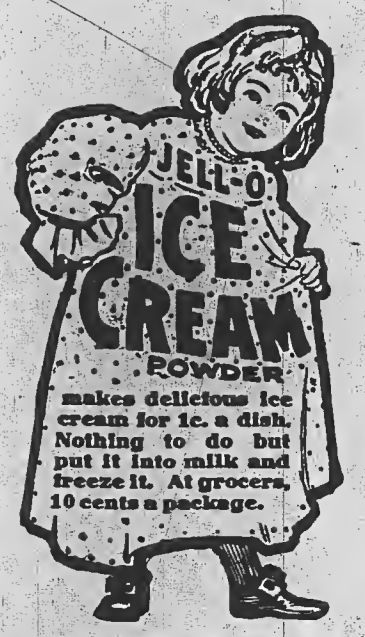
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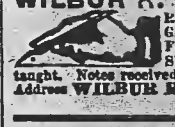

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The situation which is exactly to our liking has not yet been discovered. Most people go in search of it but no one finds it; and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in the better place.—J. G. Greenhough.

MISS FRANCES J. COZZENS.

A Tribute.

It has always seemed so tender in the writers of the olden time to say of the departed ones that they had "fallen on sleep," or that they "slept with their fathers." The Master often spoke of death as a sleep, and so it should be regarded by his children. I cannot think of this sainted woman as dead—such people do not die; they cannot die, for good is as indestructible as matter. There is a change, and science does not explain it, but it seems inconceivable to think of extinction, especially for one who has lived as did Miss Fanny. She was born in Saint Louis, Mo., in 1833, and came with her parents to Natchez, Miss., in the third year of her life. For more than seventy-five years she lived a modest, unassuming, helpful life in her adopted home, and left a name like that of no other woman in the city. No one ever called on her for help and left her gate empty-handed. She was always giving more than her ability warranted, but only the recording angel knew to whom she gave, or the amount it aggregated. Sometimes I would be told of some peculiarly painful case, where my professional services were needed, and then I would hear about her ministrations from the beneficiaries. She would never tell me what she was doing, unless she wished my help. It was an honor to know Miss Fanny, but a still greater honor to be loved by her and to possess her confidence and affection. It was my pleasure to sit in her pew at the Jefferson Street Methodist Church, and between us there was a very warm friendship. She joined the church more than fifty years ago, and the love of her Savior was a most precious possession all the long years of her life. Never very strong, the latter years of her life were spent in much pain, and her sympathetic heart was so often wrung by the sorrows of her friends and the oft-repeated visits of the grim reaper to the thinning ranks of her old-time acquaintances. She remarked to me on one occasion, that there were so few of the old people that she had known all her life left for her to speak to of the days long gone by. I have never known a person more perfectly unselfish, and she always had something good to say of the most unworthy. On Aug. 31, 1911, like a tired child, she fell asleep, and loving friends laid her form away in the old cemetery of the city she called home. Besides a legion of friends, she leaves one sister, Mrs. Laura L. DeLap; a brother-in-law, Colonel DeLap, and one niece, Miss DeLap, in Natchez. Her other relatives live in St. Louis and elsewhere. Miss Fanny's faith in her Savior was supreme, and she never seemed to doubt that he would "bring it to pass." Her life reminded me of that beautiful hymn—

"If our faith were but more simple
We would take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.

J. C. BALLARD.

Fort Miley, Cal., Sept. 27, 1911.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Sharon ..... Oct. 14, 15
Madison ....11:00 a.m.... Oct. 16
Terry ....11:00 a.m..... Oct. 18
Camden, at Soule Chp.... Oct. 21, 22
Lintonia, at Anding..... Oct. 26
Mendenhall, at Pinola .... Oct. 28, 29
Eden, at Pleasant Hill.... Nov. 1
Deasonville, at New Hope. Nov. 4, 5
Benton ....7:30 p.m..... Nov. 5, 6
Edwards, at Clinton, 3:30 p.m ..... Nov. 9
Florence, at Monterey .... Nov. 11, 12
Jackson, Rankin Street, 7:30 p.m ..... Nov. 12, 15
Fannin ..... Nov. 17
Canton ..... Nov. 19
Flora ..... Nov. 20
Yazoo City ....7:30 p.m.. Nov. 22
Bolton Charge ..... Nov. 25, 26
Jackson, Capitol Street, 7:30 p.m ..... Nov. 26, 27
Jackson, First Church, 7:30 p.m. ..... Nov. 29
Satartia Charge ..... Dec. 2, 3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Shubuta and Quitman, at Quitman ..... Oct. 15, 16
Meridian, 5th Street a.m. Oct. 22
Meridian, 7th Ave..p.m.. Oct. 22
Enterprise and Stonewall, at Enterprise ..... Oct. 25
Buckatunna, at Buckatunna .... Oct. 29, 30
Lauderdale, at Lauderdale.. Nov. 1
Daleville, at Linwood..... Nov. 4, 5
Moscow, at Pleasant G... Nov. 11, 12
DeKalb, at DeKalb..... Nov. 13
DeSoto, at Salem ..... Nov. 17
Matherville, at Andrew's Chapel ..... Nov. 18, 19
Meridian, Poplar Springs.. Nov. 23
Porterville, at Porterville.. Nov. 25, 26
Binnsville, at Binnsville .. Nov. 28
Vimville, at Pleasant Hill. Nov. 30
Waynesboro Circuit, at Hebron ..... Dec. 2, 3
Waynesboro ..p.m ..... Dec. 3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Osyka, at Holmesville.... Oct. 14, 15
Buford, at West Columbia. Oct. 21
Tylertown, at China Grove. Oct. 22
Bayou Piere, at Pleasant Valley ..... Oct. 28
Barlow, at Rehobath ..... Oct. 29
Bogue Chitto and Norfield, at Norfield ..... Nov. 1
Topisaw, at Sartins ..... Nov. 4, 5
Monticello, at Monticello.. Nov. 8, 9
Adams, at Auburn ..... Nov. 11, 12
Summit ..... Nov. 12
Magnolia ..... Nov. 14
Hazlehurst ..... Nov. 15
Meadville, at Meadville .. Nov. 18, 19
Scotland, at Bethel ..... Nov. 25, 26
McComb, Centenary ..... Nov. 27
McComb and Fernwood, at Fernwood ..... Nov. 28
North Wesson, at North Wesson ..... Nov. 29
Wesson, at Wesson ..... Nov. 30
Pearlhaven, at Pearlhaven. Dec. 2, 3
Brookhaven ..... Dec. 3, 4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Huh, at Hub ..... Oct. 14, 15
Mentorum, at Pine G.... Oct. 20
Vancleave, at New Prospect ..... Oct. 21, 22
Gulfport, 29th St..... Oct. 25
Lumberton ....Oct. 29, Nov. 20
Mississippi City ..... Nov. 1
Poplarville ..... Nov. 5, 18
Pascagoula ..... Nov. 10
Moss Point ..... Nov. 11, 12
Escatawpa, at Escatawpa. Nov. 11, 12
Biloxi, Main St..... Nov. 15
Derby, at Derby ..... Nov. 7
Carriere and McNeil, at Carriere ..... Nov. 18, 19
Oakvale, at Oakville .... Nov. 21
Long Beach .....Nov. 22, Dec. 2
Wolf River Mission 10 a.m. Nov. 23
Coalville ..... Nov. 24
Bay St. Louis ..... Nov. 25, 26
Logton ..... Nov. 27
Gulfport, 25th Ave..Nov. 29, Dec. 2
McHenry and Wiggins, at Wiggins ..... Nov. 30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Homewood, at Carr Ch... Oct. 14, 15
Walnut Grove, at Zion. Fri. Oct. 20
Carthage, at Bethel ..... Oct. 21, 22
Bay Springs, at Pleasant Hill .... Oct. 28, 29
Hickory, at Hickory. Wed. Nov. 1
Chunkey, at C..Thurs.... Nov. 2
Pachuta, at Adams Chp... Nov. 4, 5
Shiloh, at Shiloh..Wed.. Nov. 8
Trenton, at New Prospect Thurs ..... Nov. 9
Laurel, First Ch..... Nov. 11, 12
Morton and P., at Lindsey Chapel ..Fri..... Nov. 17
Hillsboro, at Hillsboro.... Nov. 18, 19
Forest, at Forest..... Nov. 19, 20
Philadelphia, at Philadelphia ..Tues.. ..... Nov. 21
Neshoba, at Mars Hill Wed ..... Nov. 22
Indian Mission, at McDonald ..... Nov. 23
Stallo, at McDonald. Thurs. Nov. 23
Laurel, Kingston ..... Nov. 25, 26
Laurel, Sixth Street..... Nov. 25, 26
Lake, at Lake..Wed..... Nov. 29
Newton ..... Dec. 2, 3

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Vicksburg, Crawford St.. Oct. 15
Silver City, at Midnight... Oct. 21, 22
Sunflower, at Bethel..... Oct. 24
Anguilla, at A..... Oct. 25
Rolling Fork, at R. F,.... Oct. 26
Utica, at U..... Oct. 28, 29
Fayette ..... Oct. 30
Hamburg, at H..... Oct. 31
Nebo, at Providence..... Nov. 4, 5
Washington, at W..... Nov. 11
Natchez, Jefferson St..... Nov. 12
Natchez, Pearl St ..... Nov. 12, 13
Centreville, at C..... Nov. 18, 19
Woodville ..... Nov. 20
Wilkinson, at ——..... Nov. 21
Gloster ..... Nov. 22
Homochitto, at ——.... Nov. 23
Oak Ridge, at ——.... Nov. 25, 26
Vicksburg, Washington St. Nov. 26
Mayersville, at Fitiers.... Nov. 27
Rocky Spgs, at ——.... Dec. 1
Hermanville, at ——.... Dec. 2
Harriston, at ——..... Dec. 3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

H. WALTER FEATHERSTUN, P. E.

Port Gibson, Miss.

Hattiesburg Dist.—Fourth Round.

Ellisville ..... Oct. 15, 16
Magee ..... Oct. 21, 22
Taylorsville, at Mize..... Oct. 23
Silver Creek ..... Oct. 25, 26
Mt. Olive ..... Oct. 28, 29
Collins ..... Nov. 1
Prentiss, at Carson ..... Nov. 2, 3
Purvis ..... Nov. 4, 5
Summerland, at Hebron.. Nov. 7
Estabuchie ..... Nov. 9
Eucutta ..... Nov. 11
Vosburg ..... Nov. 12, 13
Sanford, at Williamsburg. Nov. 16
New Augusta, at Wingate. Nov. 17
McLain, at Cox ..... Nov. 18
Richton, at Ovett ..... Nov. 19, 20
Lucedale ..... Nov. 21
Leaksville .... Nov. 22, 23
Oloh ..... Nov. 25
Sumrail ..... Nov. 26, 27
Hattiesburg, Broad St.... Nov. 27
Hattiesburg, Main St.... Nov. 28
Hattiesburg, Court St.... Nov. 30
Seminary ..... Dec. 2, 3

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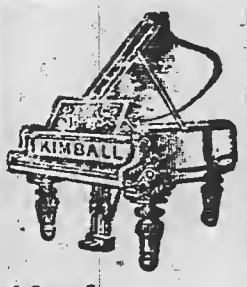

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QUARTERLY CONFERENCES

Wilkes Dist—Fourth Round.

Benson at Benson	Oct.	7
Smithfield at Smithfield	Oct.	14
Wendell at Wendell	Oct.	15, 16
Selma at Selma	Oct.	21, 22
Kenly Ct.	Oct.	28
N. Carrollton at Enon	Nov.	2
Lenoir at Hickory	Nov.	4, 5
Taylorsville at Statesville	Nov.	11
Mocksville at Lewisville	Nov.	12, 13
Riverside at Riverside	Nov.	18, 19
Bellemeade at Long Branch	Nov.	25
Rock Spring at Spring Hill	Nov.	18
Wilmington St. at Bethlehem	Nov.	18, 19
Rockingham at Rockingham	Nov.	20, 21
Bear Hill at Mt. H. Tues.	Nov.	27
Lumberton at Gladstone	Nov.	26, 26
Robeson at Robeson	Nov.	26, 27

Special attention is called to questions 23 and 32. Let us carry up to the approaching Annual Conference the best report the Wilkes District ever made.

E. E. LEWIS, P. E.

Louisiana Conference

New Orleans Dist—Fourth Round.

Donaldsonville	Oct.	29
Mart. Werlein	Nov.	1
St. Tammany	Nov.	5
Carrollton	Nov.	6
Second Church	Nov.	7
Algiers	Nov.	8
Plaquemine	Nov.	12
Covington	Nov.	14
Slidell	Nov.	19
Louisiana Ave.	Nov.	20
Epworth	Nov.	22
Felicity	Nov.	26
Upper Memoria	Nov.	26
Lower Memoria	Nov.	27
First Church	Nov.	29

J. M. HENRY, P. E.

Baton Rouge Dist—Fourth Round.

Tickfaw at Tickfaw	Oct.	14, 15
Punchatoula at Wesley	Oct.	15, 16
Mt. Hermon at Mt. H.	Oct.	18
Baker at Blackwater	Oct.	21, 22
St. Feliciana at Independence	Oct.	28, 29
Pine Grove at P. G.	Nov.	5, 6
Franklinton at F.	Nov.	11, 12
Bogalusa	Nov.	12, 13
Wilson	Nov.	18, 19
St. Helena at Greensburg	Nov.	25, 26

C. C. MILLER, P. E.

Monroe Dist.—Fourth Round

Lake Providence	Oct.	19
Bonita at Bartholomew	Oct.	21, 22
Floyd at Pioneer	Oct.	28, 29
Waterproof	Oct.	30
Downeyville at Willville	Nov.	4, 5
Oakridge	Nov.	11, 12
Collinston	Nov.	12, 13
Eros	Nov.	18, 19
Florence	Nov.	25, 26
Mangham	Nov.	26, 27
Monroe	Nov.	29
Winnsboro	Dec.	2,
Gilbert	Dec.	3

E. S. KEENER

Shreveport Dist.—Fourth Round.

Lachute at Lachute	Oct.	14, 15
Lake End	Oct.	15, 16
Zwolle at Zwolle	Oct.	19, 20
Ida at Belcher	Oct.	22, 23
Bon Ami at B. A.	Oct.	28, 29
De Ridder	Oct.	29, 30
Cousinaria at C.	Nov.	3, 5
Leesville	Nov.	18, 19
South Mansfield p. m.	Nov.	19
Mansfield	Nov.	22
Grand Cane Mission at Ebenezer	Nov.	23, 24
Grand Cane, p.m.	Nov.	24
Vivian, at V. a.m.	Nov.	26
Oil City p.m.	Nov.	26
Mooringsport, at M.	Nov.	27
Queensboro	Nov.	28
Noel Memorial	Nov.	29

QUARTERLY CONFERENCES

Yadkin Dist.

Davie Dist—Fourth Round.

Bethlehem at Liberty Ch.	Oct.	14, 15
Bixby at Unity	Oct.	15, 16
Cana, dis. at Harmony	Oct.	21, 22
High Point at Trinity	Oct.	28, 29
Poplar Grove at Wesley	Nov.	4, 5
Valley at Valley	Nov.	4,
Ward at Ward's Chapel	Nov.	5,
Pleasant at Pleasant	Nov.	11,
Black Jack at Jacks	Nov.	12, 13

P. D. ADDISON, P. E.

Bertie Dist—Fourth Round.

Colerain at Lewis	Oct.	14, 15
Mt. Pleasant at New Salem	Oct.	15, 16
Olive Branch at O. B.	Oct.	18
Pleasant Hill at P. H.	Oct.	21
Capron at Green Leaf	Oct.	24
Tyre at Five Dogs	Oct.	25, 26
Byfield at Byfield	Oct.	28
Wall Hill at Marvin	Oct.	29, 30
Lassiter	Nov.	4, 5
Lake Cormorant at Lake Cormorant	Nov.	11, 12
Lucas at Mt. Olive	Nov.	12
Oakland at Enfield	Nov.	13
Courtland at Courtland	Nov.	18,
Bethlehem	Nov.	18,
Arlington at Brooks Ch.	Nov.	19
Long Town at Dove Ch.	Nov.	25, 26

We call the Bertie committee to meet at Bertie the fourth day of October. W. M. YOUNG, P. E.

Penn Dist—Fourth Round.

East Booneville, Circuit, at New	Oct.	14, 15
Booneville Ct. at Bethlehem	Oct.	21
Rogersville Ct. at Antioch Chapel	Oct.	21
Mocksville Circuit at Mocksville	Oct.	22, 23
Jonesboro Ct. at Mount P.	Oct.	27
Dutch Ct. at Dutch	Oct.	28, 29
Ripley and E. M. Circuit, at Ripley	Oct.	29, 30
Kennedy Circuit at Red Hill	Nov.	4
Dry Run Mission at Paul's Chapel	Nov.	5
Ebenezer Ct. at Ebenezer	Nov.	8
Guthrie and E. Ct. at G.	Nov.	9
Sherman Ct. at Liberty	Nov.	10
Myrtle Ct. at Hickory Flat	Nov.	11
Ripley Mission at Hadley Chapel	Nov.	12
Belmont Ct. at Belmont	Nov.	18
Tishomingo Ct. at Tishomingo	Nov.	19
Sudbury Ct. at Wesley	Nov.	2
Hazlehurst Circuit at E. Bethel	Nov.	25, 2

The pastors will be expected to see that trustees make their reports, and have a complete list of the names of all members in answer to question 31, and a complete list of names to be published in answer to questions 23, 24, 25, 32 and to keep within the law at the quarterly

BEN P. JALD, P. E.

Albemarle Dist—Fourth Round.

Verona at Verona	Oct.	14, 15
Beaufort at B.	Oct.	15, 16
Hodges at Concord	Oct.	21, 22
Hobson	Oct.	22, 23
Pleasant at Pine E.	Oct.	28, 29
N. and C. City at C. City	Oct.	29, 30
Derita at Enochs Chapel	Nov.	4, 5
West at Tranquil	Nov.	5
Aberdeen	Nov.	6
Greenwood Springs	Nov.	11, 12
Deacons Circuit	Nov.	12, 13
Tremont at Asbury	Nov.	18, 19
Fulton at Tallmuse	Nov.	19, 20

JAMES E. FELTS, P. E.

Columbus Dist—Fourth Round.

Columbus, First Ch.	Oct.	15, 16
Columbus, Second Ch.	Oct.	15, 16
Mashburnville	Oct.	22, 23
Cochrane	Oct.	27, 28
Cedar Bluff	Nov.	4, 5
Columbus Circuit	Nov.	8
Bourne	Nov.	11, 12
Starkville Circuit	Nov.	18, 19
Marion	Nov.	25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32?

J. E. THOMAS, P. E.

Greenville Dist—Fourth Round.

Murphy	Oct.	15, 16
New Salem	Oct.	21, 22
Boyle	Oct.	22, 23
Jonestown	Oct.	28, 30
Cleveland	Nov.	4, 5
Mengolo	Nov.	5, 6
Shelby	Nov.	7
Clarksdale	Nov.	12, 13
Friars Point	Nov.	14
Benoit	Nov.	19, 20

W. W. WOOLLARD, P. E.

Oxford Dist—Fourth Round.

Randolph at Washington	Oct.	14, 15
Tocapola at Tocapola	Oct.	16
Lafayette	Oct.	17
Holly Springs ct. at Harmony Chapel	Oct.	27
Abbeville at Mt. Zion	Oct.	28, 29
Oxford	Oct.	29, 30
Duck Hill at Duck Hill	Nov.	2

Paris Dist—Fourth Round.

Lyon Street	Oct.	14
Pittsburg	Oct.	15
Bolivar	Oct.	16
Woodland	Oct.	21
Atlanta	Oct.	22
South Kemper at	Oct.	27
Sherrill at South Side Oct. 27 and	Oct.	28
Lancaster	Oct.	29
Germantown at Concord	Oct.	30
Hollandville at Hollandville	Nov.	1
Woodward	Nov.	2
Simmons at Pine Grove	Nov.	4
Kingsport at Antioch	Nov.	5
Johnsons at Hooks	Nov.	11, 12
Winfield	Nov.	12
Slaughter	Nov.	18
Lindel at Antioch	Nov.	19
Homer	Nov.	25
Minden	Nov.	26
Cotton Valley	Nov.	27
Bernice at Atlanta	Dec.	1

E. V. REE, P. E.

Lafayette Dist—Fourth Round.

Mortal City	Oct.	14, 15
Franklin	Oct.	15, 16
Houma	Oct.	21, 22
Patterson	Oct.	22, 23
Guevdan at Guevdan	Oct.	28, 29
Crowley	Oct.	29, 30
Lake Charles	Nov.	4, 5
Bell City	Nov.	5, 6
Lake Arthur	Nov.	11, 12
Jennings	Nov.	12, 13
Kaylie	Nov.	18, 19
Indian Bayou at I. B.	Nov.	21
Church Point at Long Point	Nov.	25, 26
Sulphur at Sulphur	Nov.	26, 27
Eunice at Estherwood	Nov.	27
St. Martinville	Nov.	28
Jeanerette	Dec.	2, 3
Lafayette	Dec.	4

J. E. DICKSON, P. E.

A Severe Sickness Leaves The Kidneys Weak.

After recovering from a severe spell of sickness some time ago, I was all run down and suffering from poor blood. I would have pains in my back and legs and my kidneys bothered me all the time. I started taking Swamp-Root upon the recommendation of a friend and found it was just what I needed. My blood became all right and after taking a few bottles, I was surprised at the effect it had on my kidneys. They were entirely cured and I have much to be thankful for that your great remedy did for me. Yours very truly,

W. O. BLACKMAN,
Fleming Co., Ky.

Sworn to and subscribed before me this the 14th day of June, 1901.
W. J. BIRS, Justice of the Peace.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

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ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, OCTOBER 19, 1911. CHAS. O. CHALMERS, Publisher.

OUR HOME MISSION PROBLEM IN LOUISIANA.

By Rev. Wm. H. Coleman, Chairman Confereence Board of Missions.

The possibilities in Louisiana are inestimable. There could not be found anywhere an equal area more richly endowed with material resources. The soil is inexhaustible in fertility and productiveness, the climate is salubrious, and the soil and climate are adapted to perennial and varied productions. The writer once saw in an agricultural exhibit sixty-five different products that had been grown on the same farm in one year.

Louisiana's wealth of forest is immense, her salt and sulphur mines are perhaps the greatest in the world, her gas and oil fields are unsurpassed, and her oyster beds are larger than those of any State in the Union.

Geographically, she is fortunate in containing the floodgate of our country's greatest artery of commerce.

Educationally, she has one of the most completely organized systems of public schools in the Union.

Although Louisiana is to-day one of the foremost States in agricultural products, yet only six million of her twenty-eight million acres of fertile soil are in cultivation, leaving her vast untouched resources for future development.

All the above mentioned facts are causing the eyes of the world to be turning toward us and many of the thousands of the world to be coming to us.

With all these conditions making our people rich and ever growing richer, and their number already larger, ever growing larger, we have a tremendous and ever growing missionary problem.

In our strong, perfectly organized public school system, we have no recognition of the Word of God which is the basis and source of our civilization, as well as our Christianity.

In south Louisiana, we have two hundred and fifty thousand French people, largely without the gospel. Here is a vast field of opportunity for us. That they need the gospel and are responsive to its appeals is being demonstrated by the successful work of Hebert, Breithaupt, and Martin, the only men we have been able to place in this fruitful field, and that by the help of our General Board. All we need to reap this white harvest for our Lord is men and means properly used.

We have not only this vast and promising rural field, but the city problem, as well. Our greatest city—New Orleans—is the greatest city of the South, and with the opening of the Panama Canal and the rapid development of the heart of our country whose commerce flows through this city, it will speedily become one of the greatest in the world. It is already cosmopolitan and heterogeneous. There are now in this, our own city, according to actual statistics, more than one hundred thousand unreached by the gospel either from Roman Catholic or Protestant sources.

The political corruption of the city is proverbial; here the liquor traffic is strongly entrenched; here, as in other cities, vast sections are dedicated to vilest vice and licensed to degrade the holiest instincts and sentiments of life, to wreck characters, and send thousands of souls to perdition. To thus recognize as necessary and give place to destructive vice is worse than pagan and yet we are guilty. Here, as in other cities, we have the squalor and vice and degradation and misery of the slums and crowded tenements. Dr. Strong tells us that a mission worker in New York found eighteen people, black and white, all living (existing) in one room ten by twelve feet; in Nashville, Tenn., three families, eleven people, were found, all occupying the same room. New Orleans' population is much larger and more heterogenous than Nashville's and her social conditions are more sadly in need of reformation.

No wonder we have corrupt politics; no wonder we have a spirit of commercialism, void of humanitarianism, which for sordid gain makes possible the awful conditions of our crowded tenements; no wonder the liquor traffic has continued and still continues to boldly pursue its fiendish work of human destruction; no wonder that traffic of perdition itself, the white slave traffic, has flourished in our midst, when we, the Church of the living God, with the divinely given prerogative to abolish these evils and ameliorate these conditions, indifferently accept them as the inevitable!

We forget that when God created the earth he said to his man, "Have thou authority over the earth," and that it has ever been God's purpose that the earth should be run for him by his people.

Do we Christians of Louisiana expect to take Louisiana for Christ? Are we of the whole State willing to do all we can, not only at home, but to help the workers in the French Mission and in the great city?

Soon a commission from our General Board will come to New Orleans to investigate conditions and aid in the work by their wise consel and by a gift of ten thousand dollars from the Board. We heartily welcome them and their work, and appreciate their gift. But shall we show practical appreciation by so adequately augmenting the gift and so wisely using it as to effectively evangelize the great sinful city, or shall we merely spend this fund, un-augmented, within the radius of our present limited enterprises, without broadening or permanently strengthening the work?

If, as has been suggested, it should be proposed to place First Church on a missionary basis and make it our missionary center for the city, the writer would consider it an unwise proposition. First Church is an up-town church too far away from the real missionary center to be expected to reach and draw the unevangelized and neediest masses, as the great Manchester and Birmingham and other missionary centers, all located in the midst of the masses, have done. Let First Church remain as it is, encouraging it and co-operating with it in all its benign institutional and mission work of every kind. There is a great mission for it, as there is for every great, strong Church, and the Church which sees and performs its mission is the one that will live and grow and help extend the Kingdom.

But let all available funds for the establishing of a great central mission and for the maintenance of all work connected therewith be invested in connection with the St. Mark's Hall movement, or some other nucleus that has already been discovered or shall be discovered right in the heart of the most morally destitute section of the city. Then let the whole Church rally to this work, giving it all the means necessary to its normal growth.

It is the adopted policy of the Board of Missions to place every mission charge on a self-supporting basis as soon as possible and to do everything possible for the evangelization of the whole State, both rural and city.

Let us all pay our assessments in full; let missionary information be disseminated by study classes in the Sunday school, in the League, in the Women's Societies, and in the Laymen's Missionary Movement; let earnest prayer be made for the enlargement and success of the sublime work until all Louisiana is taken for Christ! By the help of our God who has called us to the glorious task, "we can do it if we will." Let us realize this fact and with consecration and zeal, say "We can do it, and we will!"

OUR MISSION WORK IN SOUTHWEST LOUISIANA.

By Rev. W. Winans Drake.

The term "Southwest Louisiana" may be taken to include twelve parishes, having a population, according to the last census, of 400,000 in round numbers, or about one-fourth of the entire population of the State. All of this territory except two parishes and portions of one or two others is included in the Lafayette District.

This section includes a large part of the great sugar cane belt and most of the rice producing lands of the State, as well as the great sulphur mine, the richest in the world, several producing oil fields, the great salt deposits and some of the finest pine and cypress timber lands in the entire country. In addition, it is rapidly developing as an oyster producing section, and in the reclamation of marsh lands of incalculable fertility. No section is richer in the abundance and variety of its natural resources.

That these resources are beginning to be developed successfully, is shown by the following facts: Within the last decade the population of these parishes has increased twenty-five per cent; large numbers of saw-mills, some of them among the largest in the world, have been erected in our timber belt; several new railroads have been constructed through the heart of this section, and other large industries, such as fish and oyster canneries, have been inaugurated.

Of the population of Southwest Louisiana, a large proportion, probably about half, is descended from the original French settlers, is prevailingly French in speech, and is in many sections without any real religious attention. In some parts of the territory there is a considerable population of Italian immigrants, working as farm laborers on the sugar plantations, as vendors of fruits in the towns, and as laborers in the fish and oyster industry. There are a few settlements of German and other immi-

grants, but they are not yet of sufficient proportions to demand special attention. There is also a continuous tide of seekers after home or fortune from the middle western States, a tide that with the opening of the Panama canal and the consequent development of the "logical port," together with the reclamation of vast areas of marsh lands, is certain to be vastly accelerated. It will readily be seen that, aside from the ordinary problems of town and rural evangelization, we must face a number of special missionary problems, such as the reaching of the settler in a new home and environment, that of the saw mill town and logging camp, that of the foreign immigrant, and the unusual problem presented by a race who are the original settlers of the soil, and yet speak a foreign tongue.

The importance of the spiritual and moral development of this section is emphasized by the fact that in the politics of the State it holds the balance of power between the great boss-ridden city of New Orleans and the hill parishes of North Louisiana, which means that it will have a powerful influence in settling the great moral and social questions that affect the development of the Kingdom of God. This great section, with its rapidly growing wealth and its far reaching importance to the destiny of Louisiana, must be thoroughly evangelized and its rich resources brought under tribute to the work of the Kingdom.

Methodism has been at work in this land for more than a hundred years, ever since Lorenzo Dow, the erratic advance guard of our forces, set the first foot of a Methodist preacher on the soil of the Attakapas prairies, in 1805. His steps were shortly followed by those of Elisha Bowman, who, in 1806, began regular labors in the Opelousas country. After a century of labor we find 27 pastoral charges with a total membership of a little more than 5,000. The figures are not at hand for other Protestant churches in this field, but Methodism is considerably the strongest Protestant body laboring here.

Our missionary appropriations have chiefly gone to several weaker charges, supplementing the small salaries of pastors in order to maintain the work. Three charges are now being thus maintained, all of which are for various reasons important fields. By these appropriations, one new pastoral charge has been established, at St. Martinville, where no Protestant church had been in existence, and where we now own a good church and parsonage. No definite work has been undertaken among the immigrants residing here, and in many of the saw mill towns we have never established work. In some of these the M. E. Church has organized churches and keeps up the work.

The great problem and opportunity of this section is to be found in the native French population. The General Board now supports our regular French Missionary, Brother Hebert, and also Brother Martin, who is assistant on the Houma Mission. Brother Breithaupt, pastor of the Houma Mission, is supported by the Conference Board. In this French population of about 200,000 we are supporting three missionaries at a cost of about $2,400. Two of these men have been in the field less than three years, and in that time have opened up largely new territory. The one missionary formerly occupying the whole ground was handicapped by the magnitude of the field and by the necessity of looking after some other work. The real development of our work has been within the last four or five years. In that time about 350 members have been added to the Church. Part of these form the strength of a new self-supporting charge, Vermilion, which consists of two newly organized churches and one old church rejuvenated. The charge has built a parsonage without help from outside. About 150 of these added members belong to the Houma charge, where there are two organized churches, and others in progress of organization. The town of Houma, where three years ago we had nothing, is one of the growing towns of the State, and is the center of a large French population. A church has been organized here, a comfortable parsonage built by the aid of the Home Mission Society, and a valuable site secured for a church. A church was built some three years ago at Bourg, some distance from Houma, and after being destroyed by a storm was rebuilt, and is the home of a congregation of about a hundred members. Another church has been organized during the present year at Mermentau, on the line between Acadia and Calcasieu parishes. In addition to these new developments, the old center of the French Mission at Lydia, near New Iberia, has grown in numbers, has built a parsonage and rebuilt a church destroyed by a storm. A new congregation has recently been organized as a Second Church in New Iberia.

To summarize the results of the present year, five or six new Sunday schools have been organized in the bounds of our French work, two or three new churches organized, some seventy-five persons received into the Church, and several new preaching points established. A contribution from a generous layman of $150 will result in the building of two churches where new openings have been made. The chief difficulty our missionaries are encountering is in attempting to spread themselves over all the opportunities that are opening to them. The people are ready to hear our gospel, and in some communities the leading people are uniting with our church.

Another significant fact is that the mission is developing a working force on the ground. Brother Martin, the assistant at Houma, is a product of the work. Another consecrated worker, Brother Martin's brother, is willing to go into the work if a man can be put into his field to work his place, which would cost about $20 a month. In addition, there are laymen and women doing excellent work in Sunday schools, etc., and keeping up the work already established.

On the whole, I doubt whether any mission field in our church will show more encouraging results in additions to the Church, in the securing of suitable property basis for future work, or in the hopeful outlook for the future than this work which has often been regarded with skepticism as an attempt to reach an inaccessible people.

By the help of the Lafayette District League, Brother Hebert has been enabled to purchase a tent to be used in reaching communities where no other preaching place can be found. This will be a great aid in the opening of new work, and Brother Hebert's own labors in this field ought to be supplemented by the addition of another helper. By all means, provision ought to be made at once to utilize the services of Brother Martin (brother of our missionary) as a helper in the work of the Houma Mission territory. In addition to these obvious needs, help must be given to erect churches for the new congregations being established.

THE RELIGIOUS COMPLEXION OF THE STATE OF LOUISIANA.

By Rev. J. M. Henry, D.D.

It is very difficult to give accurate figures showing the religious complexion of the State and the city of New Orleans, but the United States Census reports of 1890 and 1906 give us what may be considered a fair basis of comparison, and from this we may make a showing of the relative strength of the various churches in the State.

With an estimated population of 1,540,000 in 1906, we find that 778,900 persons are returned as communicants of the Churches, set out as follows: Roman Catholics, 477,774; Protestants, 298,946. The Protestants are classified as follows: Baptist, 185,554; Methodist, 79,464; Episcopal, 9,070; Presbyterian, 8,350; Lutheran, 5,793; Evangelical, 4,353; Disciples, 2,548; Congregational, 1,773; United Brethren, 361; all others, 3,861. These figures do not purport to give the exact numbers for to-day, but are intended to show the relative strength of the various churches. It will be observed that there is no distinction between white and black, all are included in the figures used in this paper except where otherwise stated.

The census report for 1906 shows that in every one thousand of our population there were 310 Roman Catholics, 194 Protestants, and 2 members of other religious organizations, leaving 494 persons who are not members of any of the churches.

We sometimes ask, Has there been any religious growth in the recent past? There are many who feel that the churches are falling behind and that fewer people are taking interest in religion than in times past; others are optimistic and feel that the churches are making great progress. Census reports cannot give the whole truth on this subject, but the returns may be used as a guide to show the trend of things. And it is in this way that the figures in this paper should be used.

There was a religious census in 1890 and another in 1906; a comparison of these shows some growth for Louisiana. In 1890, in every one thousand of our population there were 358 communicants of the churches; in 1906 there were 506 communicants in every thousand of the population, a gain of 148 communicants in every thousand of the population. In 1890 in every thousand of our population there were 189 Roman Catholics, and in 1906 there were 310, showing a gain of 121 in every thousand of our population. In 1890 there were 165 Protestants in every thousand of our population, and in 1906 there were 194, showing a gain of 29 in every thousand of the population.

The increase in the population and the increase of communicants per thousand of the population accounts for the large increase in the aggregate number of communicants in the State, while the increase of communicants per thousand of the population shows the gains being made upon that part of the population which is not identified with the churches. Louisiana stands well toward the top of the list when it comes to counting communicants of the churches. A comparison of States shows that Louisiana stands fifth in that list. New Mexico is first, with 633 communicants in every thousand of its population; of these 562 are Roman Catholics and 67 are Protestants. Utah is second, with 546 communicants per thousand of its population; of these 26 are Roman Catholics, 26 Protestants, and 494 Latter Day Saints. Rhode Island is third, with 540 communicants per thousand of its population; of these 400 are Roman Catholics and 131 Protestants. Massachusetts is fourth, with 513 communicants per thousand of its population; of these 355 are Roman Catholics, and 148 Protestants. Louisiana is fifth, with 506 communicants in every thousand of its population; of these 310 are Roman Catholics, 194 Protestants. Connecticut is the only other State which has as many as 500 communicants of the churches per thousand of its population.

A comparison of the reports for the various States shows that New Mexico has the largest per cent of Roman Catholics in its population, viz., 562, and North Carolina has the smallest per cent of Roman Catholics in its population, viz., 1 in every thousand of its population. South Carolina has the largest percent of Protestants in its population, viz., 450, and Utah has the smallest per cent of Protestants in its population, viz., 26.

But to return to the consideration of the churches in Louisiana, we find that in every thousand of the population there were in 1906, 310 Roman Catholics, 121 Baptists, 52 Methodists, 6 Episcopalians, 5 Presbyterians, 4 Lutherans, 3 Evangelical, 2 Disciples; 1 Congregationalist; all other Protestants, 1; and 1 for all other bodies.

There were reported 3,855 church organizations in the State of Louisiana, with an average membership of 204. The average amount of property held by each of these organizations is $2,946, with an average indebtedness of $939. The aggregate value of the property held by these organizations is $10,500,000, with an aggregate indebtedness of $689,070.

From the reports above quoted we learn that in 1906 there were 148,579 Roman Catholics, 36,875 Protestants, and 1,043 others, communicants of the churches in the city of New Orleans. This gives a total of 186,497 communicants in all. If the population of the city in 1906 was 330,000 there were probably 240,000 white people and 90,000 negroes in the city. Using this as a basis, we may reasonably figure that there were 143,000 white communicants in the Roman Catholic Church and 5,500 negroes; on the same basis we figure that there were 22,000 white Protestants, and 14,500 negro Protestants. If these guesses are approximately correct, then there were 165,000 white communicants of the churches, and 20,000 negro communicants in the city, leaving 75,000 white and 70,000 negro non-communicants in this city.

There are 117 churches for white people and 97 churches for negroes in the city, making a total of 214. Of these, 46 are Roman Catholic, 158 Protestant. The whole seating capacity of the churches is given at 94,566. The estimated value of church property in the city is $4,378,428, and the estimated debt is $444,706.

In 1880 there were 41,157 foreign born residents in the city; in 1890 there were 34,369, and in 1900 there were 30,325. Of this foreign born population many, we may say most, are Italians.

Another item of interest is the small number of negroes relatively found in the churches.

VACATION VAGARIES.

By Rev. C. W. Carter, D.D.

Dear Timothy: I have had a vacation! "What! A superannuate on a vacation?" "What does he vacate?" Who authorized him to do such an unheard-of thing?" Hold on, my son, and listen. When you receive a letter from a gentleman of good standing in his own community, and well thought-of wherever he is known, containing a check whose financial proportions make your eyes bulge out, and asking you to come and spend a month with him, what would you do? You would do just what I did—buy a round trip ticket, pack your grip and take your departure on the earliest train. I wonder that men and women of means do not use more of their money in this way. What a godsend such a check would be to many a weary shut-in, whose patience is worried to a frazzle by the monotonous humdrum of every-day drudgery. Such a check would be a means of rare happiness to the recipient and would raise a bubble of joy in the heart of the giver. Maybe they never think of it.

The second day after leaving home I was cordially welcomed in the home of my friend, and soon found that it was my home, too. Sometimes you visit homes where you never feel at home. The excessive attentions to supply your wants and even to anticipate your wishes drive away the home feeling. What was kindly intended to make you feel free and easy really hampers all your movements and your freedom flies away. You are a prisoner in bonds which you dare not try to break. True home politeness shows the guest his bed-chamber, points out the sitting room and library, the dining room and the lavatory, and says: "Now make yourself at home." And that means, "Be one of our family." Genuine Christian hospitality is very beautiful in its simplicity and shines upon the pages of the New Testament as one of the most attractive features of the early Church.

My friend is a regular church-goer; so on the Sabbath day he took me to church. The preacher is a graduate of one of the great theological seminaries. The order of service of our Church was followed closely. The sermon was a very good one. The divisions of the subject were strictly logical and the illustrations were appropriate and pertinent; indeed, some of them were so unique as to attract particular attention. The audience, while not large, seemed to be attentive to the preacher and his message. Altogether, it appeared to be a satisfactory service. The next morning I called upon a friend, whose library table is always piled with the latest periodicals. Rummaging among these I picked out the Homiletic Review, and about the first thing I saw was the sermon I had listened to the day before. There it was "in cold type," the text, the divisions, the illustrations, the exhortations, word for word, as I had heard it. Now, Timothy, what do you think of that? Here was a preacher, filling an important station in his Conference, getting up before his people and preaching another man's sermon as his own, for there was no hint from start to close to induce the hearers to think otherwise. We Methodists say that we believe that God calls men to preach, but does He call a man to preach another man's sermon? I see no objection to a preacher using another preacher's sermon if he lets the people know that he is doing it. Indeed, some congregations would be immensely delighted with a change of that sort occasionally, and to some congregations I have heard of, it would be an unspeakable relief. Now, what was the matter with that preacher? I can tell you in one word. He lacked manliness. No manly man will ever do a thing like that. Lack of manliness procures failure everywhere. My son, if you have not the manliness to stand up before your people and preach the gospel in your own words, you had better go to your closet and ask the Lord if he really called you into the pulpit. If you can't get along in the ministry without committing "homiletic piracy," you had better quit. You cannot be a true preacher unless you are a genuine man, and a genuine man won't commit piracy of any sort. I have heard, Timothy, that there are preachers in your Conference who palm off other men's sermons as their own. Such preachers should take a whole day off to ponder over Paul's question: "Thou that preachest a man should not steal, dost thou steal?"

In my summer reading I stumbled upon what seems to be a glaring case of "literary piracy." Did you ever see a book called "Georgia Scenes," by Judge A. B. Longstreet? The first "scene" in the book is entitled "Georgia Theatricals," and is a one-man rehearsal of a fist-fight. In reading the "Autobiography of David Crockett," to my great surprise, I found Longstreet's "Georgia Theatricals" imbedded in the body of the book. The only difference is that Crockett located the "scene" in Arkansas instead of Georgia. I am perplexed to know whether Crockett stole it from Longstreet or whether Longstreet stole it from Crockett, or whether both got it from some unknown redactor of past ages. As I can't solve these questions, I turn them over to the Higher Critics, as they seem to be specialists in that line of investigation.

I heard a sermon every Sunday during my vacation period. A connectional man on "The Cloud of Witnesses," taking the same old route all the way through; a Bishop on "We are no longer strangers and foreigners," etc.—a sixty-five minute sermon on a hot August day, and not as good as one I heard on the same subject from a connectional officer thirty years ago; an evangelist on "Tell me thy name," reaching after the conscience in every sentence and probing hearts like a poniard; a fifteen minutes sermon on, "God is in this place," following an introductory service of just one hour. All this shows how wonderful and varied is this "ministry of reconciliation!" God calls men of various talents, and the Church sends them out to do the greatest of all works—to turn men to God. I think a preacher's success lies in the fact that he realizes the responsibility the call lays upon him and resolves to meet it like a true man. I am not one of those who say, "The former days were better than these days." Some writers are constantly bewailing the low state of religion in the churches and wishing there might be a return to the "good old days of the fathers." If these writers would read closely the history of those times they would find the "fathers" sighing for a return of the "good old days of their fathers;" and so back through every generation to the time of Solomon. These writers ought to try to rid themselves of the Greek and Latin spirit, which located the "golden age" in the far past, and adopt the spirit of Christianity, which locates it in the present and declares it is brightening every day. No, Timothy, don't use the backward look too much. It is a snare. Cultivate the hopeful spirit which says, "the world moves and the Church moves, and Christ is on the throne, directing the whole movement."

Natchitoches, La.

A GRAND MOVE FOR PEACE.

By Rev. W. S. Harrison.

Our President has concluded with England and France the most important treaty of the ages. It needs only the sanction of the United States Senate to become law. This is the agreement to substitute arbitration for war.

This country and England having lived one hundred years without war, there seemed to be no good reason why they should not continue so to live. The time was ripe for a peace compact. To President Taft belongs the imperishable honor of bringing it about. It began to look like the dream of ages—that dream illuminated by the bright hopes and earnest prayers of saints and sages—is about to be realized.

Far back in antiquity the brightest of God's seers had the vision of universal peace. Micah and Isaiah both record the vision in glowing terms. Their language is practically the same, both probably quoting from a poem of older date: "And he (Jehovah) shall judge many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:3; Isa. 2:4.)

These men lived at a time when war was almost the universal condition. It was given them by divine foresight to know that in "the last days" the world would be better and wiser; that peace and not war should be the normal condition in all the earth. Since then the Prince of Peace has walked the earth and expounded more clearly the principles of universal brotherhood, and how men can better live in peace and concord, than in war and strife.

The love of peace has grown and spread through the centuries. Of late years, the desire for peace has more than ever become intense. Peace societies have sprung up in all parts of the earth, and the advocates of peace have become more earnest and more hopeful.

Finally the munificent gift of Mr. Andrew Carnegie of $10,000,000 to promote the glorious cause was hailed everywhere by the lovers of peace as a new and mighty force working for the sensible adjustment of international differences. All these things show how powerfully the hope of peace has taken hold of mankind. Surely every thoughtful American must rejoice that the final movement to substitute arbitration for war by actual treaty among nations originated in our own country. What a thrill of joy ran through the world when the glorious compact was finally signed by the great powers!

Then what mortification, what humiliation we Americans felt when such a treaty met with opposition in the United States Senate! What a shame that the Senate finally adjourned without action other than a decidedly unfavorable report from the Committee on Foreign Affairs! The appeal is now to the country. Let the people speak in no uncertain terms. We suggest that every Conference, Quarterly, District and Annual, put itself on record as most decidedly favoring the treaty. Let us hope that our great sister Methodism will, through her many agencies, speak with a voice that must be heard. Why not all denominations come to the front, now that the issue they have been so long pleading and praying for is at hand? It seems to me that city councils and boards of trade throughout the country should speak out with compelling tones before the reassembling of the Senate in December.

Starkville, Miss.

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Church News

Dr. G. C. Rankin has been re-elected editor of the Texas Christian Advocate. He is making a creditable and influential paper, and well merited was this vote of confidence.

* * *

Toronto, Canada, the seat of the late Ecumenical Methodist Conference, has 42 Methodist Churches, and of its 400,000 population about one-third is said to represent the Methodist constituency of the city.

* * *

Bishop J. H. McCoy was the guest of Rev. A. O. Evans in Little Rock, on October 9. The Arkansas Conferences are in his episcopal district, and he has the commendable habit of looking carefully after the work committed to his hands.

* * *

The Princeton Theological Seminary began its one-hundredth session on September 21. Its establishment was authorized by the General Assembly of the Presbyterian Church in May, 1810, and the first students were enrolled in August, 1812.

* * *

If the two leading Presbyterian Churches of Scotland unite, as now seems likely, they will have together 1,220,732 members. In that country the numerical strength of the Established Church is 714,039, and that of the United Free Church 506,693.

* * *

Cardinal Gibbons, of Baltimore, is to be honored by having a $240,000 memorial hall erected and named for him on the grounds of the Catholic University of America, in the northeast suburbs of Washington City. The corner-stone of this structure was laid on October 12.

* * *

The Holston Conference of the M. E. Church, South, in session at Morristown, Tenn., last week, endorsed the Anti-Saloon Leagues of Virginia and Tennessee, declared for a censorship of moving picture shows, and delivered a ringing message against divorces and hasty and improper marriages.

* * *

The Presbyterian Church (North) had last year a net gain of 15,453 members. Its offerings for home missions reached the sum of $1,668,859; for foreign missions, $2,188,477, and for temperance, $132,932. Its total receipts for all purposes reached the sum of $25,909,336, a gain over the year preceding of $3,000,000.

* * *

The Federation of Catholic Societies in Louisiana, in session in New Orleans on October 9, took the following action: "Resolved, That we concur in the opinion of Catholic authors and authorities in condemning the eleventh edition of the Encyclopedia Britannica as uncatholic, unchristian, and as near atheistic as it dare be, and manifestly untrue in regard to revealed religion."

* * *

The American Board of Commissioners for Foreign Missions, the oldest missionary society in the United States, held its 101st annual session in Milwaukee last week. The attendance was made up of 500 prominent members of the Congregational Church. The report of the treasurer showed that the receipts of the Society last year amounted to $1,032,025, and its expenditures $1,103,604.

* * *

A handsome new Methodist Church, built of stone and Gothic in architecture, has been erected in Princeton, facing the Great Presbyterian University. Such a house of worship has long been needed, as many Methodist students annually attend this renowned institution. The dedicatory exercises of this structure began on Wednesday, October 11, with a sermon by Bishop Berry and closed last Sunday.

* * *

Bishop Atkins has been doing some valuable campaigning in Texas in the interest of the million dollar endowment fund which the Methodists of that State have set out to raise for the Southern Methodist University. The authorities of the Texas State Fair, which is held in Dallas, have named Oct. 27 as "Rally Day" for this institution, when the principal address will be made by Bishop Hoss.

* * *

The work and growth of the Methodist Training School for Christian Workers at Nashville, Tenn., in a circular, recently sent out was summarized as follows: "We began this work six years ago without a dollar. Now the school has property worth $104,014; has enrolled 314 students, has sent out 62 full graduates, has had 301 delegates at its mid-winter Bible Conferences, and has distributed over 120,000 missionary booklets. Surely this service is worth while."

* * *

The Boston University School of Theology (Methodist Episcopal) is said to have been the first institution in America, and probably in the world, to require a course of instruction in missions as a part of the regular curriculum. This was done in 1867, and it is said that there have gone forth from this school to the foreign field 111 missionaries.

* * *

The proposed amendment to the Creed of the Southern Presbyterians concerning the question of the salvation of infants reads as follows: "Infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all others who are included in the election of grace and are incapable of being outwardly called by the ministry of the Word."

* * *

The New York City Methodist Social Union gave a reception to the delegates to the Ecumenical Conference passing through that city en route to Toronto on Monday evening, October 2. A number of interesting addresses were made by representatives of the various Methodist bodies of the world. To one of these speeches the New York Christian Advocate makes the following reference: "Dr. K. A. Janssen, president of the Theological Seminary at Stockholm, Sweden, stated that while only thirty years ago one of his ministerial friends was imprisoned in a cell for eleven days with rye bread and water for food because of preaching the gospel of Jesus Christ, to-day Methodism has in Sweden 18,000 members, 150 church buildings, 10,000 Epworth Leaguers, 20,000 Sunday school members, 80 self-supporting churches, and raises its full missionary apportionment and 50 per cent additional in special gifts."

REV. SAM HUGH WHATLEY.

In 1869 an old superannuate itinerant found himself fast reaching his end. Calling his son to his bedside, he said: "My son, brush away your tears. For forty-five years I have been preaching up and down this land, and have shown you how to live; now I shall show how a Christian should die. Soon I shall be very happy in my eternal home." Then after a short while, remembering his far-away unsaved boy, he said: "Oh, Lord, have mercy on Sam Hugh and save his soul!" Then quietly he passed to his glorious reward. Thus died Uriah Whatley, for forty-five years an acceptable, honored itinerant in the hill country between Campti and the mouth of Red River (the Red River on the west and the Ouachita on the east).

On Thursday afternoon, October 5, 1911, at 3:25 o'clock p.m., this dying prayer was fully answered, when Rev. S. H. Whatley passed over to meet that glorified father. For twenty-seven years Brother Whatley had been an effective and acceptable itinerant, traveling over the same territory where his father from about 1825 to 1870 had sown the Word. Only ten years intervened between the death of the father and the call of the son, who was admitted into the Louisiana Conference on trial. Brother Whatley served the Rapides Circuit in 1880-81; Colfax Circuit, in 1882-83; Evergreen and Big Cane, the four years ending in 1887; Lecompte and Bayou Boeuff for two years; Caddo Circuit, 1890-91; Pleasant Hill, 1892-93; Prudhomme Circuit, 1894; Indian Bayou, 1895; Gros Tete, 1896; Girard and Colony, four years, 1897 to 1900; East Feliciana Circuit, 1901; Melville Circuit, three years, 1902 to 1904; White Castle, 1905; New Roads, 1906. His health failed from organic trouble, and he was forced to ask for superannuation at 61 years of age. For four years he has labored in and around Rayville, so far as his health would permit.

During his active ministry he wrought well and left behind three churches built during his pastorate. He had no educational advantages, as his school days came on during the Civil War. His residence was near Alexandria, and the whole country was in the stir and wreck of the armies marching and fighting around that city. For the educational opportunities of which he could avail himself, he did well as a preacher. During his service on circuits and in protracted meetings his ministry was rewarded by quite a number of conversions.

He came to his end in full assurance. He grew old without sourness, but happily, cheerfully accepted the providence of God that necessitated his superannuation because of disease. During the last two years he has had periods of great suffering, which were endured without complaining, and with strong, undaunted faith. Among his last words, a few hours before he died, were "Sweet Peace," partially quoting that beautiful song. What a welcome that father gave the son for whom his dying prayer was breathed out almost with his last breath! The father rested from his labors; the son took up the cry ten years after, and for seventy-five years the cry of father and son, "Prepare the way of the Lord," sounded forth through the Louisiana hills and valleys. Now the two rejoice forevermore in the estate of the Lord's blessed, whose death is precious in his sight.

With all powers at hand and availing himself of all opportunities that came his way, we can truly say "he hath done what he could" for his Lord and Master. He was in his sixty-fifth year, after twenty-seven had been lived as an itinerant minister. He leaves five daughters—three married, two single—and three sons—two married and one single. May the father's walk in faith (who has shown his boys how to live and die) be so impressive upon his family, that they may meet him on the other shore, as he already rejoices with his ascended father.

S. S. KEENER.

HEAR AND HEED!

Every Mississippian should read Brother Barbee's "Call to Arms," which appeared in a recent number of the Advocate. It would be a calamity for Mississippi to be transferred to the wet column. I hope that I shall not live to see it. I joined the temperance brigade in Alcorn County fifty-two years ago. At that time we had seven open saloons in the town of Corinth, and the drinking and drunkenness was a thousandfold greater then than it is now. Had the vote been taken then the county would have voted wet, two to one. I think at this time they would vote the dry ticket five to one. The change for the better has been wonderful, and how any man who cares for the welfare of humanity can advocate a return to the saloon regime, I cannot understand.

Five years ago we had saloons in Tunica, and blind tigers all over the county, and from forty to sixty prisoners in the jail. Now we have no saloon, but few blind tigers, from two to six prisoners in jail, and one of the best temperance counties in the Delta. And in the town of Tunica a number of brick business houses are being constructed, and it is prospering as never before. Yes, let us fly to arms, and never surrender the great State of Mississippi to the whisky ring.

J. W. HONNOLL.

Louisiana State Fair.

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SHREVEPORT

October 31, November 1, 2, 3, 4 and 5

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Secular News and Comment

The postal savings banks of the United States had on deposit the last of August $2,500,000. It is estimated that since then the amount has increased to $4,000,000.

* * *

The ginners' reports in Texas show that up to Oct. 1 there had been ginned in that State 1,443,213 bales of cotton (counting round bales as half-bales). The amount ginned up to the same date last year was 1,212,778 bales.

* * *

A Washington telegram states that Secretary Wilson will seek to have the 10,000 employes of the Agricultural Department of the Government, many of whom are almost constantly engaged in traveling over the country, vaccinated against typhold fever.

* * *

A Mississippi boy, Mr. C. E. Burks, of Ackerman, has been elected editor-in-chief of The Calax, the annual issued at Washington and Lee University. Mr. Burks took the B.A. degree at this institution last year, and is now engaged in the study of law there.

* * *

In the election held in California on the 10th inst. the amendments to the Constitution providing for the initiative and referendum and the recall of State officers (including judges) were adopted. That proposing to establish woman suffrage was also carried by a small margin.

* * *

Justice John M. Harlan, of the United States Supreme Court, after a brief illness with bronchitis, died at his home in Washington City on October 14. He was seventy-eight years old last June, and had served on the supreme bench 33 years, 10 months, and 25 days, the length of his term of service being exceeded only by that of Chief Justice Marshall and Justice Stephen J. Field.

* * *

The statement has been given out in England that the Duke of Argyle has been requested to edit the correspondence of the late King Edward VII. This properly arranged, with such comments as are considered necessary, will constitute his authorized biography. It is said that King George and Queen Alexandra will jointly perform the task of going through the vast mass of material, and excluding that which is too personal to be used in the forthcoming publication.

* * *

The press dispatches report that the city of Paris is to have the highest priced newspaper in the world. It will be called Le Journal Internationale, and will be printed in French, but edited by Mr. Theodore Stanton, an American. It will deal principally with international matters, and will be sold for five cents a copy. An advisory board, composed of leading statesmen from the different nations, will be organized, with a view to having it meet annually and formulate the policy of the paper.

* * *

Senator John Sharp Williams has expressed himself as favoring the nomination of Gov. Woodrow Wilson for the presidency of the United States by the Democratic party. Apparently the contest for this honor will be between Mr. Wilson and Gov. Harmon, the radical wing supporting the former, and the conservative wing the latter. The Republican nomination will probably go to President Taft. The Hon. Nicholas Longworth, Congressman from Ohio and the son-in-law of Mr. Roosevelt, who, accompanied by Mrs. Longworth, spent a couple of days in New Orleans last week, declared the renomination of the President to be practically assured.

* * *

An interesting incident occurred at the third annual meeting of the State League of Municipalities and Sheriffs' Associations of Mississippi, which convened at Vicksburg on the 10th inst. During the proceedings fifty of the American Boy Scouts of the Hill City filed into the convention hall, and Master Edward Nelson, a bright boy in uniform, by permission, made an eloquent plea for a juvenile reformatory in the State, advancing the view that it would save many youths from becoming criminals and make men of them. His remarks greatly impressed the assemblage, and he was assured by the members of the convention that the full measure of their influence would be exerted upon the next Legislature to bring about the establishment of such an institution. That it is urgently needed, there is not the slightest doubt.

* * *

The trial of James B. McNamara, who, with his brother, John J. McNamara, and several other parties, is accused of having blown up the building of the Los Angeles Times with dynamite on October 1, 1910, began in the city of Los Angeles on the 11th inst. Twenty-one men lost their lives when the structure was demolished, and those implicated are charged with murder. The noted criminal lawyer, Clarence S. Darrow, of Chicago, is chief counsel for the defense, and every point in the course of the legal proceedings will be hotly contested. The McNamaras are members of the labor union, and that organization throughout the country, as well as locally, is manifesting a keen interest in the trial. Indeed, the Los Angeles branch of this order has been charged by some with responsibility for the destruction of the Times building—an accusation which its members indignantly resent.

* * *

The United Confederate Veterans of Louisiana met at Lake Charles in their annual reunion on October 10. The attendance is reported to have been large, and the occasion a most enjoyable one in every respect. The meeting declared for several amendments to the pension laws of the State: (1) that all veterans over 70 years of age be pensioned regardless of their financial worth; (2) that pensions be allowed the widows of Confederate Veterans, without respect to the date of marriage, and (3) that the law regulating the admission of soldiers in the State Soldiers' Home be so modified as to admit a veteran and his wife. The Mississippi Veterans were also in session last week at Gulfport, where interesting exercises were conducted. The ranks of these heroes who wore the gray are fast thinning, and our State legislatures should deal generously with them and seek to make peaceful and comfortable their declining days.

* * *

In an address delivered at the banquet of the Army of Tennessee at Council Bluffs, Iowa, on October 11, Archbishop Ireland strongly opposed "the iniative, referendum, and recall," characterizing such measures as "the madness of democracy." Among other things the distingulshed prelate said: "May we not, it is asked, trust the people? Yes, we trust the people as the framers of the Constitution trusted them, and as they trust themselves when interests other than political are at stake, remitting those interests to men expert in such matters. With the initiative and referendum legislative bodies become mere bureaus of registration and exchange for popular views and opinions. All exclusive authority is lost to them. But the worst is the recall. Stability and independence in office for a fixed time are essentials. Liable to recall, the official is continually watching public opinion, which it is to his interest to placate and hold in check. The perils of the recall are shown when it is extended to the judiciary. If ever independence from popular clamor is imperiously demanded, it is when men are bidden to speak in the name of supreme justice, regardless of consequences to persons or parties; when absolute calmness of mind and the deepest study are prerequisites to a decision." With this utterance of Archbishop Ireland, we are in heartiest sympathy. To make our government an unbridled democracy, without judicious checks and restraints, is to repudiate the teachings of Washington and Jefferson, and to abandon the Constitution, which for more than a century has been the wonder and admiration of the best statesmanship of the world.

A VALUABLE BOOK AT REDUCED PRICE.

We are authorized by the owners of the books to announce that the price of Jones' History of Methodism in the Mississippi Conference has been reduced to $1 per volume, and may be had by writing the Methodist Publishing House, Nashville, Tenn.; Rev. G. W. Bachman, Winona, Miss.; Dr. T. B. Holloman, Port Gibson, Miss., or through the Advocate office, 512 Camp St., New Orleans.

Concerning Missions.

To the Women of the Mississippi Conference Woman's Foreign Missionary Society—

Dear Fellow-Workers: October is here, and with it comes the realization that this month ushers in the last quarter of our fiscal year. Because of the change which was made by the Board of Missions our year's work will end January 1, instead of March 1, as formerly. This change has, as you know, given us twelve months' work to do in nine months.

It is to be hoped that every auxiliary has had a full report for the quarters already passed; but if it has not there is much work to be done. Let each member of every auxiliary look into the matter and make it of personal interest to see that her auxiliary is paid up in full. We have given our word of honor to pay the pledges made by our delegates at the Conference. Let's make good our word if we have to wear our last winter's suits and trim over last winter's hats. We need to make some sacrifices, as does the missionary who is leaving home and loved ones to follow her work.

There is another reason, too, for paying up our pledges in full—this is the Lord's work. It requires immediate attention. The needs of mission work are growing daily; the line of workers is growing longer. If several auxiliary pledges are left unpaid, some faithful laborer somewhere is handicapped and perhaps has to fall out of line. Let us each resolve that our auxiliary shall not be a hindrance to this cause, if we can help it. And we can help it if we will. We can pay our own dues and pledges; then if there is some one to whom misfortune has come and she will not be able to pay her part, let several others, clubbing together, make a special effort and pay it for her.

October is important for another reason, too, as most of you know by this time. It is the month when the campaign for new members is to begin. This movement is interdenominational; but Methodist women should not only join in the work, but if possible take the lead. If another denomination has taken the lead in your town, then join in, but if no campaign has been launched it is time for you to lend out. There are several leaflets I know of that will be helpful in explaining this work. Two of these I will mention: "Why the Campaign?" published by the Board of Missions, of the M. E. Church, South. There is also the "Bulletin for the Campaign to be Undertaken by the Woman's Board of Missions During October," issued by the Central Committee on the United Study of Missions. Both can be ordered from our Board in Nashville, Tenn. If you have not received these leaflets already, order them and organize the campaign in your town as early as possible.

While you are seeking members find subscribers for the "Missionary Voice" and the "Young Christian Worker." We must make an extra effort to swell the subscription lists of these papers, upon which we depend for missionary news.

Some auxiliaries forget and let the Week of Prayer slip by unobserved. Does yours ever do that? It is to be hoped that it does not. But, "lest we forget," let us think now and plan for observing in November the week which has been set apart for that purpose. Let your thank offering fund begin to grow now, if it didn't begin long ago, in order that when all funds are put together the special work to which this offering is to be given may prosper.

Those of you who were at the conference in Jackson know that Miss Jessie Mounger was to enter the Scarritt Training School this fall, but perhaps did not know that Miss Olive Lipscomb, daughter of our conference president, is attending this school, too. Reports from these two missionary candidates are that they are happy in their work.

The money for Miss Mounger's expenses is coming in fairly well, so I am told; but there are auxiliaries that have not contributed to this fund. See if yours has, and if not, urge that the money be sent immediately to the secretary of your district.

Yours for the work, MRS. O. S. LEWIS,
Press Superintendent.

Brandon, Miss.

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ANTI-SALOON LEAGUE OF MISSISSIPPI.

Mississippi Prohibitionists are Organizing for Self-defense.

Rev. G. W. Eichelberger, D.D., recently appointed State Superintendent of the Anti-Saloon League in Mississippi, reached Jackson last week and is now at work. Dr. Eichelberger comes from Forth Worth, Texas, where he has been three years District Superintendent of the League, his district being 600 by 200 miles in size, and still not including one-fourth of the State.

He says: "The Anti-Saloon League is non-partisan, non-factional and interdenominational. It belongs to no one church or party—not even to the Prohibition party—but it belongs to all churches and works through all parties. It is the Church in action against the liquor traffic. It has but two aims: (1) the destruction of the saloon; and (2) the elimination of the illegal sale of liquor." The Anti-Saloon League is the blind tiger's deadliest foe. From all over Mississippi letters have been pouring into headquarters asking that the League organize this State to keep it from going back to local option and to the saloon, like Alabama.

The headquarters called on Mr. Eichelberger to come to Mississippi and take charge of the work. He says he did not like leaving Texas just now at this stage of the fight there; but the call was so urgent that he yielded to the superior judgment of the higher officials in the League, and he is now getting the situation in hand.

His first purpose is to organize every county in the State and every voting precinct, and thus have a chain of committees for "Law Enforcement." This law enforcement will play an important part in the work of the League, being handled by trained men. This organization accomplishes several purposes: (1) it puts the Mississippi liquor seller in jail or at work on the county farm; (2) it creates a moral sentiment for high citizenship; (3) it engenders a healthy political condition; and (4) it brings pressure to bear on legislation for wholesome laws. Just now Mr. Eichelberger says, one law will help Mississippi very much—**a law making it a felony, with from one to three years in the penitentiary, for selling booze.** He says prohibition surely does prohibit in first-class style where this felony law is in vogue.

The League's headquarters will be in Jackson, and the Jackson people are taking hold of the work with a determined purpose. Concerning the new superintendent, Rev. Dr. J. H. Gambrell, the State Superintendent of the League in Texas, says:

"Speaking for my associates and myself, we exceedingly regret to lose Dr. Eichelberger's services in Texas. He is well equipped, has a clear understanding of Anti-Saloon methods, and is wholly trustworthy. I wish to bear testimony to his industry, faithfulness and efficiency. All the pulpits in the State ought to be open to him without hesitancy."

Rev. S. L. Rieves, Presbyterian pastor, Fort Worth, Texas, says: "I am a member of the Anti-Saloon League trustees and also a member of the executive committee, and therefore know of Mr. Eichelberger's work. He is conservative, yet aggressively bold. In law enforcement, in creating and solidifying public sentiment for prohibition he has no superior within the range of my knowledge. He is rated among the very best and is in great demand in Texas. In the pulpit he is conservative and spiritual, and on the platform a terror to saloons and law violators."

Rev. F. P. Buchanan, a Methodist pastor, says: "From start to finish during his one hour's address, he pelted the liquor traffic; yet no one became offended, so considerate was he of other men's views."

Dr. Eichelberger says a concerted move on the part of the churches of Mississippi will soon silence the threats of the liquor dealers in Cincinnati, St. Louis and New Orleans to so over-run Mississippi with beer and whisky that the people will get tired of prohibition.

He quotes from a paper published in the North last week, as follows:

"Liquor Men at Work in Mississippi."

"It is said that a movement is being quietly placed on foot to start an agitation for the repeal of the state-wide prohibition law in Mississippi. It is said the measure contemplates wiping out the statute enacted four years ago and a return of the local-option system. The prohibition forces of Mississippi will immediately get in readiness for the contest, and if the matter is stirred up it will be done by outside liquor interests."

Mr. Eichelberger says that Mississippi prohibitionists have smelled powder before, and that there is in their veins the blood to meet this enemy on the field and drive him into the Gulf, and help to preserve the South from the greatest iniquity ever known to mankind. He starts this week organizing the counties and doing other work looking to the elimination of the blind tigers, and the routing of the booze sellers. His permanent Post Office address is, Anti-Salcon League, Jackson, Miss.

PROHIBITIONIST.

DR. TALLEY AND THE MISSION TO THE CHOCTAWS.

By Rev. T. B. Holloman, D.D.

In the last issue of the Christian Advocate (Nashville), some one, writing under the caption, "Methodist Missions to the Indian Tribes of the South," contributes a paragraph on the work of Dr. Alexander Talley among the Choctaws. The writer states that Dr. Talley was appointed to this work at the Conference of 1827, which we find, according to Jones' History of Methodism, was held in the city of Natchez. The writer further states that "six hundred members were reported at the end of the second year," and that at the time of the moving of the tribe to the Indian Territory there were 3,000 members in the Mission. Inasmuch as the Grand Council of the Choctaw Nation met in 1828 to discuss the removal of the nation to the Indian Territory, which resulted in the "Treaty of Dancing Rabbit" in 1830, we conclude that these figures apply to the work among the Indians up to that period. In his History, Mr. Jones says that at the Conference, which was held in Tuscaloosa, Ala., in 1828 four hundred Indians were reported, and that during the next year the net increase among the Choctaws was 2,843 (in addition to the four hundred returned at the last Conference).

Thus it will be seen that there is some discrepancy between the figures of the writer in the Advocate and our Conference historian. Inasmuch as the Rev. Mr. Jones was then a member of some years' standing in the Mississippi Conference, we are rather inclined to accept his figures, and thereby give to our Indian contingency a membership of 3,243.

Dr. Talley, the wonderfully successful leader in this remarkable movement, is represented as a "highly cultivated man, a minister and a physician, and reared among the wealthy and refined." At this time he had been in the ministry nineteen years, occupying the pulpits of stations, and for a term presiding elder. "All this," says the historian, "he exchanged for Indian wilds, often sleeping upon the ground, with no covering but a cloth tent, with coarse fare and coarser associations." From the record of this gifted man, it may be written of him as of Saul of Tarsus, that he was a chosen vessel to bear the name of the Lord to the Gentiles.

The hardships resulting from such exposure were too great for his strength, and at the end of 1834 he was compelled to give up his loved work. His last work was to establish a mission among the English settlers near the city of New Orleans, where his health broke completely down. Because of declining health, he set out for the northwest, but was taken violently ill before reaching Vicksburg, where he died after only a few hours, saying, as he was about to breathe his last: "My work on earth is done; I am going to receive my reward." And who can tell the glories of that reward! "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Such was the service of Alexander Talley, the Eliot of the Southwest. Many names of men and places in our State have been given a greater permanency because of their association with this judge in Israel. In my boyhood at school, in the village of Sharon, in Madison County, I learned of Doak's Stand, the Robertson Road, Offahoma Postoffice, and Red Dog ferry, across Pearl River, all associated with that county, and in late years of the Yokanookana River, French Camps and the remarkable family of Leflores, from which one county in our State takes its name—these and others made immortal because of their association with the name of the apostle to the Choctaws.

The Rev. Mr. Jones, in his History of Methodism in Mississippi, says that he was buried in the old cemetery in the eastern part of the city of Vicksburg. "But no man knoweth his sepulchre unto this day."

A FITTING REPLY.

(The following is the copy of a letter from the agent of the Gulf and Ship Island Railroad Company, at Maxie, Miss., who also is superintendent of the Methodist Sunday school at that place, to a whisky house in this city. It throws some light on the business methods of the liquor dealers.)

Maxie, Miss., Oct. 10, 1911

United Liquor Store,
New Orleans, La.

Gentlemen: I beg to acknowledge the receipt of your proposition of the 9th inst. to pay me one cent a name for a correct list of names, with their post-offices or R. F. D. numbers, of parties who buy whisky—you agreeing to pay me in cash, or merchandise, as you term it (I construe the latter to mean whisky). I desire to say for your information that I have received numerous letters of this type from different whisky houses, and possibly from you several before this one of the 9th inst.; and that without exception they have been passed into the wastebasket or stove and given no reply. I wish to state to you that I do not use whisky in any form; therefore I would have no use for the merchandise, as you are pleased to call it. If I should earn and accept the goods which you offer, I certainly could not give it to any brother who is in the habit of drinking intoxicants, since God's holy Word declares, "Woe unto him that giveth his neighbor drink and that putteth thy bottle to him!" And I want to be plain and say that I believe this applies to all of you saloon men (I mean owners and clerks combined), and that at the final judgment you will have to give an account for every drink that you have handed out to your fellow-men. And I want you to realize that, so long as I remain in my present state of mind, there is no use for you to put yourself to the trouble and expense of trying to get me to act as your local whisky agent. I have been agent at this place over eleven years and have never accepted a dollar of commission from any saloon as pay for soliciting for it. Yours very truly,

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The Home Circle

A STORY WITH A MORAL.

There is a story told of a chaplain in the army who, as he was going over the field after battle, saw a wounded soldier lying on the ground and said to him:

"Would you like me to read you something from the Bible?"

"I would rather have a drink of water."

The water was quickly brought. After he drank it he said:

"Could you lift my head a little higher?"

The chaplain took off his overcoat, rolled it into a pillow and tenderly put it beneath the man's head.

"I am so cold," moaned the man; "if I only had something over me."

The chaplain took off his other coat and spread it over the man. As he did so the suffering man looked up and said:

"For God's sake, if there is anything in that Book that will make a man do for another what you have done for me, let me hear it."

What the world most needs is witnesses and not advocates—men like the chaplain in the above story; men who are as ready to live beautiful principles as they are to talk about them.—Methodist Laymen's Herald.

THE NEW NEIGHBOR.

"Mamma," cried Louise, running in from play one day, "some one is moving into the big house."

"Is that so?" said Mamma Baker, smiling.

"Yes, and they have a little girl about my size, and I saw her sitting on the porch."

"Well, that is nice. You will have a little girl to play with now."

"Yes, but they are rich, and have such nice things, and the little girl has such a nice dress. I don't think she will want to play with me. I 'spect she's stuck-up."

"You must not say that, dear. You must not judge too soon," said mamma, gently. Mrs. Baker turned to her sewing and Louise ran out to watch the little girl at the big house.

Every day she had something to say of the new girl, but she did not like her any better than at first.

"Mamma, I just can't stand that girl," she would say. "She is so proud of her nice dresses and pretty playthings."

"You do not know her well yet. You will like her better when you know her," her mother would say.

"No, I won't. I don't think I will ever like her."

One day about a week later it had been raining all morning, and Louise had to stay indoors. But it stopped about noon, and she went out to see the pretty rainbow that spanned the western skies. Directly she came running in, carrying a pretty white kitten, which was very wet.

"Oh, mamma," she cried, "look at this pretty kitty! isn't it pretty? May I have it for my own, mamma?"

"Yes, dear, if you cannot find the owner. It may be some one's pet, you know, who wants it as much as you do."

Louise's face fell.

"I want to keep it," she pouted.

"Well, at any rate," said mamma, cheerfully, "you may keep it until it is dry, and then you had better take it to the big house. I expect it belongs to that little girl."

Louise had thought of that, too, but she would not say so, for she wanted to keep it. She made a nice warm bed for it by the stove, and every little while she would run back to look at it. Every time she looked at it she wanted to keep it that much more. But she knew she must obey her mamma, and so, when it was quite dry she put on her cloak, and, taking it in her arms, walked slowly and sorrowfully toward the big house.

An hour later she ran in, with hair flying and cheeks glowing. "Oh, mamma, I have had the loveliest time! The kitty was May's, and she was so glad to get it. She said it had been gone all morning and she just cried and cried because she could not find it. And, mamma, she is crippled and can't run and play, but has to sit in a chair all day. But she is just as sweet as can be and has so many pretty things, but she is not one bit stuck up."

"What did I tell you?" said mamma, smiling. "Did I not tell you, you would like her when you knew her?"

"Yes, mamma, and she said her uncle has some kitties just like hers, and she is going to get me one, and she wants me to come to see her every day. Mamma, I will never call anybody 'stuck-up' again."—Dixie Girl.

FAIR AND SQUARE.

By Sidney Dare.

"There they go! Just my luck!"

Robert, busy dusting shelves in the china store in which he was employed, turned with a dismayed face at the sound of a crash behind him. The sound had reached others, too, and Mr. Carter, his employer, came with an angry face.

"How did that happen?" he asked, sharply.

"I s'pose I piled 'em up in a hurry, and left them too near the edge of the shelf. I'm sorry——"

"What's the use of being sorry? This makes about five breakages you've had in the month you've been here, hey?"

"I guess it does," said Robert ruefully.

"Well, that's too many for me. It's a good thing these are cheap stuff, but it might have been fine china and it would have been just the same with you. I guess you'd better get work somewhere else."

It was hard on Robert, for he feared it would be difficult to find another situation; and this fear was justified as he walked weary miles without finding a storekeeper who was in need of a clerk.

One afternoon, as he passed by his old place, he saw, within, the proprietor of the store much interested in showing a lady a set of china displayed in a window. The interview seemed about at an end, for she soon came out and Robert was unable to judge whether she had or had not bought the set.

He walked slowly on for a few moments in deep thought; then he turned and made his way back to the store.

"Mr. Jackson, I just stepped in to tell you that two pieces of china in that set have little cracks," he said. "They don't show unless you look close, but there they are. I knocked two pieces together when I was moving them."

Mr. Jackson looked at the boy for a few moments before speaking. "Why did you come and tell me this?" he asked at length.

"Well, I thought I wouldn't at first. I thought it didn't make much difference to you, because likely nobody would see the cracks. But as I thought more of it, I thought it would make a difference to me. My father used to talk a good deal to me about always being fair and square. He said it was worse for the one that did a tricky thing than for the one you did it to."

"Then," as Mr. Jackson waited Robert went on, "some one who bought that set might see the cracks and blame you. Or you might have another boy and blame it on him, and that wouldn't be fair and square on him. So I thought I'd better let you know. When I get another job I'll pay the damage just as soon as I can."

"Walt," said Mr. Jackson, as Robert, thinking all was said that need be said, was turning to go. "What's the reason," he went on, half laughing, "that you can't keep those clumsy hands of yours in better order?"

"I don't know, I'm sure," Robert shook his head. "They have a way of going at things with a rush, and first thing I know they bring me into trouble. But I guess I'll have to train 'em down, and I mean to. Good morning."

"Stay," said the other. "I've had a good deal to do with boys and I wish they all felt as you do about the 'fair and square' business. They don't, more's the pity. But I think I'd rather run my risks on one of that sort, even if he does happen to have hands that seem all made of thumbs; so, if you want to come back, we'll try it again."—The Young Christian Soldier.

OUR LAYMEN ARE MARCHING ON.

(Air: Battle Hymn of the Republic.)

By Rev. J. F. Jernigan, Marked Tree, Ark.

All hail the laymen's movement, it's the coming of the Lord,
Proclaiming life, salvation, to a benighted world,
Diffusing light and knowledge, through the medium of his Word—
Our laymen are marching on.

Chorus—
Glory, glory, hallelujah,
Glory, glory, hallelujah,
Glory, glory, halielujah,
Our laymen are marching on.

The gospel ship is sailing on the waters, deep and wide,
With peace, good will, salvation across the surging tide,
And Jesus is our Captain—the ship he'll surely guide.
Our laymen are marching on.

His grace will be sufficient for every battle cry;
We'll take this world for Jesus, or in the fight we'll die,
And when the work is ended, we'll go home to God on high.
Our laymen are marching on.

So come along and join us, ye halting, doubtful men,
And do this work for Jesus, and do it to the end.
And when the task is finished, we'll hear the glad Amen.
Our laymen are marching on.

WHERE ARE YOU GOING?

No one is responsible for being on the public highway of life, but we are responsible for where we are going. We shall be held personally responsible for the point at which we shall arrive finally. I have often thought that if a young person could, at the very outset of his journey, get that idea firmly fixed in his mind, we would have fewer failures. Too many young people, I fear, just drift out aimlessly, as it were, and with the thought that somehow they will be taken up and landed at the haven of success. I have long ago come to the conclusion that the best teacher we have in our schools to-day is the one who can best impress upon the heart and the mind of the pupil the belief that he is somebody; that he stands for something, and that he can make the world respect and honor him; but that "it is simply up to him" to bring such a thing to pass. Never mind whether the teacher is a great scholar or not, if he (or she) possesses this **one qualification** of making the pupil realize what he is, and who he is; that he is headed along the highway of life, and that by his own course and action the success of life must come. "That we are the architects of our own fortune" is an old saying, but the idea is nevertheless the true one. "Where are you going?" "Quo vadis" (whither bound)? Let us sing that doctrine to the youth of the land. Let the preacher preach it; let the teacher teach it, and let the parents instill it into the hearts of our boys and girls. W. A. BELK.

Holly Springs, Miss.

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Editorial.

OUR LOUISIANA MISSION PROBLEMS.

We devote a considerable part of this issue to a discussion of New Orleans and Southwest Louisiana as a mission field. We urge our readers to peruse carefully the excellent papers of Brothers Coleman, Drake, and Henry, and to reflect earnestly upon the facts and figures which they present. That we have here one of the most important and inviting opportunities for evangelical enterprise within the bounds of Southern Methodism, is true beyond question. There are thousands of people in New Orleans who are connected with no church, and our work among the 250,000 French-speaking people of Louisiana, though we are probably doing more than any other Protestant denomination, is pitifully small. Methodism cannot shirk the responsibility of doing her utmost to give the gospel to these unevangelized thousands who are easily within her reach. She is spending large sums of money in the Middle and Far West and in Southern Florida, and is pushing forward her battle line in many far-away fields across the seas. This is well—not by one jot or tittle would we have her abate her activity anywhere. "The world is our parish," and wherever the white harvest fields wave, it is our duty to put in the sickle and gather precious sheaves for the Master. But we should not have the far-sightedness which enables us to see only the distant open door. There are some who seem less able to discover the near-by duty than any other. For instance, they grow enthusiastic over missions to the negro in Africa, but care little for the spiritual destitution of the thousands of the black race beneath our own flag.

We desire to call special attention to that part of Brother Drake's article which shows that our work in the French mission field has been fruitful and successful. The spirit which is disposed to balk at the task of undertaking the evangelization of this element of our population is unworthy of the spiritual sons of Wesley, who have won triumphs for our Lord in all lands and among all races. We believe it is true of Louisiana to-day, as Hugh Price Hughes said it was of England, that a majority of the people belong to the Church that has the grit and grace to go after them.

But the mission problems of this State are, as we have said before, too large to be handled by a single Annual Conference. They belong to the whole Church. The General Board of Missions has recognized this fact and has been giving assistance for some years. But a vastly larger movement needs to be projected if we are to even remotely measure up to our opportunities. We are, therefore, glad that we are to have with us next week a Commission from the General Board of Missions to inspect this field with a view to seeing what can be done to expand the work here. We trust that out of this conference there will be evolved plans that will mark the beginning of a new era for New Orleans Methodism, and which will ultimately extend our missionary activities to every part of the commonwealth of Louisiana where the gospel has not already been carried.

THE FOURTH ECUMENICAL METHODIST CONFERENCE.

This body, which met in the Metropolitan Methodist Church, Toronto, Canada on October 4, according to announcement, and which adjourned Tuesday of this week, was a truly great gathering. Practically all of the five hundred appointed delegates were present at the opening of the Conference, which was evidence of the deep interest felt in the meeting, since the representatives had to bear their own expenses, which, in many instances, amounted to a considerable sum. The Central Christian Advocate estimates the cost of travel to reach the Conferenece and that of entertainment while there at $95,000, and the average expense of the Western delegates at $100, and that of those from the Eastern section at $250. That the body embraced many men of renowned scholarship and conspicuous ability, needs not to be said. No other branch of the Christian Church surpasses Methodism in the learning and eloquence of its ministry and the intelligence and moral worth of its laity. In the Toronto assembly there were preachers, educators, journalists, financiers, lawyers, and public men who rank with the best to be found anywhere. The personnel of the body, in point of intellectual equipment, would compare most favorably with any national parliament in the world.

The sitting of the Conference covered a period of approximately two weeks. Three sessions were held daily; all prepared papers were limited to twenty minutes and the set addresses to ten minutes. Each session was thrown open for a general impromptu discussion before adjournment, no speaker being allowed to consume over five minutes. So many brilliant and noteworthy addresses were made that we cannot begin to mention them. The opening sermon was preached by the Rev. Henry Haigh, of the British Wesleyan Church, whose text was Matthew 9:36-38. Of him and his effort the Northwestern Christian Advocate says: "Mr. Haigh is not an orator as that word is understood with us; he talks as man to man, and talks well. His voice is light, but it is clear and carries well, and his pronunciation is clean-cut and musical. In appearance and delivery he is not altogether unlike Mr. Roosevelt; that is, if one can imagine a gentle, refined, and idealized Mr. Roosevelt."

No delegate attracted more attention or impressed the Conference more than Dr. W. H. Fitchett, the distinguished preacher, author, and educator from Australia. The Daily Christian Guardian says that he was perhaps the most famous member of the great assemblage. On the second day he read a most striking and luminous essay on "The Place of Methodism in the Church Universal," and occupied the pulpit of the Metropolitan Church on the evening of the first Sabbath of the Conference. The terse, epigrammatic sentences for which he is noted characterized his utterances at Toronto, and are now being very generally quoted by the Church press.

Our own representatives acquitted themselves most creditably. Bishop Hoss delivered one of the addresses of welcome and carried the audience with him from start to finish, often evoking hearty and prolonged applause. Dr. Mann, of the Central Methodist Advocate, who is on the ground, says he also electrified the body in the extemporaneous discussions; that "he seemed to hold the first place among the representatives from our Church, and was one of the foremost figures of the whole Conference." Bishop Hendrix also made several addresses and produced a fine impression. The Christian Guardian thus refers to him: "Bishop Hendrix took Bishop Kilgo's place on the program Thursday morning at a very short notice and spoke most effectively, without a note, on a set subject. In appearance, voice and manner, he is every inch a Bishop." Bishop Wilson presided at the first business session of the Conference, and was complimented along with a number of other noted men with an honorary degree from Victoria University. Bishop Candler was down for one of the Conference sermons, but at this writing a report of his message has not reached us. Bishop Denny, Dr. DuBose, Dr. Ainsworth and other of our delegates participated freely in the general discussions, showing themselves to be fluent and effective off-hand speakers.

Of the developments of the great Conference, we cannot write now. It disclosed the fact that Methodists are yet essentially one in doctrine and spirit all around the world, and it showed unmistakably that its various branches are yet vigorous and bearing fruit. Still the note of warning was not lacking. In his address discussing the status of Methodism in the Western Section, Dr. H. K. Carroll pointed out the startling fact that, though Methodism in America is growing, it is with a diminishing ratio; that the gain in the decade ending in 1891 was 33 per cent; in that ending in 1901, 28 per cent, and in the last decade only 15 per cent. He declared that Methodism is still "Christianity in earnest," but with less emphasis on "earnest." Let us hope that the influence of the great gathering, just adjourned, may tend to restore that emphasis. Wesleyans everywhere would doubtless be profited if they would read and ponder well the following wise words of Bishop Hoss in his welcome address: "O brethren, while we need intellectual enlargement and social stimulus, and many other blessings, we need most of all the direct touch of God upon us, the vision of his uplifted Face, and the sound of his sweet, forgiving Voice. If this experience should ever become wanting or scarce, then we shall have no further justification for our existence as an organized body of Christians."

PLAGIARISM.

The statement of Dr. C. W. Carter, in his excellent article appearing in this issue of the Advocate, that while recently out of the State on a vacation he attended a religious service and heard a very prominent minister deliver a sermon which subsequently he discovered to have been taken from the Homiletic Review, is startling and humiliating. How one who claims to have been divinely called to the work of the ministry, and who affects to stand for what is highest and best in ideals and conduct, can stoop to the practice of such deception, is difficult to understand. Yet, if we are to believe what we hear, instances of this occur more frequently than we like to admit. Whether justly or unjustly, there are in nearly every Conference one or two men against whom such charges are whispered. Perhaps they do not know it; yet they continue to be talked about under cover. Our preachers need to exercise the utmost care as to how they use borrowed matter. No man can practice plagiarism and escape being caught. Perhaps at the very moment he feels most certain that no one suspects him, he is being generally talked about in secret. This offense is very grave, and no sort of specious reasoning should be allowed to blind us to this fact. Literary theft does not differ in moral quality from other kinds of stealing. The truth is, when a brother is found masquerading in borrowed plumage, he ought at once to be remonstrated with, and if necessary arrainged. This, of course, would be an unpleasant thing to do, but the moral standard of the ministry should be maintained, no matter what the cost. When one preacher bears himself unworthily, it hurts all who are engaged in the high and holy calling.

REVIVAL AT CARROLLTON AVENUE.

Rev. Abe Mulkey, the well known Texas evangelist, will begin a series of revival services at the Carrollton Avenue Church of this city on Friday evening, October 27. Mr. Mulkey is a revivalist of remarkable power, and has conducted some of the most successful meetings ever held in the South. God has been signally honoring his work for years, and he has led thousands to Christ. Like Sam Jones, Mulkey is unique and inimitable—no one else is like him. Those who hear him once, will be certain to hear him again. Brother Snelling and his worthy flock have been looking forward to this meeting for several weeks and getting things in readiness for it. We pray that they may indeed have a gracious season of refreshing from the presence of the Lord. They extend a cordial invitation to the Christian people of New Orleans, and particularly to the Methodist pastors and congregations of the city, to attend the services and co-operate in the work of winning souls for the Master.

A CORRECTION.

In our editorial, "An Example of Moral Courage," which appeared in the Advocate last week, in referring to the course of the Mississippi Legislature toward Senator Lamar in 1878, we were made to say: "Disobeying the instructions, when the first phase of the question was passed upon, Mr. Lamar voted in the negative. Bruce voted for it, and this led the Legislature to adopt a resolution condemning Mr. Lamar." The last sentence is erroneous. What we wrote was this: "Bruce voted for it, and this led the Legislature to adopt a resolution conmending him, and by implication condemning Mr. Lamar." The body did not condemn Mr. Lamar, except in an implied manner. The mistake was due to removing the wrong line in making a correction.

PERSONAL AND OTHER NOTES.

Rev. Robert Downer, who has been spending some weeks at Barlow, Miss., has returned to Jackson, Miss., where he may now be addressed by correspondents at Well's Avenue, near North State St.

Rev. T. H. Lipscomb began last Sunday a meeting at Lexington, Miss., for which he had made considerable preparation. He has with him the well known evangelist, Dr. A. C. Holder, of Shreveport, La.

Rev. E. C. Guice is pleased with the outlook on the Simsboro Circuit, Louisiana Conference. He says: "The work is progressing favorably, and I feel sure that we will have one of the best reports in the history of the charge."

Revival services are in progress at 25th Avenue Methodist Church, Gulfport, Miss. Rev. M. L. Burton is being assisted by local pastors. Rev. T. H. Dorsey, of North Mississippi, will take the lead in preaching this week.

Hon. T. M. Evans, District Lay Leader, held a Laymen's Meeting at Salem, Miss., during the camp meeting. The preachers at the camp meeting were Brothers Yeager, Bowman, Griffin, Roberts, and the presiding elder, W. B. Jones. The meeting lasted four days.

In a personal note to the publisher, Rev. H. T. Carley, who is now teaching in Centenary College, adds: "I like my work here very much. The college is full to overflowing, and Dr. Hill says the opening was better than that of any previous year. The outlook is most encouraging."

Dr. W. H. LaPrade, as is usual with him, is having a most successful pastorate at Central Church, Meridian. He is both a good pastor and an able preacher. As a helpful expositor of the Scriptures, he has few superiors in the Church. He will be the host of the Mississippi Conference this fall.

Mr. J. R. Bingham, of Carrollton, Miss., accompanied by Mrs. Bingham, attended the Ecumenical Conference at Toronto, to which he was a delegate. In a letter home soon after the great assembly began its work, he expressed himself as particularly pleased with the impression made by Bishops Hendrix and Hoss.

President A. B. Peters, of Mansfield College, was in the city last week, and paid the Advocate office an appreciative call. He represents Mansfield as having one of the best sessions in the history of the institution, and the outlook as exceptionally bright. The attendance is far in excess of that of last year.

Rev. J. W. Raper, of Byhalia, Miss., lets no opportunity pass to extend the circulation of the Advocate among his people. Every now and then he forwards us an additional name to be placed on our subscription list. He is rounding out a good year, and expects to make a creditable showing at Macon in December.

Rally Day was celebrated at the First Methodist Church, of Jackson, Miss., on October 8. This congregation continues to enjoy prosperity under the pastorate of Dr. A. F. Smith, whom no one names but to praise. The Sunday school, of which Brother J. C. Cavett is superintendent, is one of the largest and best organized in the State.

We are in receipt of a copy of the program of the Twenty-eighth Annual Convention of the Mississippi Woman's Christian Temperance Union, which opened its session at New Albany this morning and will continue through next Sunday. It presents an attractive order of exercises, and doubtless the occasion will prove to be one of much interest.

A letter from Rev. L. C. Cain, the pastor, brings the news of a fine revival at Baldwyn, Miss., where he had the assistance of Rev. T. H. Dorsey, of West Point. There were 21 accessions on profession of faith and 6 by certificate. A more extended account of this season of refreshing from Brother Cain's pen will appear in the next issue of the Advocate.

Both the First Church and Rayne Memorial, of this city, observed "Rally Day last Sunday. Large audiences were present, and the exercises at both places were impressive and enjoyable. At Rayne the principal address was made by Prof. J. M. Gwin, superintendent of the public schools of New Orleans, who spoke on "The Qualities Necessary to Make a Good Man."

Rev. H. R. Singleton, of the Shreveport District, is magnifying his office. He preached 42 times during the month of August, and states that he expects to keep equally busy during the remaining weeks of the Conference year. He informs us that Bishop Mouzon has promised to spend Sunday, October 22, in Shreveport, and that plans are being formed to make his visit a memorable one.

Rev. Paul Brown, the popular presiding elder of the Alexandria District, is on double duty these days, since he is taking care of the Alexandria Station in addition to his work of supervision. This taxes him considerably, but he is used to hard work and enjoys it. It takes more than an ordinary man to fill acceptably an important district and a responsible pastoral charge at the same time.

Rev. N. E. Joyner occupied the pulpit of Parker Memorial Church last Sunday morning at 11 o'clock, and delivered an interesting discourse from the text, "Let your light so shine before men that others may see your good works and glorify your Father who is in heaven." "Old Folks' Day" will be celebrated by this congregation next Sunday, when the Rev. W. W. Holmes, pastor of Felicity Street Church, will preach.

Prof. W. H. Smith, of Durant, Miss., has resigned the presidency of the Mississippi State Normal College, to which he was elected a few months ago, giving as his reason that he feels it his duty to continue his present work as Supervisor of Elementary Rural Schools (on the Peabody Foundation). It is reported that there will be a large number of applicants for the position made vacant by Prof. Smith's resignation.

The Commission representing the General Board of Missions, which has an engagement to visit this city next week, is expected to arrive next Tuesday morning. It is composed of the following persons: Bishop Collins Denny, Bishop Mouzon, Dr. W. F. McMurry, Dr. John M. Moore, Dr. O. E. Brown, Miss Belle Bennett, and Mrs. R. W. MacDonnell. The meetings of the Commission will be held at the First Methodist Church.

Rev. J. T. Leggett, of the Brookhaven District, is not much given to chronicling his achievements, but he is a "doer" notwithstanding. The pastors associated with him in the work believe in him, and let no opportunity pass to commend his faithfulness and efficiency. We were pleased to hear Brother Leggett say some time since that the charges under his supervision are holding up well despite the ravages of the boll weevil.

Rev. J. A. Alford, of Selma, La., reports that the labor troubles existing in that section of the State have hindered the progress of the work in his charge somewhat, but that notwithstanding everything is moving on smoothly, and that he expects to be able to make a good showing at Conference. We are indebted to Brother Alford for some subscribers recently sent to the Advocate, for which we extend him our hearty thanks.

Though he has scarcely got his campaign under way, Rev. H. M. Ellis has already succeeded in securing $25,000 in cash and subscriptions for the Tri-State Methodist Hospital, which is to be located in Memphis. Brother Ellis is the right man in the right place, and we expect to see this needed enterprise go steadily forward under his efficient leadership. Let the brethren in the co-operating Conferences lend a hand to this movement as opportunity offers.

Our pastor at Hammond, Rev. R. S. Walton, reports a gracious revival at that place which closed on October 10. It was conducted by Rev. D. E. Kelley, evangelist of the Mississippi Conference, and profoundly stirred the community. There were 45 additions to the Church, ranging in age from 6 to 80 years. Brother Walton has kindly sent us an account of this most interesting meeting, which reached us too late for this issue of the Advocate, but which will appear next week.

In a business note to the publisher, Mr. K. T. Moore, of Hattiesburg, says: "I notice that you recently spent a day with Grandma Catchings, at Georgetown, Miss. She is a dear lady. I stop there as often as I can; when drummers are at her table she always returns thanks when the meal is spread. I love her for that." Brother Moore is not the only one who appreciates piety and a recognition of God's goodness. Nothing is more winsome than a consistent Christian life, which exemplifies at all times the spirit of the Master.

Information has reached us of the illness of Col. J. M. Johnson, one of the leading citizens of Holmes County, at his home near Acona, Miss. Col. Johnson was a gallant Confederate soldier and has been a life-long Methodist, always ready to serve the Church and the Master's cause. He is past eighty years of age, which causes his friends to feel not a little anxiety for him at this time. We trust that he may soon begin to improve, and that his useful life may long be spared.

Through the kindness of Dr. I. W. Cooper, who has been in Toronto for several days attending the Ecumenical Methodist Conference, we have received the Daily Globe, of that city, which devoted considerable space to the doings of the great Methodist gathering. By means of this journal and the Daily Christian Guardian, the official organ of the Conference, we have been able to keep up pretty well with the proceedings. But we shall always regret that circumstances beyond our control forbade our presence at this world assembly, which is destined to become historic.

Sister Amos Kendall, writing from Houston, Texas, under date of October 13, says: "I expect to go to San Antonio next week, to which place please send the Advocate. My address there will be 633 Indiana Avenue, West End. It is my purpose to spend the winter in that city, and I do not want to be without my home paper. Through it I hear from my Mississippi friends, and what the preachers and Church are doing over there." With characteristic generosity, Sister Kendall enclosed a dollar to send the Advocate to some needy superannuate preacher or the widow of a superannuate.

Rev. W. H. Coleman, of Ruston, in a letter bearing date of the 9th inst., writes: "The Lord is with us in the work here, and every department is prospering and growing. I go by invitation to my former charge, Homer, to-day to deliver two missionary addresses—one to-night, and one to-morrow night. Next week I am to make addresses at four Sunday School Conventions: Shreveport, Monroe, Alexandria, and Lake Charles." Brother Coleman is one of the growing men of the Louisiana Conference, and we are not surprised that the brethren make requisition upon him for service outside of his own charge.

We acknowledge the reception of an invitation to the marriage of Miss Kathron Lee Foote to Mr. Charles Clark, which will take place in Saint James Episcopal Church, at Greenville, Miss., on Thursday morning, November 2, at 9 o'clock. Miss Foote is the attractive daughter of Mr. and Mrs. H. L. Foote, of Greenville, where she has a large circle of friends and admirers. Mr. Clark is a son of the late Hon. Fred Clark, who was one of the first citizens of the Mississippi Delta, and a grandson of Gov. Charles Clark, who was chief executive of that State during the stormy days of the Civil War. Mr. Clark resides at Cleveland, Miss., where he is a prominent member of the bar. The Advocate extends congratulations and best wishes.

It gives us genuine pleasure to be informed that Chaplain John M. Moose, of the 20th Infantry of the United States Army, has been promoted to the rank of major. The Lieutenant Colonel commanding, in endorsing the recommendation, says: "Chaplain Moose deserves the promotion. He is a faithful, devout man of exemplary habits, and accomplishes much good. Industry and careful work make him a valuable chaplain. He is highly respected and loved by all, and I take pleasure in commending him." Brother Moose is a son-in-law of Dr. J. W. Boswell, formerly editor of the New Orleans Christian Advocate, and an esteemed member of the North Mississippi Conference. His brethren will be much gratified to learn of this merited recognition of his faithful service.

Former Lieutenat Governor, M. M. Evans, of Mississippi, who had been in failing health for several months, died in the Jackson Sanitarium, at Jackson, Miss., on Saturday night, October 7, at 7 o'clock. He was born in Handsboro, Harrison County, July 5, 1850. He commanded the respect of all who knew him, and held a number of positions of public trust, all of which he filled with credit and distinction. He felt much interest in educational affairs, and was at one time a trustee of the University of Mississippi. He was a man of high character, and a communicant of the M. E. Church, South. Mr. Evans at the time of his decease was living at Mount Olive, Miss. The funeral service was conducted in the Methodist Church at Moss Point, and was in charge of the Rev. Robert Selby. The interment was made in the Griffin Cemetery, where his wife and other relatives are buried.

Judge E. O. Sykes, of Aberdeen, Miss., passed away at his home in that city after a week's illness on October 8. He had a stroke of paralysis about six years ago, from which he never fully recovered. He belonged to one of the most distinguished families in the State, and was a man of uncommon gifts and acquirements. He was a lawyer of solid attainments, and a brilliant speaker at the bar. He served twelve years on the bench as Circuit Judge, making an enviable reputation in that capacity. He enlisted in the Confederate Army at the outbreak of the Civil War, and served his country faithfully in that regrettable struggle. He was a war comrade and mess mate of Major R. W. Millsaps, who was strongly attached to him. He was a member of the Methodist Episcopal Church, South, to which he was thoroughly loyal. His obsequies were conducted by our pastor in Aberdeen, Rev. J. T. Murrah, assisted by Rev. Frank W. Lewis, pastor of the Presbyterian Church.

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A CORRECTION.

Rev. Philip Cone Fletcher is the name of the popular and much loved pastor of Winfield Memorial Church in Little Rock, Ark., and not Rev. P. C. Cole, as appears in my article on the Confederate Reunion in the Advocate of Oct. 5. Will the Advocate kindly publish this correction and oblige Brother Fletcher and myself?

T. C. WIER.

CHURCH DIRECTORY.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A F. Vaughan, pastor; residence, 815 Louisa St.; phone, Hemlock 1376.

Parker Memorial Church, corner Nashville Ave. and Perrier St.; Rev. C. D Atkinson, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St.; J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. W. W. Holmes, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 3602 Canal St.

Mary Werlein and McDonoghville; Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas St.; phone, Main 412.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence: 1634 Sixth Street; phones: Residence: Uptown 954; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, Taylor Ave., cor. Bienville St.; P. O. Box 1569; phone, Galvez 640.

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Live the true life of a man to-day. Not yesterday's life only, lest you become a murmurer, nor to-morrow's lest you become a visionary; but the life of to-day, with happy yesterdays and confident to-morrows.—Faber.

The Sunday School.

SUNDAY SCHOOL INSTITUTES.

Mr. T. V. Ellzey, the secretary of the Louisiana Sunday School Association, has arranged for a splendid course of Sunday school institutes in which Dr. Bulla, of our Sunday School Board, is to be one of the workers. These institutes afford a fine opportunity to our teachers and superintendents, as well as to pastors and others, to avail themselves of needed teaching and training. If the Sunday school is a school, then it must teach like any other school, and to hold the respect and following of the pupils who are taught by trained teachers in the secular schools, our Sunday school teachers must likewise be trained and capable of "causing the pupils to understand" to learn. One of the best ways of testing the real worth of a Sunday school teacher is to mark how eagerly he seizes every opportunity to equip himself for first-class work. However weak he may be at first, a first-class teacher may be known by his eagerness to learn through reading the best books on teaching, hearing addresses and attending institutes, and in every way trying to grow. In a worthy sense teachers are "made," more than "born," and when one refuses to use the means for the making of a teacher the only hope for the Sunday school that he represents is to get a new teacher. How he or the superintendent can afford to remain inefficient with the modern means of improvement, is more than I can see.

These institutes in their arrangement are such that they may be attended at a minimum of time and expense, and we trust that our pastors will aid in bringing large numbers of workers together (themselves taking the lead) at these central points for four days' instruction. Do it now!

Our own Sunday School Board has undertaken no institutes this year, preferring to give their co-operation to these interdenominational institutes, holding such denominational meetings at places and times as we may deem best under Dr. Bulla's leadership. So let our pastors and workers be out in full force, sending in their names ahead. The following are the places and dates: Shreveport and Monroe, Oct. 15-18; Alexandria and Lake Charles, Oct. 19-22; New Orleans and Baton Rouge, Oct. 23-26.

P. O. LOWREY.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Did you observe promotion day? Did you meet with difficulties? It is as impossible to maintain an organization in the Sunday school and yield to the caprice of childhood, as it is in the day school. No child is permanently lost to the Sunday school by a kind, yet firm adherence to a wise policy.

* * *

The Sunday school at Broad Street, Hattiesburg, Rev. J. L. Neil, pastor, and Brother W. P. Meador, superintendent, is in a flourishing condition. Recently, two rooms have been added to the church building for Sunday school use—one eighteen by twenty feet, the other twenty by twenty-four feet. These rooms are divided by curtains for separate class-room work. The school has been graded, organized on the departmental plan, and the graded literature introduced. Three departments are included in this organization: the Beginners—three classes—with Mrs. J. L. Neil, superintendent; Primary—two classes—superintendent to be appointed; and Junior—two classes—superintendent to be appointed. This is a great move forward, and means much to the church. The superintendent of this school has also inaugurated a class in his Sunday school for heads of families. This will enlist the fathers in Sunday school work, and develop that which in many homes is a lost art—family religion.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"Children have more need of models than critics."

* * *

A fine class of young ladies use this motto: "No girl can belong to this class six months without coming into the Church," and it is said the motto truthfully applies.

* * *

The Oakland, Miss., Sunday schools have made large gains in membership and methods lately, and were expecting a splendid Rally Day service for the first Sunday in October.

* * *

Through the Waste Material Department of the International Sunday School Association, over 1,300 schools or classes are now in touch with many points in the mission field, furnishing them with Sunday school material free of charge.

* * *

The Alpha Wesley Class, of Tupelo, Miss., is preparing an anniversary entertainment for Oct. 6, 1911. This splendid class has done a great work along all lines, and this entertainment will be quite up to and above their high-water mark of excellence.

* * *

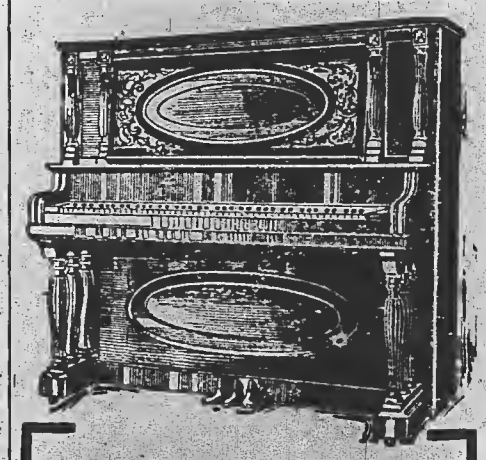
Men may have more wages and fewer hours and still be as bad as ever; streets may be clean, but hearts still impure. Social service is an old-as-the-race new discovery; but it can never, never take the place in saving the world of the only perfect remedy, the gospel of Christ.

* * *

In the new Standard of Service, every Adult Class must have several members enrolled in the Sunday morning or week-night training class, and this is the best month to begin. It requires time to select and enthuse prospective pupils, secure a teacher, mature plans and decide on hour and place and course of study. Do not let any discouragement force you to abandon this means of help.

* * *

Put a high estimate on your Rally Day attendance, work up to it, and prepare to hold every new member coming within your welcoming doors and tastefully decorated auditorium. Not only will you be building up your school and the great Sunday school cause; but also putting bricks into the model Sunday school building to be erected in the mountains of North Carolina, which is designed to promote the work throughout the connection. Fine reports are coming in from many schools and larger returns are prayerfully and believingly looked for.



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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 69 Alhambra Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.—Pub.

RIPLEY AND BLUE MOUNTAIN.

Dear Brother Meek: I closed my last protracted meeting on the evening of the first Sunday in October. I was ably assisted by the following brethren: Rev. S. A. Brown, at Blue Mountain; Rev. A. N. Goforth, at Falkner, and Rev. W. L. Graves, at Ripley. Each of these brethren greatly pleased and profited their hearers by their earnestness and eloquence, fully sustaining their reputation as strong pulpit men. The faith of many was quickened, their hopes brightened and zeal intensified. Some joined the church on profession of faith; others by certificate. We have all the societies prescribed by our Discipline for a well organized church. Our Sunday schools are doing fine work. Ripley and Blue Mountain is an excellent charge. The present incumbent and family have spent a delightful year. The preacher assigned here next year may feel that the lines have fallen to him in pleasant places and that his is a goodly heritage. Many hearts are sad in contemplating the fact that Brother Jaco is closing the last year of his quadrennium as presiding elder of the Corinth District. He has wrought well, and doubtless this year the district will make the best report in its history. Brother Jaco is worthy of the highest consideration from our Bishops when he assigns the preachers to their charges. Mr. Editor, all our people who read the New Orleans Christian Advocate are charmed with the paper.—Eugene Johnson, P. C.

A faith that has no courage in it, that must see all as clearly and as coldly as a sum in algebra—why, you wouldn't insult me with such a faith as that; and I'm sure you wouldn't offer it as a religious service to your God.—Alexander Mackennal.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE.

Durant Dist.—Fourth Round.

High Point, at Center R.	Oct. 28, 29
Poplar Creek, at Wesley	Nov. 4, 5
Valden, at Valden 10 a.m.	Nov. 6
West, at West 2 p.m.	Nov. 6
Pickens, at Pickens 11 a.m.	Nov. 7
Black Hawk, at Acona	Nov. 11, 12

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Tyro, at Free Spgs	Oct. 21, 22
Byhalia, at Byhalia	Oct. 26
Wall Hill, at Marvin	Oct. 28, 29
Crenshaw	Nov. 4, 5
Lake Cormorant, at Lake Cormorant	Nov. 11, 12
Eureka, at Mt. Olivet	Nov. 15
Oakland, at Enid	Nov. 17
Courtland, at Courtland	Nov. 18,
Batesville	Nov. 19,
Arkabutla, at Brooks Chp.	Nov. 23
Long Town, at Davis Chp.	Nov. 25, 26

We call the licensing committee to meet at Sardis the fourth day of October. W. M. YOUNG, P. E.

Corinth Dist.—Fourth Round.

Mantachie Circuit, at Mantanchie	Oct. 22, 23
Jonesboro Ct., at Mount P.	Oct. 27
Dumas Ct., at Dumas	Oct. 28, 2
Ripley and B. M. Circuit, at Ripley	Oct. 29, 30
Kossuth Circuit, at Pleasant Hill	Nov. 4
Dry Run Mission, at Paul's Chapel	Nov. 5
Rienzi Ct., at Rienzi	Nov. 8
Guntown and B Ct., at G.	Nov. 9
Sherman Ct., at Liberty	Nov. 10
Myrtle Ct., at Hickory Flat	Nov. 11
Ripley Mission, at Rainey Chapel	Nov. 12
Belmont Ct., at Belmont	Nov. 18
Tishomingo Ct., at Tishomingo	Nov. 19
Baldwyn Ct., at Wheeler	Nov. 23
Hatchie Mission, at Ei Bethel	Nov. 25, 26

The pastors will be expected to see that trustees make their reports, to have a complete list of the names of all trustees in answer to Question 31, and to have a list of names to be nominated in answer to Questions 25, 26, 27, 28, and to keep within the law as to number.

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Houlka, at Concord	Oct. 21, 22
Houston	Oct. 22, 23
Pittsboro, at Pine R.	Oct. 28, 29
V. and C. City, at C. City	Oct. 29, 30
Derma, at Rhodes Chp.	Nov. 4, 5
Wren, at Tranquil	Nov. 8
Aberdeen	Nov. 8
Greenwood Springs	Nov. 11, 12
Okolona Circuit	Nov. 12, 13
Tremont, at Asbury	Nov. 18, 19
Fulton, at Vanburen	Nov. 19, 20

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Mashulaville	Oct. 21, 22
Cochrane	Oct. 28, 29
Cedar Bluff	Nov. 4, 5
Columbus Circuit	Nov. 8
Sturgis	Nov. 11, 12
Starkville Circuit	Nov. 18, 19
Mayhew	Nov. 25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

Greenville Dist.—Fourth Round.

New Salem	Oct. 21, 22
Boyle	Oct. 22, 23
Jonestown	Oct. 29, 30
Cleveland	Nov. 4, 5
Merigold	Nov. 5, 6
Shelby	Nov. 7
Clarksdale	Nov. 12, 13
Friars Point	Nov. 14
Benoit	Nov. 19, 20

W. W. WOOLLARD, P.E.

Oxford Dist.—Fourth Round.

Holly Springs ct., at Harris Chapel	Oct. 27
Abbeville, at Mt. Zion	Oct. 28, 29
Oxford	Oct. 29, 30
Duck Hill, at Duck Hill	Nov. 3
Charleston, at ———	Nov. 5, 6
Grenada Ct., at Spg Hill	Nov. 11
Grenada	Nov. 12, 13
Ashland, at ———	Nov. 16
Waterford, at Pine Mt.	Nov. 18, 19
Holly Springs	Nov. 19, 20

J. E. CUNNINGHAM, P. E.

Winona Dist.—Fourth Round.

Schlater, at Schlater	Oct. 21, 22
Minter City	Oct. 29
N. Carrolton, at Enon. Fri.	Nov 3
Eupora, at Maben	Nov. 4, 5
Tutwiler, at Mattson	Nov. 10
Moorhead, at Doddsville	Nov. 11, 12
Inverness, at Inverness	Nov. 12, 13
Bellefontaine, at Long Branch Wed	Nov. 15
Slate Springs, at Spring Hill Thurs	Nov. 16
Winona Ct., at Bethlehem.	Nov. 18, 19
Kilmichael, at Kilmichael.	Nov. 19, 20
Mars Hill at M. H. Tues.	Nov. 21
Lambert, at Glendora	Nov. 25, 26
Indianola, at Indianola	Nov. 26, 27

Special attention is called to questions 31 and 32. Let us carry up to the approaching Annual Conference the best report the Winona District ever made. E. S. LEWIS, P. E.

For All Ayer's Pills are liver pills. All vegetable, sugar-coated. A gentle laxative for all the family. Consult your doctor freely about these pills and about all medical matters. Follow his advice. He certainly knows best. J. C. Ayer Co., Lowell, Mass.

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F. H. HORNE,

Route 1, Box 30. Roseboro, N. C.

Personally appeared before me, this 31st day of July, 1909, F. H. Horne, who subscribed the above statement and made oath that the same is true in substance and in fact.

JAMES M. HALL,
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

DEVOTIONAL.

Our theme to-day (Oct. 22) is "Intelligent Warfare." Our first reference is Proverbs 24:5-6. Our second one is Proverbs 3:13-23.

What is said in other parts of this department to-day bears directly on the theme of this hour. In the great task of "the evangelization of the world," the need of the Church is not more money. Our Church people are spending now on trifles, not to speak of luxuries, what it would take to do this work. There isn't a pastoral charge in Methodism that isn't financially able to quadruple its contribution to missions. No, our people have the money. That isn't the need. Nor are we describing accurately the need when we say it is consecration. We need that certainly. But we have to-day many consecrated people who are not doing what they ought for this cause. Even religion isn't everything. It seems to us that the need is "intelligent consecration." Our people need to know.

Why is it that "Home Missions" is more popular than "Foreign Missions?" It is because our people are next-door neighbors to these needs. They know about them! What we need to do is to bring the further away needs closer to them. To our minds the ordinary missionary sermon is too fleeting in its effect. Its influence is as spasmodic as the sermons themselves are. The visit of a foreign missionary to a charge never fails to intensify the missionary spirit. But these can't be to every church and very rarely to any.

It would seem then that mission study is supplying a very great need. The Church is very wise in insisting that its laymen and its ladies have their own course of study in missions, and to our minds it never made a better investment. Among our young people this provision is especially wise, as it means the harnessing of the Church's vigor and youth to this great cause, not for to-day, nor to-morrow, but for all the years to come. We sincerely hope that out of to-day's study there will spring a large number of mission study classes. Do it now.

Use the Advocate League column to report these circles.

* * *

The current issue of The Epworth Era has a great many expressions from prominent workers relative to the value of mission study. From these we quote the following:

Mission Study, a Substitute for Personal Knowledge.

Not all the trouble with the world is due to ignorance. Socrates taught humanity many true lessons, but he was in error when he believed that all sin was due to ignorance. While we cannot follow the great teacher at this point, it must be evident that information is one of the greatest awakeners of interest. Scarcely any Christian man has ever visited a mission field without a deepening of his interest in the work of God among other peoples than those of his own race. Few of our people have the opportunity to visit the mission fields. One of the substitutes for such a visit is to be found in the Mission Study Classes. I have no sort of doubt that systematic mission study will rouse the interest of every intelligent Christian and will deepen the spiritual life of everybody who engages in it. All the heroes are not dead. Many of them are living and working to-day in other lands. I have only words of commendation for the Mission Study Classes.—Collins Denny.

A Testimony to the Fruits of Mission Study.

I desire to say that in my judgment the systematic mission study which has been carried on through the Epworth League and the educational department of the Board of Missions for the last seven or eight years has been of inestimable value. Wherever I go throughout the Church I can see the fruits of it. The conviction was long ago borne in on my mind that the one thing needed to render our people more enthusiastically cordial in the support of missions was accurate information concerning the various mission fields. It is only where ignorance prevails that indifference to missions manifests itself. An acquaintance with the situation inevitably issues into a deeper and more rational interest. Keep up this work by all means. You can do nothing that will be more serviceable to the cause. While I am writing I desire to say how much pleased I am with your general work on the Era. May the Lord give you strength and wisdom for the great tasks that you have in hand!—E. E. Hoss.

Systematic Mission Study.

It has been well said that "there can be no permanent or productive missionary sentiment without intelligent ideas on missionary subjects." Having read at various times a miscellaneous assortment of items on missionary work, important though such items are in their place, does not constitute an intelligent knowledge of the subject of missions, for in mission study, as in all other lines of research, the same principle holds true: that the only way to gain the knowledge sought for is to go after it in a systematic way. Nothing worthy can be accomplished in the line of mission study by picking up information in scraps. We all want our efforts in "the King's business" to be productive, but we give aimlessly when we contribute to the cause of missions without enlightenment in that branch of Church work; and without some knowledge of the difficulties to be overcome and the labors and oftentimes discouragement of the toilers in the harvest field, those of us who can be only "intercessory missionaries" cannot even pray a definite prayer for the extension of God's kingdom.—Evelyn R. Price, Lake Charles, La.

NOTES.

Remember that Christ said, "Lift up your eyes and look on the fields, for they are white already unto the harvest!"

We heartily believe that no pastor should be satisfied without several circles of systematic mission study. Order a copy of "Advance in the Antilles" and begin at once in the League.

Do you know that nearly every Sunday our great dailies have in them very plausible and well written articles against foreign missions? How shall we prepare our people to resist these arguments except by an intelligent study of the facts in the case? Our mission study circles supply this need!

Many of our people give to missions through sheer loyalty to the Church. Consequently they give as little as they can and still be loyal. How much better a motive is a knowledge of the needs they are trying to meet. "Now," say they, "we give not because the pastor 'assessed us,' but because we saw the world's need of our Christ!"

Bishop W. A. Candler has prepared for use in connection with "Advance in the Antilles" a supplement on "Our Mission in Cuba." This pamphlet will be furnished free of charge with each copy of the textbook. In connection with this course it is urged that every League shall make a special offering for Cuba. This is according to the plan of the Epworth League and Mission Boards. Write us for further information about this offering.—Editor of Department.

The editor of this department was, by error, made to say last week, that Christianity had few "absolute" teachings. What we did say was that it has few obsolete teachings. In all of its essentials it has been the same from its beginning.

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Every Month Near Death.

Foster, Ark.—Mrs. Fannie Ellis, of Foster, says: "I was sick for seven years, and half the time could not stand on my feet. Every month, I was very near death. I tried Cardui, and in two months, I was cured, and am now stout and healthy. My friends all ask me now what cured me. My looks are a testimonial to Cardui." No matter how serious or long-standing the trouble, Cardui will help you. It is a mild, vegetable, tonic remedy, especially adapted to relieve and cure the common womanly ailments. It relieves womanly pains and restores womanly strength. Try Cardui

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She Was Smothering.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

"The answer to the Shastas is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."—Wendell Phillips.

GENERAL LEE AND CHILDREN.

In Lippincott's Monthly for January, Mrs. Pickett, wife of the famous general who led the magnificent charge at Gettysburg, writing of General Lee, the hundredth anniversary of whose birth has just been celebrated, says:

Lee was very fond of children. Mine idolized him. Coming in one day, General Lee found the children building block houses.

"Is this the house that Jack built?" he asked.

"No, sir," said Corbell; "that's the house that George built, and this is the house that Corbell built. Jack didn't build any houses down this way.'

The noted philantbropist, Mr. Peabody, was at the springs that summer, a feeble old man with some of his old-time faculties left save the power of sympathy and the ability to help those in trouble. As he signed his papers with a trembling hand Corbell watched him with deep interest.

"Your hand trembles with the thought of the good it has done," he said.

"Your little hand does not tremble."

"It doesn't tremble, but I can't write my name with it, and if I could write, I couldn't write it to money to do good with."

"You would rather have it as it is than to have it trembling and be able to write your name with it, wouldn't you?"

"No; I would rather have it tremble if I could write my name to money and do lots of good to people."

A little while later General Lee came to see Corbell when he lay very ill in Richmond. He sat beside him, holding the trembling little hand, and Corbell said:

"My hand trembles, and I can write with it now, but I can't write it to money to do good to people."

"The dear little hand has done far more good than it could by writing your name to money," said the general tenderly. "It has written love, and that is the best thing that was ever written."

Then the general knelt beside the bed and prayed for the little boy.

It was my last sweet memory of General Lee, for I never saw him again.

One of the great lessons of life is to learn not to do what one likes, but to like what one does.—Hugh Black.

THE INFLUENCE OF RELIGION.

"It is true that religion develops those qualities of character which make the ideal citizen. That is tho practical, the assured and the proud result of the principles laid down in the Old and New Testaments. He must be a bold critic of social evolution who ignores the Mosaic and Christian religions as factors in the problem of progress. Nothing short of a reckless audacity—born of prejudice that fails to apply the very axioms of fair criticism—will attempt to account for modern civilization on grounds wholly independent of religious life and faith. The religion which gives rise to innumerable charities, which fosters a public opinion that is healthy, wholesome, vigorously in favor of justice and valiantly opposed to injustice, which calls for the abolition of laws that bear oppressively on the multitude and demands an educational system that will give the poorest a fair show in the struggle of life, must have a very intimate relation to good citizenship, and is the strongest ally of sound political economy.—New York Herald.

A man who lives right, and is right, has more power in his silence, than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

Try This Famous Pinex "Pint of Cough Syrup"

A Family Supply for 50c, Saving $2. The Surest, Quickest Remedy You Ever Used or Money Refunded.

A cough remedy that saves you $2, and is guaranteed to give quicker, better results than anything else, is surely worth trying. And one trial will show you why Pinex is used in more homes in the U. S. and Canada than any other cough remedy.

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A 50-cent bottle of Pinex, when mixed with home-made sugar syrup, makes a full pint of the best cough remedy ever used. Easily prepared in five minutes—directions in package.

The taste is pleasant—children take it willingly. Stimulates the appetite and is slightly laxative—both excellent features. Splendid for croup, hoarseness, asthma, bronchitis and other throat troubles, and a highly successful remedy for incipient lung troubles.

Pinex is a special and highly concentrated compound of Norway White Pine extract, rich in guaiacol and other natural healing pine elements. Simply mix with sugar syrup or strained honey, in a pint bottle, and it is ready for use.

Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Indiana.

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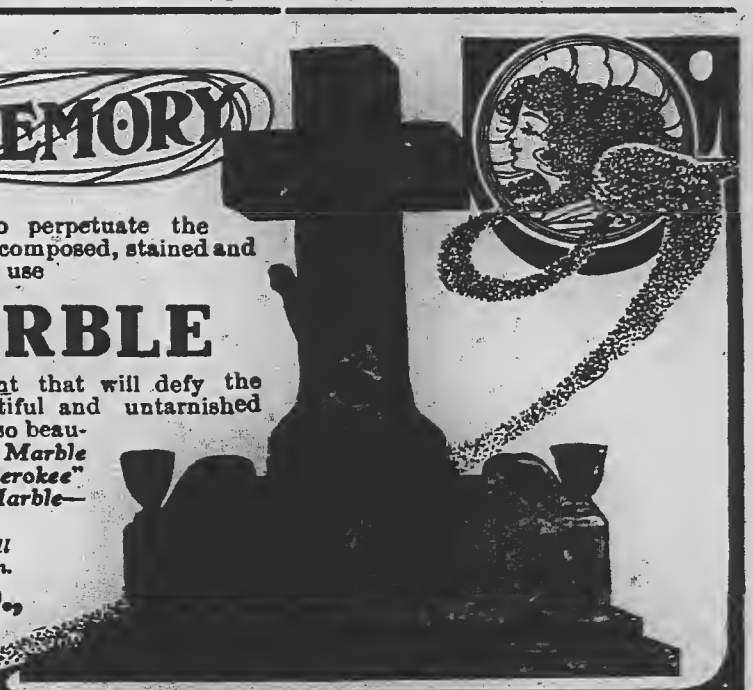

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A SUNDAY SCHOOL MISSIONARY ABROAD.

It was the writer's pleasure in keeping his commission from the Sunday School Board to spend a week on Pecan Island, a peculiar formation of land about fifteen miles long and only a half-mile wide at the widest points, as I remember the dimensions. Being about fifty miles from Lake Arthur, and a little further from Abbeville, and only reached by water, it was designated by our party as a "foreign shore," and thus we considered ourselves "abroad." In reaching the island we traversed in a gasoline boat, in practically an all-day trip, portions of Lake Arthur, Mermentan River, Grand Lake, Colligan Bayou, Colligan Lake, the Intercoastal Canal, Alligator Lake, Turtle Lake, White Lake, and Pecan Canal, about fifty miles in all. The boat used was Captain J. D. Morgan's boat, "Gracie." Here and there we passed a fisherman's houseboat, and at a few points on the higher shores among the marshes, little houses, some with palmetto roofs, occupied by fishermen and trappers, mostly, if not all, French people. At Chenier Dufont (meaning "an oak grove in a marsh, or low place") several families lived in houseboats and "thatched cottages," and being on half-way ground is the place on this "Morgan line" for passengers to take on coffee, which is served from a French houseboat, and of the blackest type, so we were told. One of the passengers, having missed his regular morning coffee dope, hailed this station with great comfort, as up to that time life had to him been miserable. This type of coffee drinkers are as much addicted to a drug habit (though not so serious) as opium eaters or consumers of intoxicants.

Here at Chenier Dufont were twelve children without school or civilizing influences, with nothing but traps and fishhooks to break the monotony of life, with their parents. Among the men one yellow-skinned man was pointed out as an opium-eating wreck, who is said to have formerly belonged to the French aristocracy, but who is now joining with others in this life on the water. Pecan Island is nothing more nor less than a long bed of shells, with a very rich soil deposit on top. The wells are dug through solid beds of shell about twenty feet, and where the roads are old enough to have the tops worn off they are all shell roads. The land is very rich and pecans, oranges, cane, cotton, corn, etc., grow in great abundance. Cattle do well in the marshes on either side, and in every direction many kinds of wild animals abound, denning in the high grass in the marshes, making trapping the winter occupation. And mosquitoes and snakes! Some of the people are screening against the mosquitoes, but a snake passes without note or comment, one man going so far as to declare against killing them, as they must have some mission or else they would not have been created! We quoted Gen. 3:15 to him. One peculiarity of the island is the mounds, here and there, some ten feet high, made of shells, apparently carried from some distance, judging by the ditches left. These mounds were used as the burying places of the aboriginal settlers. They find the bones of the dead sometimes in layers with dirt between, and sometimes in sitting or standing posture. The people were large, judged by the bones examined and compared with the size of modern men.

We went on our mission by invitation of and in company with the pastor, Rev. R. M. Walker, and Miss Gosset, the organist at Bell City. The neat little church, some five or six years old, had just been furnished with a good organ and screened; and in all there were some dozen and a half "Revival Praises," but, having no musical instructor, the people only knew the few songs taught them by the pastor. Since the boat only makes one trip a week, we had of necessity to stay that long, so we began with the organist to teach music, without which the Sunday school would be weak. We used the blackboard and taught the notes some, had a children's choir for several days, sang some duets and got the people generally to sing as never before. As a result, a splendid interest was developed in all Sunday school and Church work, and a good spirit was felt, and some evangelistic services held.

In the Sunday school work Mr. Mortimer Morgan was secured to assist Mr. Lewis Roberts in superintending; Miss Florence Vincent was elected Cradle Roll Superintendent, and Mrs. Josephine Morgan, Superintendent of the Home Department. Plans were made for organizing two Bible classes—a Young People's and an Adults'. A teachers' library was started, and $12.35 was raised to furnish the school with needed additional literature, including the "Visitor" and the "Boys and Girls" and graded literature for the beginners, to be taught by the public school teacher—a Catholic.

Attracted by the new organ and the singing, the people turned out en masse, Catholics and all, and the Sunday school is in the beginning of better things.

P. O. LOWREY.

Marriages.

Oct. 1, 1911, at the residence of Mr. Chad Dear, near Cooksville, Miss., by Rev. A. H. Williams, Mr. D. H. HILL, Jr., and Miss MARGARETE WHITTEN.

Oct. 4, 1911, at the Pearl Street Methodist Church, of Natchez, Miss., by Rev. W. W. Campbell, Mr. W. SCOTT STARNES to Miss L. PEARL DOSEY, both of Natchez.

Oct. 4 1911, at the Baptist (Panch Creek) Church, eight miles west of Sardis, Miss., by Rev. W. M. Young, Mr. WILLIE I. GATES to Miss MARY L. MANSFIELD, both parites of near Park's Place, Panola County, Miss.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from bearing them.—Fenelon.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM,

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form for grown people and children, 50c.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

EPWORTH PIANOS AND ORGANS for homes and churches, sent on approval. Factory prices and easy terms. Send for free catalog. State which—piano or organ. WILLIAMS PIANO & ORGAN CO., Dept. E, CHICAGO.

SAWS ANY WOOD IN ANY POSITION ON ANY GROUND 4 to 8 ft. Through 4 in. to 8 in. Thick

1 Man with a Folding Sawing Machine Beats 2 Men with a Crosscut Saw

Can be carried daily in the usual coverage for one man.

Our 1912 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M7 and low price. First order gets agency.
Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

FLESH WOUNDS

Whether Cuts, Bruises or Burns *cannot* and *will not* Inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance*.

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

Dr Tichenor's Antiseptic
USE ANY ONE WHO HAS EVER USED IT.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Camden, at Soule Chp....Oct. 21, 22
Lintonia, at Anding.....Oct. 26
Mendenhall, at Pinola ....Oct. 28, 29
Eden, at Pleasant Hill....Nov. 1
Deasonville, at New Hope.Nov. 4, 5
Benton ....7:30 p.m.....Nov. 5, 6
Edwards, at Clinton, 3:30 p.m .....Nov. 9
Florence, at Monterey ....Nov. 11, 12
Jackson, Rankin Street, 7:30 p.m .....Nov. 12, 15
Fannin ....Nov. 17
Canton ....Nov. 19
Flora ....Nov. 20
Yazoo City ....7:30 p.m..Nov. 22
Bolton Charge .....Nov. 25, 26
Jackson, Capitol Street, 7:30 p.m .....Nov. 26, 27
Jackson, First Church, 7:30 p.m. .....Nov. 29
Satartia Charge .....Dec. 2, 3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Meridian, 5th Street.a.m.Oct. 22
Meridian, 7th Ave..p.m..Oct. 22
Enterprise and Stonewall, at Enterprise .....Oct. 25
Buckatunna, at Buckatunna ....Oct. 29, 30
Lauderdale, at Lauderdale..Nov. 1
Daleville, at Linwood.....Nov. 4, 5
Moscow, at Pleasant G...Nov. 11, 12
DeKalb, at DeKalb.....Nov. 13
DeSoto, at Salem .....Nov. 17
Mathervlile, at Andrew's Chapel .....Nov. 18, 19
Meridian, Poplar Springs..Nov. 23
Portervilie, at Portervlle..Nov. 25, 26
Binnsville, at Binnsville ..Nov. 28
Vimville, at Pleasant Hill.Nov. 30
Waynesboro Circuit, at Hebron .....Dec. 2, 3
Waynesboro ..p.m .....Dec. 3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Buford, at West Columbia.Oct. 21
Tylertown, at China Grove.Oct. 22
Bayou Piere, at Pleasant Valley .....Oct. 28
Barlow, at Rehobath .....Oct. 29
Bogue Chitto and Norfield, at Norfield .....Nov. 1
Topisaw, at Sartins .....Nov. 4, 5
Monticello, at Monticello..Nov. 8, 9
Adams, at Auburn .....Nov. 11, 12
Summit ....Nov. 12
Magnolia ....Nov. 14
Hazlehurst ....Nov. 15
Meadville, at Meadville ..Nov. 18, 19
Scotland, at Bethel .....Nov. 25, 26
McComb, Centenary .....Nov. 27
McComb and Fernwood, at Fernwood ....Nov. 28
North Wesson, at North Wesson ....Nov. 29
Wesson, at Wesson .....Nov. 30
Pearlhaven, at Pearlhaven.Dec. 2, 3
Brookhaven ....Dec. 3, 4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Mentorum, at Pine G....Oct. 20
Vancleave, at New Prospect .....Oct. 21, 22
Gulfport, 29th St.....Oct. 25
Lumberton ....Oct. 29, Nov. 20
Mississippi City .....Nov. 1
Poplarville ....Nov. 5, 18
Pascagoula ....Nov. 10
Moss Point .....Nov. 11, 12
Escatawpa, at Escatawpa.Nov. 11, 12
Biloxi, Main St.....Nov. 15
Derby, at Derby .....Nov. 7
Carriere and McNeil, at Carriere ....Nov. 18, 19
Oakvale, at Oakville ....Nov. 21
Long Beach .....Nov. 22, Dec. 2
Wolf River Mission 10 a.m.Nov. 23
Coalville ....Nov. 24
Bay St. Louis .....Nov. 25, 26
Logton ....Nov. 27
Gulfport, 25th Ave..Nov. 29, Dec. 2
McHenry and Wiggins, at Wiggins ....Nov. 30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at Zion.Frl.Oct. 20
Carthage, at Bethel .....Oct. 21, 22
Bay Springs, at Pleasant Hill ....Oct. 28, 29
Hickory, at Hickory.Wed.Nov. 1
Chunkey, at C..Thurs....Nov. 2
Pachuta, at Adams Chp...Nov. 4, 5
Shiloh, at Shiloh..Wed..Nov. 8
Trenton, at New Prospect Thurs ....Nov. 9
Laurel, First Ch.....Nov. 11, 12
Morton and P., at Lindsey Chapel ..Fri.....Nov. 17
Hilisboro, at Hilisboro....Nov. 18, 19
Forest, at Forest.....Nov. 19, 20
Phiiadelphia, at Phiiadelphia ..Tues. .....Nov. 21
Neshoba, at Mars Hill Wed ....Nov. 22
Indian Mission, at McDonald ....Nov 23
Stalio, at McDonaid.Thurs.Nov. 23
Laurel, Klngston .....Nov. 25, 26
Laurel, Sixth Street.....Nov. 25, 26
Lake, at Lake..Wed.....Nov. 29
Newton .... Dec. 2, 3

Let the pastors be prepared to answer Questlons 30 and 31, and see that Question 32 is properly answered.

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Silver City, at Midnight...Oct. 21, 22
Sunflower, at Bethel.....Oct. 24
Anguilla, at A.....Oct. 25
Rolling Fork, at R. F.....Oct. 26
Utica, at U.....Oct. 28, 29
Fayette .....Oct. 30
Hamburg, at H.....Oct. 31
Nebo, at Providence.....Nov. 4, 5
Washington, at W.....Nov. 11
Natchez, Jefferson St.....Nov. 12
Natchez, Pearl St .....Nov. 12, 13
Centreville, at C.....Nov. 18, 19
Woodville ....Nov. 20
Wilkinson, at Grange Hall.Nov. 21
Gloster ....Nov. 22
Homochitto, at Mt. Olive.Nov. 23
Oak Ridge, at Porters Ch.Nov. 25, 26
Vicksburg, Washington St.Nov. 26
Mayersville, at Fitiers....Nov. 27
Hermanville, at H .....Nov. 29
Rocky Springs, at Hickory Ridge .....Nov. 30
Harriston, at Cane Ridge..Dec. 2, 3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

H. WALTER FEATHERSTUN, P. E.
Port Gibson, Miss.

Hattiesburg Dist.—Fourth Round.

Magee .....Oct. 21, 22
Taylorsville, at Mize.....Oct. 23
Silver Creek .....Oct. 25, 26
Mt. Olive .....Oct. 28, 29
Collins .....Nov. 1
Prentiss, at Carson .....Nov. 2, 3
Purvis .....Nov. 4, 5
Summerland, at Hebron..Nov. 7
Estabuchie .....Nov. 9
Eucutta .....Nov. 11
Vosburg .....Nov. 12, 13
Sanford, at Williamsburg.Nov. 16
New Augusta, at Wingate.Nov. 17
McLain, at Cox .....Nov. 18
Richton, at Ovett .....Nov. 19, 20
Lucedale .....Nov. 21
Leaksville .....Nov. 22, 23
Ioh .....Nov. 25
Sumrall .....Nov. 26, 27
Hattiesburg, Broad St....Nov. 27
Hattiesburg, Maln St....Nov. 28
Hattiesburg, Court St....Nov. 30
Seminary .....Dec 2, 3

THE THING TO DO.

When you hear of good in people—tell it,
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Live to make the big world right.

—Maritime Baptist.

Dizzy Eyes

Are always weak eyes and should be treated at once with Leonardi's Golden Eye Lotion. Cooling, healing, strengthening. Cures sore eyes without pain in one day. Be certain to get "Leonardi's. It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for $3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

Methodist Benevolent Assooiation

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for $500 to $2,000. Benefits payable at death, old age, or disability. $100,000.00 paid to widows, orphans, and disabled. $14,000.00 reserve fund. Write for rates, blanks, etc.

J. H. SHUMAKER, Secretary — Nashville, Tennessee

SNOWDRIFT
HOGLESS LARD

"Pure as the Drifting Snow"

Snowdrift Hogless Lard marked the first great advance in purity of shortening and relief from hog lard and other unwholesome ingredients. It has many imitators fighting for your patronage, FIGHT SHY OF THEM ALL! Snowdrift is one-third less expensive than hog lard and goes one-third further and produces much finer results in cooking. ALWAYS use Snowdrift. Buy it in tins only. Avoid snow-FAKE labels.

Sold by all leading dealers who Avoid Substitution Trade.

Made by The Southern Cotton Oil Co., New York, Savannah, New Orleans Chicago

The whole world does not produce a Piano to equal the KIMBALL in popularity.

Over 225,000 Made and Sold. Over 100,000 over any other Piano. There's a reason.

Absolute Confidence Player Pianos

Can be placed in every Kimball product, so why not have one in your home? The price is within reason and we make terms to suit.

See us if you want the latest and most up-to-date Player Piano at the lowest price consistent with quality.

HAVE YOU SEEN OUR AERO-PNEUMATIC PLAYER? IT'S THE PLAYER PIANO SENSATION OF THE AGE.

A Full Line of Music, Talking Machines, Records, Musical Instruments, Conducted by the ASHTON MUSIC COMPANY, Ltd.

Junius Hart Piano House, Ltd.,

J. P. SIMMONS, President.

703-705 Canal Street, near Royal, New Orleans, La.

Unsolicited Praise

is the most convincing. Read the following from a far-off Texas reader of

Modes of the Heavenly Life.

"I have read and thoroughly enjoyed MODES OF THE HEAVENLY LIFE. A long and tedious railway journey was made pleasant because I had this book with me. I have re-read it since that time, and have gained new inspiration from it. The chapter on the Spirit of Prayer I found especially helpful. It is such a readable, understandable, Spirit-filled book."—Reader in Carthage, Texas.

A TOUCHING TESTIMONIAL is this from St. Alham, West Virginia: "I have read and re-read the book, and then I sent it to my cousin who is an invalid. He had his back broken in a coal mine and has not left his room for ten years. He was delighted."

MODES OF THE HEAVENLY LIFE, by Walter G. Harbin. Cloth and gold, 50c., postpaid. Order from C. O. Chalmers, publisher, 512 Camp St., N. O., La.

ROYAL
BAKING POWDER
Absolutely Pure
The only Baking Powder made from Royal Grape Cream of Tartar
NO ALUM, NO LIME PHOSPHATE

COMO, MISS.

I was with Brother J. B. Randolph at Como last Sunday and Monday. We had an unusually good day Sunday. The Sunday school has overflowed the church, and Sister Randolph has a Bible Class in one room at the parsonage, where she moved out the furniture and the class furnished the room with chairs. She has a large and growing class of men and women who were not in Sunday school before. Monday morning, at the business session of the quarterly conference, there was a building committee appointed to locate and build a new, modern church, and there was not a dissenting voice. The general talk is that they will need a house to cost from $15,000 to $20,000. Randolph is in high favor with his people. The finances of the church are nearly up, and never came easier.—W. M. Young, P. E.

NOTICE TO LOUISIANA LEAGUERS.

Dear Brother Meek: Please give me space in the Advocate for a brief notice. I desire to assist the pastors and Epworth Leaguers in advancing the work in our State, either by a visit or correspondence. By now they have doubtless re-elected officers for the coming year. I trust the pastors and presidents will see that their secretaries send the names and addresses of the officers of both Junior and Senior Leagues to me at once, as it is necessary that I should have them.

MRS. SUDIE J. LINGLE,
Field Secretary of the Louisiana Conference Epworth League.
1215 Oakland St., Shreveport, La.

SOME COMMENT ON A SERMON.

Mr. Editur: If our presidin' elder didn't skin some of us amen corner saints not long ago, then your Uncle "Observer" don't know a skinnin' when he sees and gits it. What he done fer the long tongue sisters wus plenty. It sot me to ruminatin', and as I allus ruminate best in r'ime, I hand you the followin' pome fer publication in our Conference orgin.

TOO MUCH TONGUE.

T. E. J. is 'bout as big as Mandy's last year's gourd,
But when he mounts the sacred stand, he wields a two-edged sword.

Last Sunday night, he told us folks our tongues wus all too long,
And that the way we used them wus a sad and grievous wrong.

To sit in judgment on our friends belongs to no mere man,
For only God can judge the heart, and none but God e'er can.

He told us ne'er to criticise the way the parson preached,
For such will make impossible that boys and girls be reached.

He said: Good Sisters, hear me now, for I to you am talking:
The Gospel ne'er can do its work with all your senseless squawking.

The choir-folks in this church have fussed for twenty years or more;
Unless you quit, and in sack-cloth sit, the Devil'll git you shore.

Just close your mouth for one short hour, your busy tongues keep still;
If you survive this new ordeal, 'twill be a miracle.

The test of all true greatness is to see the good in others;
Most any sort of last year's loon can prate of faults in brothers.

Now whether you be Peter's friend or Joe's confederate,
You ain't got all the brains chucked down in your little squash-shaped pate.

There's others in this big, wide world, who've got sense like a mule;
And all who say that "I am it," are seventeen sorts of fool.

Now learn this lesson, Sisters, dear, and keep your tongues from waggin',
And angels soon will come to earth, and take you home a-braggin'.

"OBSERVER."

A REMEDY OF THREE GENERATIONS.

For nearly a century Gray's Ointment has been the standby of thousands of families. Your mother will tell you her mother always kept it in the house. She knew that it was absolutely the best remedy for Boils, Bruises, Cuts, Carbuncles, Fever Sores, Felons, Rheumatism, etc. Follow her example and equip your medicine chest with Gray's Ointment. 25c per box at drug stores, or write Dr. W. F. Gray & Co., 804 Gray Bldg., Nashville, Tenn., for a free sample postpaid.

Mr. Parmelia Crow, Aberdeen, Texas, writes: "Send me four boxes of Gray's Ointment. My father and grandfather used it, and we can't do without it."

LOUISIANA CONFERENCE.

New Orleans Dist—Fourth Round.

Donaldsonville	Oct.	29
Mary Werlein	Nov.	3
St. Tammany	Nov.	5
Carrollton	Nov.	6
Second Church	Nov.	7
Algiers	Nov.	9
Plaquemine	Nov.	12
Covington	Nov.	19
Slidell	Nov.	19
Louisiana Ave	Nov.	20
Epworth	Nov.	22
Felicity	Nov.	23
Parker Memorial	Nov.	24
Rayne Memorial	Nov.	27
First Church	Nov.	28

J. M. HENRY, P. E

Baton Rouge Dist—Fourth Round.

Tickfaw, at Tickfaw	Oct.	14, 15
Ponchatoula, at Wesley	Oct.	15, 16
Mt. Hermon, at Mt. H.	Oct.	18
Baker, at Blackwater	Oct.	21, 22
E. Feliciana, at Independence	Oct.	28, 29
Pine Grove, at P. G.	Nov.	5, 6
Franklinton, at F.	Nov.	11, 12
Bogalusa	Nov.	12, 13
Wilson	Nov.	18, 19
St. Helena, at Greensburg	Nov.	25, 26

C. C. MILLER, P. E.

Monroe Dist.—Fourth Round

Lake Providence	Oct.	15
Bonita, at Bartholomew	Oct.	21, 22
Floyd, at Pioneer	Oct.	28, 29
Waterproof	Oct.	30
Downsville, at Willhite	Nov.	4, 5
Oakridge	Nov.	11, 12
Collinston	Nov.	12, 13
Eros	Nov.	18, 19
Florence	Nov.	25, 26
Mangham	Nov.	26, 27
Monroe	Nov.	29
Winnsboro	Dec.	2, 3
Gilbert	Dec.	3

S. S. KEENER

Ruston Dist—Fourth Round.

Alden Bridge, 11 a.m.	Oct.	15
Plaindealing, p.m	Oct.	15
Bolinger, 11 a.m., 7:30 p.m.	Oct.	16
Gibbsland	Oct.	21, 22
Arcadia, 7:30 p.m.	Oct.	22
Boyd's Mission, at Boyds	Oct.	29
Bienville, at Burks 7:30 Oct. 29 and 11 a.m.	Oct.	30
Lanesville	Nov.	1
Haynesville, at Colquitt	Nov.	4, 5
Haynesville Mission, at Woodward	Nov.	5, 6
Simsboro, at Pine Grove	Nov.	11, 12
Ringgold, at Andrews	Nov.	15
Jonesboro, at Hodge	Nov.	18, 19
Winnfield, p.m	Nov.	19
Haughton	Nov.	22
Lisbon, at Arizona	Nov.	25, 26
Homer, p.m.	Nov.	26
Minden	Nov.	29
Cotton Valley	Nov.	30
Bernice, at Alabama	Dec.	2, 3

R. W. TURNER, P. E.

Lafayette Dist—Fourth Round.

Morgan City	Oct.	14, 15
Franklin	Oct.	15, 16
Houma	Oct.	21, 22
Patterson	Oct.	22, 23
Gueydan, at Gueydan	Oct.	28, 29
Crowley	Oct.	29, 30
Lake Charles	Nov.	4, 5
Bell City	Nov.	5, 6
Lake Arthur	Nov.	11, 12
Jennings	Nov.	12, 13
Rayne	Nov.	18, 19
Indian Bayou, at I. B.	Nov.	19
Church Point, at Long Point	Nov.	22
Sulphur, at Sulphur	Nov.	25, 26
Eunice, at Estherwood	Nov.	26
St. Martinsville	Nov.	29
Jeanerette	Dec.	2, 3
Lafayette	Dec.	3, 4

J. E. DENSON, P. E.

Tell Us

No Matter where you are, whether you are a man or a woman, twenty years old or seventy, living in town or in the country, all you need do is to *tell us* that you want it and it will be sent right out to you. You don't need to write a long letter. don't need to fill out any tiresome blanks, don't need to give any references or send any money or stamps. Simply *tell us to send it.* It makes no difference what your trouble is, whether you are sick in bed or just not feeling right—we don't ask your trouble and you need not write a word about it. All you need do is to tell us your name and address and we will send it to you, without a penny from you. This is how we are offering Bodi-Tone to every reader of this paper who is ailing or in poor health, this is how over a quarter-million sick people have already tried it. We are glad to send it to you, glad to give you a chance to try it, to learn what a great medicine we have made, to learn how chronic diseases can be cured with the right kind of medicine, containing the right ingredients. If it benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a cent. We leave it all to you. We won't ask for pay afterwards or dun you. We know you will gladly pay for real benefit, for real health, real vigor, strength and comfort.

Bodi-Tone does just what its name means—*cures disease by toning all the body.* Bodi-Tone is a small, round, compressed tablet that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it *cures stubborn diseases* by helping nature to tone every organ and part of the body. Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit and explain why it cures. Bodi-Tone contains no narcotics or habit-forming drugs, nothing your family doctor won't say is a good thing. It does not excite the body with alcohol, but it tones the body and cures it disorders with the remedies nature intended to tone and cure the body. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invainable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire System, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A *remarkable combination that does wonderful work for health.*

You Need It If you are tired of continual dosing without results, *you need Bodi-Tone right now.* If your local doctor has done you no good, if the ordinary medicinal combinations he used have failed, give this modern scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had tried good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try it *at our risk.* If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to drive the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby stopping Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from Female Ailments, for its toning properties have been found especially valuable in such ailments.

Indigestion and Bowel Trouble

LONGTOWN, S. C.—Since using Bodi-Tone I am in better health than I had for ten years. I have taken medicine from five different doctors and I can't tell the different patent medicines for Constipation and Indigestion, but none of them gave me relief for more than a few days. I felt the effects of Bodi-Tone in three days, and the benefit stayed with me. My life had become a burden to me, but it has been a pleasure since I took the first box of Bodi-Tone. I wish all who suffer as I did would take one box, for they would then know the happiness it has been to me. My return to health has given me comfort in my old age. MRS. M. J. WHITE.

Dropsy, Liver and Kidney Troubles

ASBURY, N. J.—I was taken with Liver, Kidney and Bladder trouble in the fall of 1902, and the Kidney trouble caused Dropsy. I tried everything far and near, but nothing gave me more than temporary relief. I also took X-ray treatments for six months and was very much disappointed, as it was supposed to do wonders. Since I took the first box of Bodi-Tone I have felt better than from anything I have tried in these seven years. I have used three boxes, and it has made me an entirely different man. I am 65 years of age. HENRY C. MOYLE.

Had Rheumatism and Lumbago

GRAND LEDGE, MICH.—I have been afflicted over six years with Muscular Rheumatism in my arms. It finally settled in my back and the doctor called it Lumbago. Then a year ago my left knee swelled up so I could not get around and I suffered intense pains at times all winter. I could scarcely walk. I took patent medicines with no results. Then I sent for a trial box of Bodi-Tone. From that time on my improvement has been remarkable indeed, and I can now walk better than in years. MRS. TAYLOR HANCE.

We Take the Risk—You Cannot Lose

Bodi-Tone cures conditions which are totally unlike, all in the same way, for the body in health has but one way to act—*it goes to all the body and makes it well.* It makes up and repays for past sickness with a *strong and virile health* that is often better than the sufferer knew for a long time before sickness began to trouble, for it makes the body right, with its maximum of strength, vigor and vitality. Bodi-Tone works what seems a miracle by *putting tone where tone was needed.* Write today, telling us you want it, get a box of Bodi-Tone promptly and try it. We take all the risk.

Bodi-Tone Company, Dept. 3, Chicago, Ill.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 43. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2906.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, OCTOBER 26, 1911 CHAS. O. CHALMERS, Publisher.

SAYINGS AND DOINGS AT THE ECUMENICAL CONFERENCE.

(Gleaned from the Daily Christian Guardian and other papers.)

The opening hymns were most appropriate. They were,

"O for a thousand tongues to sing
My great Redeemer's praise," and
"See how great a flame aspires,
Kindled by a spark divine."

* * *

The theme of the opening sermon by the Rev. Henry Haigh, president of the British Wesleyan Conference, was "The Ready Harvest: The Unready Church." It was generally adjudged to be a scholarly and able discoure, worthy of the man and the occasion.

* * *

Dr. Gross Alexander: "If, by the grace and blessing of God, the deliberations, discussions, and exercises of this great Conference should result in a return of the people called Methodists throughout the world to the teachings, the standards, and the example of John Wesley, it would make a new epoch in the history of Methodism and of the world and of the kingdom of God on this planet."

* * *

Among many other striking things, Dr. Fitchett said: "Of all Christ's Churches, Methodism is the one that cannot be pessimistic. Methodism has forgotten its history, and is false to its origin, if it loses hope. 'The Lord hath done great things for us;' that is history. And what God has done is the pledge to faith of what he will do. Faith in the unexhausted purpose of God as to our future is what we need."

* * *

One of the most interesting sessions was on the afternoon of the seventh day. Bishop E. R. Hendrix was in the chair, when the Business Committee reported a resolution approving the Arbitration Treaty between Great Britain and the United States. Rising from his seat, Bishop Hendrix moved its adoption in a stirring speech; it was ably seconded by Rev. Henry Haigh and Sir Robert Perks, of England, after which it was enthusiastically adopted by a rising vote, and the Conference joined in singing, "Blest Be the Tie That Binds."

* * *

Bishop Candler occupied the pulpit of the Metropolitan Church on Sunday, October 15, and delivered a sermon that made a profound impression. His text was Ephesians 1:15-23, and his subject the "Power of Sonship." We quote a single statement: "I have been surprised at the surprise of the Christian world over the book, 'Twice-Born Men.' If you will go to Wesley's old Arminian Magazine you will find more instances of that sort than Begbie ever knew. They have been going on all these years."

* * *

One of the speakers at the Metropolitan Church on the first Sabbath afternoon of the Conference, when the subject of the Church's duty in relation to modern industrial and commercial life was under consideration, was Ex-Vice President Fairbanks, who closed his address as follows: "We shall, indeed, have fallen upon evil times when religion is taken out of industry and commerce, when the rule of avarice and the power of might and greed are enthroned supreme, instead of the power of the Christian religion."

* * *

As a popular orator, the palm was borne off by Bishop Quayle. Of him the Christian Guardian says: "He unites in himself in a most unique fashion the qualities of the artist, poet, essayist, humanist, philosopher and orator. His speeches betray in quick succession his many-sided gifts." The following are a sample of his pithy, pointed sayings: "We want to Christianize, not to socialize." "When you get religion you will buy soap and rub it on." "Do not yield to the persuasion that the youth of the present day are degenerate. There ought to be no surprise if they do ill—we are their daddies."

* * *

Dr. S. Parks Cadman: "There are many who mistake a disturbance in their own minds for a world movement." "When visiting in England, I met a man, apparently a clergyman. I was in private dress. The good brother said, 'Do you live in America?' I said, 'Yes.' He said, 'How's the Church in America?' I said, 'She is very well.' 'How many priests have you in the Church in America?' 'We have no priests, but ministers.' He said, 'What Church do you belong to?' I said, 'To the Methodist Church.' He said, 'That is not a Church.' I replied, 'My dear sir, we are talking about the United States of America and not about your town pump.'"

* * *

The movement to unite the Canadian Methodists with the Presbyterians and Congregationalists of the Dominion was not popular with the followers of Wesley from other lands. On this point the Christian Guardian (which more than once felt impelled to come to the rescue of the sause) says: "Canadian Methodism has a contract on its hands when it seeks to overcome the disfavor with which the idea of its union with other Christian bodies is received by the representatives from other countries. The thought that the word "Methodist" may drop out and its distinctive features be lost in a new order of things appears to be a great worry."

* * *

Bishop Hoss: "Our sole stock in trade is our religion. When that goes we shall be the most poverty-stricken people on the face of the earth." "I began my ministry more than thirty years ago by preaching a sermon on this subject, in which I laid down the broad, general doctrine, a doctrine to which I have adhered by the grace of God to this good night, that no man has a moral right to engage in the promiscuous sale of ardent spirits as long as he can make an honest living by stealing." "We have not had much help from the politicians (in the fight for prohibition). They remind me of the boy whose mother made his trousers, and when he was a hundred yards away, you could not tell whether he was coming to you or going from you."

* * *

The breeziest session was perhaps when the higher critics undertook to parade themselves and their views. Dr. E. G. B. Mann says in the Central Methodist Advocate: "Prof. A. S. Peake, D.D., of the Primitive Methodist Church, England, brought Higher Criticism into the open field in an able paper, which, in his absence, was read by another. The paper was the entering wedge to a spirited discussion on Bible criticism, which stirred the whole Conference, and thoroughly aroused the secular press. The higher critics seemed to have been prepared for the fray, and for some hours swayed the Conference, rushing in one speech after another, like the rapid firing of big cannon. But after a while Dr. A. Carman, the giant of Canadian Methodism, Bishop E. E. Hoss, of our Church, and Drs. Elliott and Gilbert, of the Methodist Episcopal Church, got the floor, and settled the great audience back again. The echoes of the discussion were heard through two or three following sessions, but it is within the bounds of truth to say that higher criticism got such a drubbing as it has not had lately. As the slang phrase goes: 'It may get over it, but it will never look the same.' Among other striking things, Bishop Carman said: 'When I hear such papers read (as those that had just been brought before the body) I feel like an adaptation:

'Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are dark enigmas and shall break
In riddles on your head.'"

* * *

Perhaps the most important action taken by the Ecumenical Conference was the creation of a permanent "Ecumenical Methodist Commission," composed of representatives of the various Methodist bodies of the world. The resolution adopted authorizing this Commission is as follows: "Believing that the advantage of our common Methodism of the periodical Ecumenical gatherings may be wisely and helpfully conserved and extended in the interest of the decennial meetings, through the appointment of a business committee to continue the relations between the various branches of Methodism, we recommend that a commission, to be known as the 'Ecumenical Methodist Commission,' be appointed by the several churches, consisting of fifty members for the Eastern Section and fifty members for the Western Section, an equitable division of members to be made to the various churches. The two sections shall unite to organize a Methodist International Commission, with such officers as may be found necessary. The function of the commission shall be to gather and disseminate information concerning the conditions, progress and problems of the various Methodist Churches, to promote closer relations between them, to unite in furthering the great moral causes for the peace and welfare of our respective countries and to make arrangements for the necessary organization of the next Ecumenical Conference. Until such time as the commission shall be constituted by the concurrent action of the churches, this Conference recommends that the present Ecumenical Commission serve provisionally and secure the appointment of a permanent commission, which shall serve ten years and shall have power to act and to report. The business committee recommends also that Dr. Carroll shall be the secretary for the Western Section and Dr. James Chapman for the Eastern Section."

Indian Terms

Neither the personal words of Jesus, nor the genius of the gospel, as it finds expression in the apostolic scriptures, lead us to look for any certain or steadfast ecclesiastical unity, except that which is to be derived through the successive doors of unity in spirit and unity in faith. And with these the experience of the historic Church agrees. Mere conformity is not unity, much less is it a guarantee of spiritual life, as the Christian world has sadly learned. Forced accommodations are as impossible to the teachings of the evangel, as they are repugnant to the spirit of human justice.

Such rational divisions as to-day exist in the ranks of Christendom are, therefore, not matters for unqualified condemnation, but are such as find tolerance under the charter of Christianity. Under this charter all the churches of Christ enjoy equality. Neither priority of organization, nor antiquity of traditions, can enhance churchly claims. The Christly spirit and the Scriptural test of order and doctrine are the final marks of catholicity. Clearly, then, organic Christian unity is a matter which must wait upon time and history. The Scriptures logically and properly place spiritual unity in the foreground of attainment. Consent of mind and heart must precede material alliances. This is the order of thought and history. When elemental Christian grace prevails, Judah and Benjamin may be wedded in heart, but confessions and theologies are things which are to be written when you can, and not when you will. When written at all, dogmas should be written sparingly, and with a view to their ultimate elimination.

The fullness of time is the fullness of human assent. The yoke of conformity without unity of spirit is the yoke of bondage. An agreed spirit begets a unified body, but a body held together by canons and legal restraints begets a mischievous diversity of spirits. And here is wisdom. While the forces of spiritual fellowship are in play as preliminaries of a larger and more literal unity, we need give ourselves no concern about the details of official unity, nor need we trouble the theological waters in the interest of an agreement of doubtful utility. Certainly, for the present age, which is one of incubation and organization in evangelism, the larger bodies of Christianity would better continue to occupy their historic ground and maintain their traditions. The necessities which gave them existence have not wholly passed away.

It would be well, however, if subtending communions and controversial offshoots from the great theologies could be drawn back into their parent bodies, thus simplifying the task of the several representative branches of Protestantism. Indeed, it will at last be found that the certain path to unity lies in this direction. The Cedars of Lebanon must needs be truncated by the axes of the woodmen before they can be aligned as pillars in the earthly temple of Jehovah.

But while the case of organized Christian unity stands thus, inquiry into the possibility of a larger concert and a more general agreement is both lawful and desirable.

Haply, by the tokens of this hour, we are to come upon the beginning stages of Christian coalescence. The occasion is not one of opportunity only, but of duty. Men to whom the task of dividing the cosmos falls, will not shrink nor falter.

As a rule, the words of St. Paul stand us always in stead: "Endeavoring to keep the unity of the spirit in the bond of peace * * * till we all come in the unity of the faith and of the knowledge of the Son of God to a perfect man, unto the measure of the stature of the fullness of Jesus Christ." These are the ideal conditions of Christian unity out of which, as out of a matrix, is to come the perfect Christian manhood, "the manifestation of the sons of God."

What is the unity of the spirit? It is not necessarily theological agreement, but it is fraternal tolerance. It is ability to see eye to eye what is the true sphere of the kingdom of Jesus Christ, and to labor together for its perfect coming. Spiritual unity is also somewhat more than theological tolerance. It is a wholesome silence concerning our doctrinal differences. Being at one upon the urgent and saving truths of the gospel, let us make a truce concerning the tithing of anise, mint and cumin. Let us leave to private judgment the matters which do not violate the general and sensitive conscience of spiritual Christendom. In this atmosphere of charity and silence our differences will die much sooner than we think.

What advance has the Church made in achieving unity in the Spirit? Much, very much. The most significant chapter in the annals of the last half century is the story of this rapproachment. What further advance is now possible? Frankly, it must be said, none except that which follows the path already trodden. Experiments and bizarre attempts at organic Christian union are to be dealt with cautiously.

What is unity of faith? When I say that corporate, or even jurisdictional, unity in Christianity is dependent upon theological agreement, I at once declare such unity to be, for the present age at least, an impossibility; but when I say that a large and working unity in faith has already been attained, indeed has always existed, and that a larger is still in prospect, I but affirm what is here known to be true.

The essential and irreducible conditions of unity in Christian faith I believe to be correctly stated thus:

1. The miraculous birth and divine-human personality of Jesus Christ.
2. The vicarious and perfect merit of the atonement made in his blood.
3. The resurrection and ascension of his body.
4. The inerrancy and sufficiency of the revelation contained in the Canonical Scriptures.

Belief in these doctrines is Christianity. It is not correct to say that all that lies beyond is nonessential, but it may be safely admitted that in interpretation in that field there is room for honest and tolerable differences. In dealing with these differences is the prospect of a final and complete unity of our universal Christian household. Brethren, in the hope of this unity, and in the name of our common Lord and Savior, bear back to your constituencies the love and greetings of the whole Methodist world.

FROM THE PRESIDENT'S CHAIR.

By Rev. S. A. Steel, D.D.

I didn't go to do it. Did you ever say that while all your thoughts were engaged by the vision of an old-fashioned, orthodox switch in maternal hands? I dropped off at "Wayside," where my family were resting under the shade of the Tennessee oaks, to preen my oratoric plumes for Nebraska audiences, when a band of clerical vigilants laid hands on me and unanimously elected me president of the Memphis Conference Female Institute, at Jackson, Tenn. When Saul was made king they had to hunt for him "among the stuff;" when Chrysostom was made bishop they had to look him up—the first and last example of that kind. I accepted, and here I am.

It required nerve. Under the most favorable circumstances, the church college is up against it. With a clearer understanding of its place and work, its task will be easier; but the increasing efficiency of State schools and the secular trend of public sentiment makes it a serious problem now how to maintain a distinctively church college. But in our case the difficulties were peculiar. The report went out that the Institute would not re-open. It was like a ship without captain or pilot, slowly drifting on the rocks. The ominous sound of the breakers could be heard. No time was to be lost and no mistakes made, if the ship was to be saved. I say it required nerve to take charge of a ship given up for lost, get her on a new course, pump her out, clean her up, throw her pennant to the breeze, and carry her into action.

But we have done it. She looks bran-new, and is bounding over the waves as if she had Cardiff coal in her furnace. Her friends, who feared the worst, now say her brightest days are ahead. She has made seventy trips, and this is her seventy-first. Our faculty is simply unexcelled. We were exceedingly fortunate in getting experienced teachers. The music is in charge of Signor Severio D'Auna, of Palermo, Italy. Our lady principal, Miss Mitchel, comes to us from Chevy Chase College, Washington, D. C.—a Virginia lady of the highest type, who could easily organize and run a college herself. She belongs to the Mitchels of Abingdon, and her family were warm friends of my youth, long years ago. Miss Anne H. Augustus comes to us from Mississippi, where she has had large experience in the Institute at Columbus and the University at Oxford. And so on through the whole list. They are a congenial faculty. There isn't a crank among them. A man in Jackson said: "Steel, every one of your teachers looks like a thorough-bred." Amen. What do I want with scrubs!

I thank you for printing the letter about the Confederate Room in the College. By the way, our newest contribution is a "Library of Confederate History, in 12 volumes, written by distinguished Southern men and edited by Gen. Clement A. Evans, of Georgia." This valuable donation came from Mrs. S. E. English, of Phoenix, Arizona. I have the promise of other interesting contributions. Our girls will know the truth of that period of our history. And it is understood here that any teacher who speaks of the war as a "rebellion" is an "undesirable citizen," and must move on. I will have none of that while I am in charge.

I am often asked what has become of Dr. A. B. Jones, the former popular president of the Institute. He is living here in Jackson, is a member of the Memphis Conference, and expects to take a charge at the meeting of the Conference. His health is excellent, and while he is getting on in years and not as vigorous as when he stood in the storm of minnie balls and exploding shells at Murfreesboro fifty years ago, he is game yet. His old pupils all love him, and their name is legion. He says when the Conference accepts the offer which the citizens of Jackson will make when it meets, and takes possession of the Institute as its own, one of the great ends for which he has worked will be achieved. There is little doubt that the Conference will do this. It does not intend to be behind the most advanced column in the work of Christian education. One of the healthy signs of the times is the renewed interest the Church is taking in the work of education. Every pastor would do well to send to Nashville and get the literature furnished by the Board of Education, particularly the address of Dr. Snyder, President of Wofford College, on "The place of the Church school in the general system of education," read it himself, and get his people to read it.

I don't know how I am going to like the "president's chair." So far I am well pleased because it gives me an opportunity to get acquainted with my family! I like them. My wife, who is still my sweetheart, in spite of the ukase of the connectional junto of the 18th century, seems to have been born for the position she now fills. Whether the joke is on her, or me, or Mr. Steel junior, I will not say; but they took her for his wife! I feel highly flattered—so did he!

Oh, yes, I made the Nebraska Chautauquas, and Iowa, too. I'll tell you, Meek, it mortifies me to think that from Cairo, Illinois, to the Gulf, there are only two Chautauquas—the one at Crystal Springs, Miss., and the one at Citronelle, Ala., the latter largely maintained by winter tourists from the North. In a territory of that extent north of the Ohio there are perhaps more than a hundred assemblies every summer. Can't you wake them up? The fact is, I have traveled so much in the North that I find it is hard to adjust myself to some of our Southern ways. After fifty years of the public school, we ought to make a better showing. Something is wrong. Neither the darkey nor the boll weevil can excuse us. It is high time for us to awake from our sleep and catch the step of the columns moving forward. Ring out the old—ring in the new! Salute the old fogies, and let them go to the rear!—not that I endorse all that bobs up now. Never! I cling to ancient truth, but want it in modern garb. I grow more exacting in my demand for fidelity to the faith of our fathers, and more impatient with the conservatism that enslaves the spirit to the letter. Increase of forms indicates a decline in principles. Ritual substitutes experience, and character easily readjusts itself to the liberal sentiment of a material age. "You are a liar and a thief," thundered an irate man to a Jew who had got the best of him in a trade. "Vel, Colonel," replied the complacent Jacob, "outside of that aint I a pretty good fellow!" Just so. Outside of that!

Jackson, Tenn.

Church News

It is stated that forty-six languages must be brought into service in order to give the gospel to all the people of Chicago in a tongue that they can understand.

* * *

Methodism has in India 148,598 communicants, 165,019 Sunday school pupils, and 39,959 students in day schools and colleges. The natives contributed to church work last year $100,938.

* * *

The Roman Catholic Church has lately created the new Diocese of Des Moines (Iowa). After Italy, the United States is said to have the largest Catholic hierarchy of any nation in the world.

* * *

The Wesleyan Methodist Church has expended nearly $25,000,000 in building and improving churches in the home land within the past ten years. This shows that our Mother Methodism is yet vigorous and active.

* * *

The Primitive Methodist Church (England) claims a membership of 211,000, a half million pupils in its Sunday schools, about $25,000,000 worth of church property, and the largest theological seminary among the Free Churches of England.

* * *

The Daily Christian Guardian says: "Five out of every seven services in the Wesleyan Church, England, are held every Lord's day by local preachers. There are 26,000 of them, while British Methodism receives the free services of about 40,000."

* * *

It is stated that in Australia the minimum salary of a Methodist minister has been increased from $1,000 to $1,100, and that of a preacher on probation from $600 to $650. This is a far better showing than the Methodism of the United States can make.

* * *

The figures reported at the Ecumenical Conference for the Methodist Church of Japan are as follows: Members, 13,718; Sunday school pupils, 25,826; baptisms for the year, 1,476; amount contributed for the work, 66,882 yen. (The yen is slightly less than fifty cents in United States money.)

* * *

The Bishops of the Methodist Episcopal Church will meet in Oklahoma City on October 31, when the assignment of the Annual Conferences to be held next spring will be made. The Home and Foreign Mission Boards of this Church will meet in Denver in November, and during the same month the Freedmen's Aid Bureau will meet in Pueblo.

* * *

During the triennium from 1707 to 1910, Australasian Methodism increased from 137,410 to 147,981, a gain of 10,571, or 7.66 per cent. There were on probation in 1910, 11,235. During the same period the adherents of the Church increased by more than 38,000. In this land one person out of every nine is a believer in the Methodist faith. The church members are allowed to elect the members of the quarterly conference, but it is said that they seem to care little for the privilege.

* * *

The only United Presbyterian Church in Mississippi, located at Starkville, has been officially disorganized, and church letters issued to the few members who for years have been struggling to keep it up. This church was first established as a Secession church and so remained for a considerable time; but later became connected with the United Presbyterian organization, and belonged to the Southern Illinois Presbytery. Its leading spirit for many years was the lamented Col. W. B. Montgomery.

* * *

It is announced that the Methodists in Rome will soon establish a college for men. There is said to be a general demand for such an institution, much of it coming from leading Italian families. "The serious lack in Italy's present public educational system," says Dr. B. M. Tipple, the Methodist pastor in Rome, who recently landed in New York," is a moral one. This lack is now demanding the attention of educators. The Italian draws a fine distinction between instruction and education—the one mental, the other ethical. Methodists have the reputation in Italy of having created in their schools for girls a healthful moral atmosphere."

TO THE LOUISIANA METHODISTS.

I am pleased to state that the returns from "Work Day" of 106 of the 305 Sunday schools of the State bring to our Orphanage approximately $2,000. When we hear from the other 119 Sunday schools we feel quite sure we will have secured the $5,000 expected. Please let the brethren send in the money right away.

With the money we now have in hand, and in sight, we can reduce our indebtedness to $4,500. If our friends will all help us during the next month, we believe we will raise the amount needed to pay off the entire debt and meet our running expenss until Conference.

We want to secure fifty men in the State who will give us $100 each. Send us your name, or send us the name of some party who is able and willing to join this fifty. I now have two of them, and will secure more right along. Help us so we can come to Conference unencumbered. "We can do it, and we will," by the help of God. Cordially,

R. W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage.
Ruston, La., Oct. 21, 1911.

CONCERNING THE ECUMENICAL CONFERENCE.

Dear Brother Meek: When I wrote home that I was "particularly pleased with the impression made by Bishops Hendrix and Hoss," they were the only two of "our men" who had spoken. Subsequently each of those two great Bishops added to the impression already made on that great gathering. Every one of our delegates who was on the program or who spoke under the five-minutes rule gave a good account of himself. Our men stood up with the foremost of them. I greatly enjoyed the meeting, and the more I reflect on it the greater and deeper becomes the impression. Of all the gratifying features of the Conference, that which is most distinct and most satisfactory to me is the fact that world-wide Methodism faces the future. Proud of a glorious history, we are not living in the past. This is as it should be.

Delegates from Canada, New Zealand and Europe bore testimony, in public and in private, to the character and usefulness of Bishop Galloway. This was surprising to no American, but was none the less gratifying. Yours truly, J. R. BINGHAM.

Carrollton, Miss., Oct. 20, 1911.

WISDOM IN A NUTSHELL.

The mayor of New York is certainly an extraordinary man, and like most extraordinary men has peculiar eccentricities. There is no man who can surpass him in saying much in little or in expanding at great length. He has received a letter from California in which the writer informs him that he once deceived the mayor, to the detriment of another person, but now has got religion and feels it a duty to undeceive him. The mayor responded in the following letter:

"Dear Sir: Your letter is at hand. You state that some years ago you were a witness before me when I was a judge, and a false witness, and deceived me so that I decided the case wrongly, and that you make this confession to me because you have become a Christian, and want forgiveness.

"According to my views you have to do more than this to be forgiven. You have to make amends. Mere talk does not purchase forgiveness. Where anything is stolen or got unjustly it must be refunded before forgiveness can be expected, if the sinner is able to refund.

"That is the way I understand it. So you had better tell me what the case was, so that I may look it up and see what loss the defeated party sustained, and then you must restore his money to him or make good his loss. If this be not your view, I fear you are in error in supposing that you have got religion and are a Christian."

This statement is worthy of all acceptation.—New York Christian Advance.

Concerning Missions.

QUARTERLY REPORT.

The following is the report of the Foreign Department of the Woman's Missionary Society of the Louisiana Conference for the second quarter (October 1, 1911): Districts, 7; auxiliaries, 40; new auxiliaries, 4; members, 997; new members, 100; Young People societies, 4; new Young People societies, 3; Young People members, 90; new Young People members, 56; Juvenile societies, 7; new Juvenile societies, 1; Juvenile members, 161; new Juvenile members, 3; total members, 1,276; life members, 30; honorary members, 32; honorary life members, 7; honorary life patrons, 1; subscribers to Missionary Voice, 351; subscribers to Young Christian Worker, 74; scholarships, 16; Bible women, 6; amount from Conference treasurer for missionaries' salaries, $293.70; total amount reported for Foreign Department, $845.92.

MRS. A. P. HOLT,
Conference Corresponding Secretary.
Crowley, La.

TOO BRAVE.

"We knew a little newsboy who is too brave and manly to smoke cigarettes. Sometimes he has to face the taunts and jeers of his companions, the kind of boys who think it is smart to smoke cigarettes, and will come up to him and ask if he can 'inhale.' This little newsboy is not afraid of the weapon of cowardice—ridicule. He would say (using his own language), 'Say, kid, cut it out; you think I'm going to burn my brains out just because you do?' And he would stand his ground and have what he called a scrap rather than let any boy induce him to smoke a cigarette."

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

Wanted: By Jan. 1, 1912, position as bookkeeper in a bank or general store, bank preferred. Two years' experience as assistant cashier in country bank. As to character, etc., will be glad to furnish necessary references. Am not out of employment, but desire a change for promotion. Address New Orleans Christian Advocate, New Orleans, La.

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B. S. ATKINSON,
General Passenger Agent.

Secular News and Comment

The National Bankers' Convention will be held in this city November 17. It is reported that Oklahoma alone will send a hundred representatives.

* * *

King George and Queen Mary of England will set sail about the middle of November for India, where they are going to take part in the Durbar. They will make the trip on the steamship Medina, which will be escorted by four first-class cruisers, commanded by Sir Colin Keppel.

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In an election held in Shreveport on the 17th inst. the taxpayers defeated a proposed bond issue of $310,000 to construct a municipal lighting plant, but voted in favor of the issuance of bonds to the amount of $50,000 for the improvement of the fire department of the city.

* * *

The conference of Southern governors, called by Gov. Colquitt, of Texas, to consider ways and means for advancing the price of cotton, will convene in New Orleans on October 30. It is expected that the chief executives of fourteen States will attend. Their headquarters will be at the St. Charles Hotel.

* * *

The Hon. Champ Clark lectured in Lake Charles, La., on "Picturesque Public Men" on October 18. Mr. Clark is represented as having recently expressed the view that it is possible that each wing of the Republican party may put out a candidate for the presidency next year, the conservatives nominating Mr. Taft, and the insurgents, Mr. La Follette.

* * *

South Carolina is gradually becoming a white State. In the decade from 1900 to 1910 the white population increased from 557,807 to 679,162—a gain of 121,355, 21.8 per cent. During the same period the colored population advanced from 782,509 to 836,238—an increase of 53,729, 6.8 per cent. The small gain in the number of blacks is attributed both to emigration and to the death rate.

* * *

The Outlook says: "The fatalities due to railway accidents in America, shocking as they are, seem to be outdone in India by the fatalities from snakebite. Wild beasts and venomous serpents, together, cause the loss of nearly 500 lives every week in India. Snakes alone caused the death of 22,000 persons there in 1910, notwithstanding the efforts of the authorities to exterminate these foes of human kind."

* * *

It is announced that the wireless telephone experiments of Grindell Matthews, recently made near Chepstow, England, were a decided success. Conversations are said to have been carried on at a distance of considerably more than five miles, and the ticking of a watch made audible in a remote part of the building, through nine inches of armor steel, nine inches of fire brick, and six feet of concrete.

* * *

The Southern Educational Association will hold its annual meeting in Houston, Texas, Nov. 30 to Dec. 2. Among the speakers of note booked for addresses on this occasion we observe the names of Ex-Governor Joseph W. Folk, of Missouri; Dr. W. R. Dodson, of the Louisiana State University; Dr. W. S. Sutton, of the University of Texas, and Dr. James H. Dillard, president of the Jeans Foundation, New Orleans.

* * *

It is stated that the Louisiana Anti-Tuberculosis League will open a second and third stage sanitarium at 8267 Maple Street, two blocks above Carrollton Avenue, about November 1. According to report, buildings well located have been secured, and will be overhauled and put in proper shape at the earliest date possible. The League is soliciting funds for the maintenance of this worthy enterprise, and persons desiring to contribute to it may do so at the free clinic at 1309 Tulane Avenue.

* * *

Rear Admiral Capps, who was sent to Havana to inspect the destruction of the Maine and report as to the cause, has informed Secretary Meyer that the condition of the wreck is such that it is impossible to determine the cause of the initial explosion. The sunken vessel was constructed under Admiral Capps' supervision, and it was supposed that because of this he was peculiarly fitted to pass upon the question. Apparently it will never be known until the end of time what sent the famous battleship to the bottom of the sea.

* * *

A correspondent of the London Express, in a communication to that journal, declares that the marksmanship of the Italian gunners in bombarding Tripoli was wretched, and that only three persons were killed during the entire attack. The Italians, however, say that it was their purpose to take the city with as little loss of life as possible, which certainly is to their credit. If we must have wars, it is worth something to see those waging them manifest a humane spirit. The flag of the Red Cross floating where armies contend unmistakably attests the influence of Christ among the nations, though it is not yet strong enough to sheathe the sword and hush the cannon's roar.

* * *

The Chinese in the United States and Canada are said to be generally in sympathy with the revolutionists in the home land, and to be forwarding considerable money to assist them in the struggle. A dispatch from San Francisco tells of $500,000 being sent, and it is stated that the Chinese Free Masons in Victoria, B. C., sold their building for $50,000 and devoted it to this purpose. Doubtless the Orientals who have come into touch with Western civilization realize the necessity of a more progressive government for the great Chinese Empire. "The Sleeping Giant" is evidently awakening, and it may be that before many decades shall pass there will be a modern China, which will be a mighty factor in all the important affairs of the globe.

* * *

Forty-seven bronze and twelve silver medals were awarded by the Carnegie Hero Fund Commission at Pittsburg, Penn., on October 18. Among the awards were the following:

Archibald H. Davis, Jr., silver medal; attempted to save companion from drowning at Tallulah Falls, Ga., Aug. 10, 1909.

Augustus C. Anderson, deceased, bronze medal to father and $250; died trying to save boy from drowning at Jackson, Miss., May 4, 1909, (a student in Millsaps College).

Thomas L. Morquia, Jr., deceased, bronze medal to mother; died trying to save girl from drowning at Bartow, Fla., July 1, 1910.

Andrew E. Fleming, bronze medal and $2,000 for education; saved a girl from drowning at Covington, Ky., Feb. 5, 1911.

John G. Walker, bronze medal and $500 towards buying a home. Walker (colored) rescued Edward W. Butler, mayor and lawyer; Green Thomas, laborer; Wm. G. O'Bear, quartermaster general, State Militia of Georgia; Legare H. O'Bear, and Julia H. O'Bear, from a runaway at Madison, Ga., June 27, 1909.

Marcus E. Benson, bronze medal, attempted to save two young women from drowning at Clover Bend, Ark., Aug. 29, 1909.

FULL COLLECTIONS URGENTLY NEEDED.

Mr. Editor: The note of warning sounded by Rev. C. B. Carter in a recent issue of the Advocate concerning what he terms the "minor collections" is a timely one.

It seems to me that if any disparagement is made between the assessments, it ought to be in favor of the more modest in their demands. If there is any distinction in the importance of the various claims represented by these collections, it is surely fully enough recognized in the difference between the amounts assessed, and should not receive further emphasis in the diversion of the amounts collected. It should be kept in mind that the work of the Church is one, and that the division of that work into different departments is, after all, merely for the sake of convenience and efficiency.

We believe that the greatest need of our Conference is an enthusiastic effort on the part of our preachers and people to raise these "conference collections" in full. We feel that they have never been adequately brought before our people and laid upon their consciences. In some way our people must be gotten to realize how vital every one of the interests represented by these collections is for the very existence of the Church.

Last year we reported a deficit of $12,408 on all these claims, having collected $26,027. The assessments last year amounted to $38,455, or about $1.14 per capita. The 33,621 members of our Church within the bounds of the Louisiana Conference paid about 77 cents per capita to all these claims. Who can doubt that the amount of the deficit last year was spent many times over by our people upon mere trifles? Our assessment this year is $46,357, or about $1.34 per capita. When we consider the great interests represented by these claims, this does not seem to be an over-assessment, as some are claiming.

If our people would only give to the various boards into whose hands these great interests are committed the amounts for which they ask, what a great work could be accomplished by our Church during the year 1912! Such a consummation would revitalize our whole work and usher in a new era in the history of Louisiana Methodism. So important are these collections and so urgent are the needs of the causes which they represent, that we believe that every pastor and presiding elder and official within the bounds of our Conference can well afford to make this a matter of chief concern between now and the meeting of the Annual Conference.

Are there not members of our Church in Louisiana whom God has blessed with an abundance of this world's goods, who can be persuaded to give in large sums, over and above the assessment on their churches, to be applied to the assessment of the Conference as a whole?

We can but feel that such large deficits in our collections is a serious reflection upon the quality of leadership in our ministry. In the event of our usual failure to report these collections in full at the approaching session of our Conference, surely the Conference could not spend some of its time in a better way than to inquire prayerfully concerning the cause of our failure, and to plan thoroughly for full collections during 1912. Let the various boards get together upon a broad and comprehensive policy, and feel that it devolves upon them, not only to levy these assessments, but also to adopt a plan to help the busy pastor in collecting them. We thoroughly believe that it ought to be done, that it can be done, and devoutly pray that it may be done. Let everybody say amen!

PAUL M. BROWN.

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NOTES FROM THE ALEXANDRIA DISTRICT.

Brother Ledbetter has been lending himself to Texas and Arkansas in revival work. We fear that some of these brethren have envious eyes upon this useful Louisiana itinerant.

* * *

A little stranger has made its advent into the parsonage at Trout. Since its arrival, the pastor, Brother Sheppard, is reported as "preaching like a Bishop." Reports from this charge show it to be in a healthy condition.

* * *

Brother Harper, at Natchitoches, is absorbed in that new church enterprise. We are hoping that some day the Methodists of Louisiana will awake to the great importance of our work there in its relation to the whole State.

* * *

Brother McCoy has recently matriculated in Centenary College. He has felt the call of the day for an educated ministry and is determined to equip himself. He has done a faithful work on the Tioga charge under many adverse conditions.

* * *

Brother Hoffpauir has been able to perfect the organization at Rochelle. Here he had the assistance of brothers Turner and McCoy. The district has had a goodly number of new organizations placed to its credit during the last three years.

* * *

Rev. G. A. Morgan, who has the anomalous position of being junior preacher on two pastoral charges, has had several successful meetings among his churches. He has been assisted by Bros. Harper, Moore and Alford. His people say that Morgan is a "growing man."

* * *

Brother Ledbetter has recently been successful in organizing a church at Oakdale, with twenty-six members. That this has been successfully accomplished in the heart of the labor disturbance shows that the kingdom of God advances in spite of disheartening obstacles.

* * *

Rev. P. A. Swan is having his first experience as pastor up and down the banks of the great Atchafalaya River. The Methodist folk are few in number, but choice in spirit, in this region. It isn't a "dying," but a living Swan that sings the gospel on the Melville Circuit.

* * *

Our district is rich in the number of Methodisms presented within its bounds. No less than five branches of the great Methodist army are at work among the people. Counting the colored churches would swell this number to eight. We are glad to say that, in the main, peace and harmony prevail.

* * *

Brother J. A. Alford is closing his second year on the Selma charge. This little station, with its less than two-score members, will report everything in full at Conference. The pastor and people have a mutual admiration socety, and hope the Bishop will let them alone in December.

* * *

Rev. Wilson Moore, since coming from under the skilled treatment of our "beloved physician," Dr. McGehee, of the Hammond Sanitarium, has been abundant in revival work. He is now installed as pastor of the Glenmora charge, and will doubtless be able to give a good account of his work at New Orleans in December.

* * *

The influence of Freeman's great revival at Bunkie abides. The Bunkie saints are dreaming and talking of that beautiful brick church which they are going to build. Here is another charge where people and preacher are justly proud of each other. They are enough so to make a certain former pastor, who is nothing but a presiding elder now, "sorter jealous.'

* * *

Brother Purcell, as usual, is in the lead of his brethren in the number of accessions and conversions. Under his faithful ministry, the church within the Harrisonburg charge has grown by leaps and bounds, and is doubtless now in better condition than at any other time in its previous history. Valuable assistance in revival work has been rendered by Sisters Bartlett and Perdue and Brother Ledbetter and Bogan. The two former are lady-evangelists connected with the Methodist Protestant Church.

* * *

When we find a town which has fifty Protestant residents, all told, and has four Protestant Churches over against a united Catholicism which numbers its members by the thousands, we wonder if there ever will dawn a day of a united Protestantism in this great Catholic State. Here is a fruitful field of thought, to which we invite our wiser heads and more skillful pens.

* * *

The preachers of the Alexandria District feel keenly the loss of Dr. F. N. Parker from their ranks. We shall miss his safe and godly counsel and his brotherly sympathy. His ministry has left an aroma in the First Church of Alexandria that will not soon pass away. The Louisiana Conference has made no mean contribution to the Church's work of Christian education, in Carter, Carre, and Parker.

* * *

Rev. Robert Brown, that indefatigable toiler, is putting things in good shape on the Boyce and LeCompte charge. He has been making full proof of his ministry in doing much of his own revival work to the great satisfaction of his people. His brother, H. N. Brown, of Morgan City, has been with him recently in a meeting at Boyce. Here is another charge that will be saying to the Bishop, "hands off," in December.

* * *

Some of the people want Brother Montgomery, of the Marksville charge, to be furnished a flying machine to get over the territory of his charge, which meanders over three parishes. In spite of much sickness in his family and many other difficulties, he is able to report fifty conversions. Here is "French mission" work for our Board of Missions to look after. The Baptists have recently seen the open door here and put a French missionary in this field.

* * *

The new church at Jena has recently been supplied with beautiful pews. Considerable improvement has also been made on the interior of the new parsonage at Jena. The pastor, Brother Cargill, was assisted recently by his brother of the Presbyterian Church. The people were delighted with his preaching. Our Brother Cargill has recently assisted Brother Bennett in a meeting at Longville, of which the pastor reports in jubilant notes.

* * *

Rev. G. C. Taylor is winding up his fourth year as supply on the Oakdale and Fullerton (alias Dry Creek, Sugar Town, Hopewell, etc.) charge. A new church at Hopewell on this charge will be completed before Conference. Brother Taylor has largely supported himself and family by the "labor of his hands" while he has preached to the people during these four years. He has had many trials and triumphs, but will be with his brethren at Conference with a heart full of joy.

* * *

Brother H. W. May, of the Columbia charge, has been abundant in revival labors this summer on his own and neighboring charges. He reports having preached more than fifty times in one month, but seems to fatten on it. By the way, May has the largest circuit in the Louisiana Conference, from the standpoint of ministerial support. The progress of our work in that section under his leadership is peculiarly gratifying to those acquainted with the difficulties of the field. The beautiful new church at Columbia is now surrounded with a splendid wire fence and approached by a paved walk. Those Columbia Methodists don't do things by halves.

* * *

One of our leading preachers said to me the other day, Reames and Opelousas are a perfect fit. Verily, he spoke the truth. This "returned prodigal" from Montana knows how to shepherd the flock, like David, with "integrity of heart and skillfulness of hands." And oh, those chickens which Brothers R. and George know just how to raise and Sister R. knows just how to cook when the "elder comes around!" By the way, if anybody wants a delightful evening's entertainment, let him send for Brother Reames and his illustrated lecture on the "Wonders of the West." Everybody who has heard the lecture and seen the pictures pronounce them superb.

* * *

Last, but by no means least, in this account of the prophets of the Alexandria District, occurs the name of our Brother D. C. Bennett, of the Longville and Merryville charge. Faithfully he has toiled under circumstances that were trying in the extreme, but his is the faith that overcomes the world, and he positively refuses to strike anything else but a jubilant note. There has been some precious fruit to his ministry among the people, and in many homes his name is as "ointment poured forth."

* * *

And now, Mr. Editor, I must close this rambling sketch of the work and workers of this district. I would that time and space permitted mention of the faithful stewards, Sunday school superintendents and elect women, of whom there are not a few. We verily believe their names are recorded in the Lamb's Book of Life, and their record, which doesn't see the light of newspaper mention here, will shine with an effulgent brightness in the great day of His coming. God bless every one of the four thousand members of the M. E. Church, South, within the bounds of the Alexandria District!

PAUL M. BROWN.

REPORT OF JOINT BOARD OF FINANCE.

Mississippi Conference.

I have received the following this year for Conference Claimants:

Brookhaven District	$787.40
Hattiesburg District	412.25
Jackson District	672.50
Meridian District	328.00
Newton District	337.50
Port Gibson District	236.75
Seashore District	482.00
Total	$3,256.40

I have paid in full the first two quarters, amounting to $5,175. We had $1,100 left over last year, leaving a balance due me of $818.60, which I have advanced. Won't the pastors try and send in their collections at once; so we can remit for the third suarter by November 1? Brethren, some of the claimants need their allowance. Won't you help us?

S. A. TOMLINSON, Treasurer.
Gulfport, Miss.

IMPORTANT NOTICE.

To the Preachers of the North Mississippi Conference.

Brethren: Please send me your money for Bishops, Conference Claimants, Minutes and Superannuate Endowment Fund. Do not wait until Conference, but do it at once, or as early as you can, not later than November 25. Send any way most convenient to you.

Your prompt attention and remittances will be greatly appreciated.

P. T. CALLICOTT,
Treasurer Joint Board.

Human companionship counts for so much in this life; but, after all the sharpest corners are to be turned alone.—Anon.

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The Home Circle

GOD'S DAY.

Daisy is a little girl. When she comes down to breakfast on Sunday morning it is with a more winsome smile than usual on her rosy face; and her voice is always more soft and sweet, it seems, than on other days.

"I wonder how it is, mamma," said papa one morning, "that our Daisy is always so much happier on Sundays than on week days?"

Then Daisy spoke out bravely:

"You see, papa, Sunday is God's day, and I want to make it as nice for him as I can."

"Bless you, dear," said the father; "it is right for you to do so, and everybody likewise, should try to do the same."—Christian Intelligencer.

BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

OPPORTUNITY.

There is a pretty Indian legend of a good spirit who, wishing to benefit a young princess, led her into a golden cornfield and said:

"See these ears of corn, my daughter; if thou wilt pluck them diligently they will turn to precious jewels; the richer the ear of corn the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way."

The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of wheat on them; further on they were blighted, and she did not think worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost.

To each of us are golden opportunities offered; let us redeem the time by giving our hearts to Jesus now, for we cannot return again to the days of childhood after we have once passed through the journey of life.—Apples of Gold.

ANTONIO, THE LITTLE SCULPTOR.

Long ago there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stone cutter by trade, but very poor indeed.

Antonio was not a strong little boy. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stoneyard. While the old man was busy cutting and shaping the great block of stone, Antonio would play among the chips. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say:

"What has our little Antonio been doing to-day?"

"He has been trying to make figures of stones. The boy will be a sculptor if he grows to manhood."

Now, there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and he would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, for Antonio's grandfather was a fine cook, as well as a stone cutter.

One day it happened that Antonio went with his grandfather to the count's house. Antonio could not cook, of course.

Everything went well until it came time to set the table for dinner. There came suddenly a crash from the great banqueting hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants.

Little Antonio left his pans and kettles, and went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you not let me try to make one?" asked Antonio.

The man laughed.

"Stuff and nonsense!" he cried. "Who are you that you can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a huge lump of golden butter. It weighed over two hundred pounds, and it had just come in from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion—mane, great limbs and head, complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great yellow lion.

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion."

Then the count bade the servant bring the little boy in.

"My lad," he said, "you have done a piece of work of which artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stone cutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad, and instead of carving butter, he cut and shaped marble and became one of the greatest sculptors in the world.—Carolyn Sherwin Bailey, in What to Do.

THE TRIUMPH OF EVIL TEMPORARY.

(Wired to the American Advance of Chicago, a prohibition weekly, when Maine went wet.)

Short is the triumph of evil, long is the reign of right;
The men who win by the aid of sin, the trickster, the knave, the thief,
May thrive for a time on the fruits of crime,
But their seeming success is brief.

We know that the truth shall triumph, that evil shall find its doom,
That the cause of right, though subdued by might, shall break the strongest tomb;
That wrong, though it seems to triumph, lasts only for a day,
While the cause of truth has eternal youth, and shall rule o'er the world for aye.

—CLINTON N. HOWARD.

TWO SIDES OF NIGHT.

Clara Trotter Shaw.

It is midnight, and throughout the city great
Pandemonium breaks loose.
All Christian folk to bed have long retired,
Putting their time to better use.
But Demons of Darkness, with foul and loathsome glee
Wreak their vengeance on him who might,
For some purpose of pleasure or of business beat,
Be out this time o'night.

Doors that throughout the day on passers-by
Are locked and fastened tight,
Now open wide, and through their portals pour
The inhabitants of Night.
The city wakes, and the erstwhile quiet streets
Take on malignant form.
Evil stalks rampant, and sin and shame and crime
Walk together arm in arm.

The night is hideous with the din and noise,
The quiet stars above quake,
And twinkling out of sight, their faces hide
From humans now awake.
Methinks the pitying Christ looks down in agony
And sheds great drops of blood,
As, watching o'er the world He died to save,
He bathes it in a penitential flood.

But the scene changes. Now, come to where a meadow fair
Is bathed in pure and lucid light.
The shimmering moon from her lofty throne on high
Laughs and dimples at such a sight.
All Nature sleeps; the quiet lambs and all God's fold
Lie down until the day,
Knowing that He who watch o'er Israel kept,
Would keep them all the way.

A time for meditation, and to walk with God;
A place to hold communion rare;
A time and place to taste of purest joys
And feel we're nearer to Him there.
Under the midnight stars in such a place,
'Tis quiet, holy; and the day
That filled the soul and mind of man with anxious care
Fades swiftly as the mist away.

Two sides of night, these pictures hold to me.
In each, a monarch reigns supreme.
The one, the Devil stalks and shows to man
All that is loathsome, hellish, mean.
The other, a Jesus walks with man alone,
And in His presence pure and sweet,
All baser thoughts and evil we may feel
We lay repentant at His feet.

Fort Worth, Texas.

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Editorial.

AN INDEPENDENT METHODISM NEEDED.

There is in this day much talk of church union; of the wiping out of denominational lines and bringing together in one body all the Protestant Christians of the world. If we are to judge by what they say, some think that with this accomplished, the powers of darkness would be all but vanquished and the dawn of the millennium would be at hand. That narrow sectarianism is an evil and that it has done much to hinder the progress of the divine kingdom, we think there is little doubt. The lack of fraternity among the followers of Christ and small congregations of different names in wasteful competition with one another, have long been a reproach; and, in our opinion, it is unquestionably desirable that such a state of things should cease to exist. We even go a step further and concede that perhaps there are too many denominations, and that where their beliefs are sufficiently in accord, some of them might find it advantageous to unite, and that such action might strengthen the general cause of Christianity. But that it would be wise and helpful to merge into one all of the different Christian bodies without any alteration of their variant views, we are far from being convinced. On the contrary, we think such a union would prove a source of discord and weakness and delay rather than hasten the world's evangelization.

Would it help the cause of Christ for Methodism to lose its identity as an organization and become merely an unrecognizable fragment of a vastly larger body of Christians? We do not think so. It is true that the Methodist Church holds many doctrines in common with the other Protestant evangelical denominations; but there are some things for which she has stood and upon which she has placed emphasis that the Christian world could not lose without being immeasurably impoverished. It has been her glory ever since she has had an existence to proclaim a universal atonement; the freedom of the human will, and the consequent responsibility of every man for his own destiny; a conscious salvation, unmistakably witnessed by the Holy Spirit; and a victorious Christian life, free from the guilt of sin. If the voice of Methodism were hushed, what other Church would teach with equal force and clearness these precious truths? There is not a denomination in existence that would do so.

But might not individual Methodists continue to teach them, notwithstanding the fact that they were no longer banded together in a separate organization? To some extent they might, but not with the same authority and insistence. The peace and harmony of a body made up of members of conflicting views would demand that only points of agreement should be stressed and that their differences should be hidden out of sight. A minister, Arminian in his belief, would find it difficult to teach that Christ died for all men and that all may be saved, if half of his congregation were Calvinists. He would be apt to stir up a hornet's nest if he were to state to an audience, embracing Baptists and Presbyterians, the Methodist position that those in heathen lands who live up to the light they have will be saved by virtue of the atonement of Christ, though they may never have had preached to them the illuminating truths of the gospel.

Let those who are disposed to think it would be well to merge the Methodist Church with other denominations in the foreign fields, and to unite it with almost any other body of Christians seeking an alliance in the home land, consider carefully what such a course would involve. It would mean that those primary truths of Christianity which Wesley re-discovered, and by the proclamation of which he set England aflame, and which have since enabled his followers to set in motion spiritual influences that have reached around the globe, are no longer to be made prominent. For these doctrines to cease to be taught with emphasis and urgency, would immensely weaken the world's lifting religious forces. And all the other churches of Christendom would in consequence suffer loss, for there is not one of them that is not strengthened and enriched by the teachings and works of Methodism. It took Methodism to revive a formal and dying Christianity in the eighteenth century, and Methodism is needed to keep Christianity vitalized and aggressive in the twentieth century.

The Methodist movement began inside of another ecclesiastical organization. But it was soon discovered that "the old bottles could not contain the new wine." Strong churchman that he was, Wesley sought to restrain the centrifugal tendency which it early began to manifest, but his efforts in this direction were in vain—so finally he loosed it and let it go. And now it has crossed all the seas and established itself in all climes. Its temples of worship rear their spires in every land, and its multiplying votaries are singing their songs of triumph on every shore. Nor does it yet evince any signs of weakness. Every day sees its "far-flung battle-line" still further extended, and its life-giving influence widens with each passing year. We cannot sympathize with those among us who think they have "a higher mission than to make Methodists," for to be a good Methodist is to be a Christian of the noblest type—spiritual, fraternal, and useful. Possibly in the course of the ages there may arise a Christian organization with teachings that will produce a higher order of piety and saintliness than those of the Methodist Church, but as yet such a body nowhere exists upon the planet. From the hour of its birth, its deep note of spirituality has been the distinguishing characteristic of the Church of Wesley. And let us hope that with unwaning fidelity it may continue "to spread Scriptural holiness" over the earth until the end of time.

A TREMENDOUS TOILER.

In seeking to account for the remarkable achievements and far-reaching influence of John Wesley, it is usual to place emphasis upon his splendid intellectual training and equipment and his spirituality and complete consecration. That these contributed substantially to his success is unquestionably true; but another important factor which must not be overlooked in summing up his elements of strength was his tireless energy. Perhaps no man ever wrought more incessantly than he, or husbanded his time more carefully. He knew its priceless value, and not a moment did he waste. Every hour was made to count.

It is estimated that after his return from Georgia Wesley preached 42,400 sermons, an average of more than fifteen a week, and that he traveled, mostly on horseback, 250,000 miles, an average of 4,500 a year. His correspondence was immense and his literary labors were prodigious. He wrote, translated, or edited not less than two hundred miscellaneous publications. He met the classes and official boards whenever opportunity offered, and "every public movement for the improvement of society, such as the Sunday school, the abolition of slavery, the circulation of tracts, charitable associations, and popular education, moved his sympathies and occupied his thoughts." His genius for details was most extraordinary, and nothing worth while escaped his attention. Tyerman, his well known biographer, says of him: "Looking at his traveling, the marvel is how he found time to write; and looking at his books, the marvel is how he found time to preach." Referring to his indefatigable industry, Dr. Fitchett says: "Wesley never wearied, never faltered, never doubted, never turned aside. His comrades lagged behind him; his friends forsook him; a world of angry controversy eddied about his name and character. None of these things affected Wesley. The clear flame of his zeal burned long, burned undimmed, burned still, when even the fire of life turned to ashes."

These interesting facts concerning the habits and methods of this greatest of modern preachers teach a most important lesson, namely: that there is no substitute for hard work if we desire to aid effectively in establishing the divine kingdom on earth. The lazy, easy-going minister is a reproach to the calling. No matter what one's equipment may be, only faithful, active effort can bring success. Toil and achievement are inseparably linked together in this, as in all other realms. Absolutely inexorable is the law of the harvest: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

KANSAS AND PROHIBITION.

The advocates of the licensed saloon are ceaselessly proclaiming that prohibition will not probibit; that more intoxicants are sold where prohibition prevails than where it does not, and that the suppression of the liquor traffic retards prosperity and progress. The following extract from an address on this subject delivered at the Ecumenical Conference by Dr. Claudius B. Spencer, of the Central Christian Advocate, of Kansas City, is well worth reading and reflecting upon:

"Sir, I have been asked what prohibition has produced in Kansas. And I can answer that question in this way: In Kansas the population has increased from 996,000 in 1881 to 1,700,000 in 1910, and though that is a doubling of the population almost, the prison population has fallen off from 724 in 1880 to 668 in 1910. I am proud to bear witness also that but 17 per cent. of the population in the prisons are natives of the State. In 1896, in the 105 counties in Kansas, there was not a single inebriate, and in 57 of those 105 counties in Kansas there was no one in a poorhouse—no, not one; and those poorhouses which are empty have been lent to the State to be experimental stations, and are now called 'Prosperity Farms.' It is a fact that prohibition does not always prohibit in Kansas, and in that particular it bears some similiarity to the Ten Commandments; but the fires of Zion still blaze in that State, and the law is proportionately executed, according to the testimony given to us by those in the State, as thoroughly as any other laws."

PERSONAL AND OTHER NOTES.

The semi-annual meeting of our Bishops is scheduled to begin in Dallas to-day.

The Mulkey meeting will begin at the Carrollton Avenue Church to-morrow (Friday) night.

Rev. J. W. Campbell was booked to preach at the Rankin Street Church, Jackson, Miss., last Sunday.

Mrs. J. R. Bingham, of Carrollton, Miss., is visiting her daughter, Mrs. James A. Duncan, at Athens, Ala.

Keep in mind the date of the Woman's Jubilee in New Orleans. It is November 3 and 4. The occasion promises to be an interesting one.

Mr. Henry Haller, of New Orleans, has donated $1,000 to the Home for Incurables, one of the most deserving benevolent institutions of the Crescent City.

Bishop W. B. Murrah and Mrs. Murrah arrived in Yokahoma on August 19. The Bishop is writing to the Nashville Christian Advocate a charming series of letters concerning his trip.

The annual revival of the Young Men's Christian Association of Millsaps College will be conducted this fall by the Rev. H. W. Bowman, of Amite, La. It will embrace the fourth Sunday in November.

Dr. George H. Corneison, pastor of the First Presbyterian Church of this city, who has been absent for several months because of ill health, will return and enter upon his pastoral work by November 1.

The Travelers' Aid Society, of New Orleans, made the following report as to persons assited last month: Union Station, 361; Louisville & Nashville, 102; Terminal, 95. The relief agent aided 102 travelers.

Dr. J. M. Sullivan, of Millsaps College, carried his class in geology to Byram (near Jackson, Miss.) on Saturday, October 14, to do some field work. The students report that they had a pleasant and profitable day.

Rev. J. Loyd Decell, of the Osyka and Liberty charge, sends an interesting report of his work, which will appear next week. The Lord is using him in his present field, and the interests of the Church are being carried forward.

Rev. D. Scarborough, who has charge of the South McComb and Fernwood churches, sent us a nice remittance for renewals a few days since. We are grateful for his good work in behalf of the Conference organ. He serves a good people.

Read Dr. W. C. Black's discussion of "Pastoral Opportunities." The subject is an important one, and it is admirably handled. Dr. Black excelled both as a preacher and pastor when he was in the active work, and writes out of a large experience.

We print this week a highly interesting communication from the brilliant pen of Dr. S. A. Steel. We have long regarded Dr. Steel as perhaps the most charming letter-writer in the Church. Everybody reads what he has to say; indeed, if they look at the first line, they can't help going on to the end.

Rev. J. M. Wyatt, than whom Mississippi Methodism contains no choicer Christian gentleman, continues to open the way for the Advocate into the homes of his parishioners in the cultured city of Brookhaven. We thank him for interest and kindness.

Rev. L. M. Lipscomb, the pastor, calls attention to the fact that we have failed to note that New Albany station (North Mississippi) is on the Honor Roll. We apologize to our faithful brother and his worthy flock. That they have achieved this distinction, does not surprise us.

Success continues to attend the labors of Rev. W. A. Bowlin on the Smithville charge, North Mississippi Conference. He wrote a few days since: "The work is growing, and this promises to become one of the best appointments tbat we have. We hope to secure a good parsonage before the end of the year."

Dr. F. N. Parker did not attend the Ecumenical Conference, to which he was a delegate, but sent a paper on "Ideal Evangelism—Formative and Reformative," which was read by Dr. F. M. Thomas, of the Louisville Conference, and which produced a fine impression. We hope to reproduce it in the Advocate soon.

Rev. K. P. Foust, our pastor at Sherman, Miss., writes: "Bishop Wilson will dedicate the new Methodist Church at this piace at 11 o'clock on November 1. All are given a cordial invitation to be with us on that day." Brother Foust further adds: "Everything is in fine shape up here; we are moving to the front."

Rev. W. J. Johnson, pastor of the First Methodist Church, of Galveston, is at the bedside of his father, Col. J. M. Johnson, who, as was reported in the Advocate last week, is seriously ill at his home in Holmes County. We regret to state that our latest information concerning Col. Johnson's condition is far from reassuring.

The Epworth League Union of Memphis held its monthly meeting with the Leaguers of the Second Methodist Church on Friday night, October 20. There are nine Leagues in the Bluff City, and they are represented as doing a fine work. Rev. Robert A. Clark, pastor of the Second Methodist Church, of Memphis, is the president of this Union.

Three books were ably reviewed by Prof. Thomas Carter in the last number of the Methodist Review, and the volume, "The Basal Beliefs of Christianity," by James H. Snowden, D.D., LL.D., was discussed in an interesting manner by Dr. F. S. Parker. The Louisiana Conference has a right to feel proud of her gifted sons at the "Hub of Southern Methodism."

In a business letter to the office, Rev. L. E. Wicht, of Washington, Miss., adds: "My work moves on very well, all things considered. My youngest son is convalescing from an operation for adenoids and tonsilitis." We regret to know that Brother Wicht has had affliction in his family, and we trust that his son may soon be restored to perfect health.

At the third quarterly conference of the Washington Street Church, Vicksburg, Rev. W. H. Saunders reported 48 accessions during the year, the attendance upon Sunday school doubled, and a Senior League organized with 23 members, and a Junior League with 11 members. The people of this congregation are reported to be much pleased with the outlook for the future.

"Old Folks' Dey" was obsehved at Parker Memorial Church last Sunday, and was a pronuonced success. The church was tastefully decorated, and there was a fine attendance of aged people, many of them coming from the Fink Home, the Shakespeare Almshouse, the German Protestant Home, and the Home for Incurables. The sermon, which was an eloquent and touching message, was delivered by Rev. W. W. Holmes.

Rev. M. L. White, of Prentiss, Miss., was in the city Tuesday of this week and favored the Advocate office with a call. For some weeks he has been making occasional trips to New Orleans to have his eye treated, spending the time while here at the Touro Infirmary. We are gratified to know that he thinks his sight has been much improved. Brother White brought with him three subscriptions to the Advocate, for which he has our hearty thanks.

Various meetings have recently been held in the city in the interest of the Men and Religion Movement campaign, which will be conducted here November 13-20. This is well. The success of this undertaking will depend largely upon the extent to which the local forces swing into line. Let prayer be made that both the team of workers from a distance and the pastors and laymen of New Orleans may be strengthened by the Holy Spirit for this season of special effort.

Under date of October 19, Rev. J. T. Murrah, of Aberdeen, Miss., writes: "Rev. J. T. Felts received a message from his father this morning that his younger brother, who has been an invalid for some time, was very near the end of his life. Brother Felts left immediately for Fulton, Ky., the paternal home. May we all remember this faithful servant of the Church in our prayers!" Brother Felts will have the sympathy of his numerous friends in North Mississippi and elsewhere in this hour of trial.

It is good news which our pastor at Hammond, La., Rev. R. S. Walton, sends out through the Advocate this week. It is most heartening to receive a report of such a revival. It attests the fact that God is still ready and willing to save when people turn to him and trust him. Brother Walton has received 81 members since the Annual Conference, and under his leadership ours has become the leading Protestant Church of the city. It is enough to make him happy to see the Lord's work thus prospering in his hands.

In a personal note to the editor, written from Toronto, Canada, on the 18th inst., Bishop E. E. Hoss, in referring to the Ecumenical Conference says: "We have had a good time, and our folks behaved admirably." Of the Bishop's part in the proceedings, Dr. E. G. B. Mann says in the Central Methodist Advocate: "The two who have been most frequently heard have been Rev. George Elliott, of the Methodist Episcopal Church, and Bishop Hoss, of our Church, and they have made some magnificent speeches. Bishop Hoss is a versatile man, and ready on his feet."

Under date of the 20th inst., Rev. H. W. Bowman, of Amite, La., writes: "We have closed a most successful revival of two weeks' duration. We would have continued another week, but for the inclement weather. All seemed to regret that it was thought necessary to terminate the services. The work was principally in the church. I do not know how many were converted—this I feel that I never know. But I know that the church was greatly blessed, and that we are on high ground here. I have received this year on profession of faith 32, and by certificate 15, making a total of 47."

In an urgent appeal sent to the pastors and officials of the Alexandria District to raise the Conference collections in full, Rev. Paul Brown recently said: "Over 60 per cent of the total amount assessed to the district will be used within the bounds of the Louisiana Conference. The future success of Louisiana Methodism depends largely upon our response to these claims. These assessments represent the very minimum amount necessary to meet the obligations of the Church. The assessment amounts to about $1.25 for each of the 4000 Methodists in the Alexandria District.

In a personal note to the editor, written a few days since, Rev. W. M. Young, the presiding elder, says: "The outlook in the Sardis District is good so far. The people have practically quit selling cotton, and we cannot tell how much this will affect the finances of the Church. I have some misgivings as to the outcome unless the price of cotton advances." We trust that in the midst of the present unfavorable conditions our people will do their best to see that the interests of the Church do not suffer. Short collections impose hardships upon those who are dependent upon them, and tend to check the progress of the work generally.

From Jackson, Miss., on October the 20th, Rev. J. R. Jones wrote as follows: "Brother H. E. Carter, our pastor at Monticello, Miss., and his wife, lost by death to-day their little daughter, Olive. They brought her to Jackson for treatment yesterday, but she died a few hours after their arrival, in spite of all that could be done. May God bless these bereaved parents!" Our heart goes out in deepest sympathy to this stricken father and mother, and we pray that he who alone can give comfort in such an hour may be consciously with them. Our loved ones who sleep in Jesus are only "lost awhile." Soon we shall be with them again in the Father's house.

Of matters at Starkville, Miss., Rev. W. E. M. Brogan, our worthy pastor there, writes: "I have had a pleasant year here. I am sure that you will join me in saying that no more splendid and loyal people than these are to be found anywhere. The attendance of the A. and M. College boys upon our Sunday school has been larger this year than in any previous year of our history. The school has outgrown our ability to handle it in one house, and so we have organized another school at the old United Presbyterian Church, this property being available by reason of the official disorganization of this band of worshipers by the retiring pastor, Dr. R. E. Wilkin. The new school opened with an attendance of 124, and bids fair to rival the 'mother' school in a short time."

Friday and Saturday, the 20th and 21st of the current month, the Women's Home and Foreign Mission Societies of the Greenville District held an interesting and helpful conference at Greenville. A number of delegates from the various auxiliaries in the district were present and participated in the proceedings. The presence of several of the Annual Conference officers of the societies gave an added interest, and their several addresses formed a distinct feature of the occasion. Among these were Mrs. S. M. Thames, Mrs. W. W. Scales, Jr., Mrs. Campbell and Mrs. Evans. The conference is reported as having been full of interest from first to last, and was specially blessed in the presidency of Mrs. E. T. Clark of Cleveland, who is a most capable and accomplished presiding officer.

Of the meeting now in progress at Lexington, Miss., the Advertiser of that city says: "Dr. A. C. Holder, who is leading the evangelistic campaign at the Methodist Church, is fully measuring up to all that was expected of him, both as a powerful preacher and an earnest Christian worker. From the first sermon, on 'Old-Time Religion,' which melted all hearts last Sunday morning, on to the sermon last night, on 'Flee to the Mountains, and Look not Back Lest Thou be Destroyed,' the interest has been deepening and the blessing of God has attended the Word preached. Seven for the Presbyterian Church, four for the Baptist, and about thirty for the Methodist have given their names as in repentance for sin and trusting Christ as their Savior, desiring church membership. The meeting will continue until the motto, 'Lexington for Christ,' shall in as large measure as possible have been realized."

We are pleased to note that the temperance forces are becoming aroused in Mississippi, and that Dr. G. W. Eichelberger, formerly of Texas, has been chosen Superintendent of the Anti-Saloon League in that State. Dr. Eichelberger comes highly recommended, and he should have the hearty co-operation of our pastors and people in the prosecution of the work committed to his hands. Of him, Dr. Rankin, editor of the Texas Christian Advocate says: "I take pleasure in speaking a word in behalf of Rev. G. W. Eichelberger, the newly appointed Superintendent of the State Anti-Saloon League of Mississippi. I have been associated with him for years in prohibition work in Texas, and have always found him an indomitable and fearless worker in the cause. He has had large experience in doing this sort of work, and with us he has been successful. In our recent State campaign he rendered valuable service in counsel and upon the hustings as a campaigner."

We regret to chronicle the death of Mr. Chas. E. Chalmers, the father of Brother C. O. Chalmers, the Publisher of the Advocate, which occurred at his home in this city last Thursday morning at 4 a.m., after a brief illness. The deceased had lived a long and useful life, being in the 86th year of his age. Brother Chalmers will have the heartfelt sympathy of a host of friends in his bereavement. May God comfort him, the aged widow, and all others touched by this sorrow!

The daily cost during the past year of maintaining a United States soldier in the different localities where troops are kept is represented as follows: In the States, 22.75 cents; in Alaska, 38.89 cents; Hawaii, 29.10 cents; Porto Rico, 28.72 cents; Philippines, 24.56 cents (native soldiers, 14.57 cents); aboard transports, 22.52 cents. Chicken has been wholly eliminated from the army menu; turkey will be served only on Thanksgiving and Christmas Days, and what is called "field bread" has been substituted for hardtack. It is estimated tbat these changes in the army rations will result in a yearly saving to the government of $52,000.

HELP FROM ABOVE.

"Mary, what do you do when you feel cross and naughty?" asked a lady of a little girl only five years old.

"I just shut my lips and eyes tight and think a prayer to Jesus to come and make me feel right," answered Mary.

Mary is a wise little girl. She knows that when she is tempted she needs help from above to keep her from falling into sin.

Let us all remember that in every time of temptation we need the help of the Lord Jesus Christ to keep us from doing wrong. So, when we feel our tempers rising, let us lift up a little prayer to Jesus, and he will surely hear and answer us.—Little Ones

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Little HELEN JOSEPHINE, aged 2 years, 2 months and 16 days, and the youngest child of Mr. and Mrs. N. O. Holloway, of Bartlett, Miss., was called to her heavenly home September 16, 1911. Little Josephine was the best and sweetest child I ever knew, and a favorite with everyone. For four days before she died, she suffered the most poignant pain from an affection of the brain, but young as she was, she was the most patient sufferer I ever knew. Her death was the first in a family of five children, and it was very hard; but they sorrow not as those without hope, for they know that she is with God and other pure spirits like hers. Good-bye, little Josephine, for a while. May we all meet you "over there," where sorrows come no more.

HER COUSIN.

On October 8, 1911, the messenger of death visited the home of Wiltz J. and Bertie Barr Burkett and claimed their precious little WAYNE, the idol and joy of their home. Wayne was one of the brightest and sweetest of children. He had a bright smile and a sweet look for everyone, he was so interesting in his little ways. How we will miss his welcome little voice! We all loved him so much, but God loved him best and took him. He loaned him to us only two years and seven months. He took the tender bud to bloom and blossom in the bright forever. How my heart goes out for those almost broken-heated parents! It is hard to give the dear ones up, but we know that God never makes a mistake. We must submit to his will. Our earthly chain is broken, but let us live so as to compose an unbroken chain in the sweet by and by. GRANDMA.

Campti, La.

Mrs. EMALINE SPARKMAN, whose father was a Methodist preacher of pioneer days, was born April 15, 1828. She joined the Methodist Church when very young and was a devout member until death, which occurred Sept. 3, 1911. She was married Oct. 24, 1850, to Mr. Thomas Slay. Thirteen children were born to them; six girls and five boys still live to mourn the death of their dear and precious mother, who was so fond of her home, music, and beauties, and perfectly devoted to her children. She was in bad health for some time, and for several years prior to her death was not privileged to attend church worship. It is so very hard to give up mother, but Jesus, who loves more tenderly than a mother, said: "Let not your hearts be troubled; I go to prepare a place for you"—a place where mothers and children who are prepared may reunite in singing praises that will not have to end. She sleeps. Dear children, prepare to meet her God.

A. M. BROADFOOT.

The subject of this sketch, Mrs. ALETHA ROSELLER COWART, was born near old Washington, Green County, Miss., December 23, 1837. She was the daughter of Mr. and Mrs. Matthew Moody. She was dedicated to the Lord when an infant, and was converted and baptized with the Holy Spirit, and united with the Methodist Episcopal Church, South, in early youth. She was married to James J. Cowart Nov. 27, 1858, who died and left her May 4, 1875, with thirteen children to rear and educate, all of which she did. She taught them both by precept and example to love the Lord, whose blessed Spirit made her life so pure and noble. She died Oct. 15, 1911, in her home near Cross Roads Church, where she had been domiciled for the past seventeen years. We laid her remains to rest in the Cross Roads Cemetery, Oct. 16, 1911. It was my pleasure to be her pastor for two years, during which time she convinced me of the fact that she was a child of God. In the death of this good woman, God's Church on earth lost one of its best members, the State one of its best citizens, the family a precious mother.

G. G. YEAGER, pastor.

JOHN EVANS DE LOACH, son of J. C. and Mrs. Susan De Loach, was born at Abbeville, Miss., April 14, 1877, and passed away at Lamesa, Cal., Aug. 17, 1911. John was always a good boy. He was never robust in body, and on that account was compelled to quit school before he had finished. Despite the handicap of poor health, he was active and energetic. John knew the art of making friends, and he held them with hooks of steel. His heart was full of good impulses, and his life of kind deeds. Selfishness found no place in his generous soul. At the early age of twelve, he joined the Methodist Church at Grenada and was a consistent member to the day of his death. In his religious life, as well as in his struggle to regain lost health, he was optimistic, but not visionary. He made no great ado about religious matters, just as he uttered no complaint about his physical sufferings His devotion to his relatives was beautiful. Called to go because of failing health to the far West, he never forgot his relatives at home. Love with him was a passion. In the spring of 1904 he was happily married to Miss Mignon Taylor, of Webb, Miss. Two little girls blessed this union, who, with their mother and other relatives, are left to mourn their loss. For one so young to die, seems tragic, but God's ways are not as our ways, and he makes no mistakes. John no doubt was ready when the summons came. He confidently expected "to see his Pilot face to face when he had crossed the bar." His remains were laid by those of his father in the cemetery at Grenada to await the resurrection of the just. E. S. LEWIS.

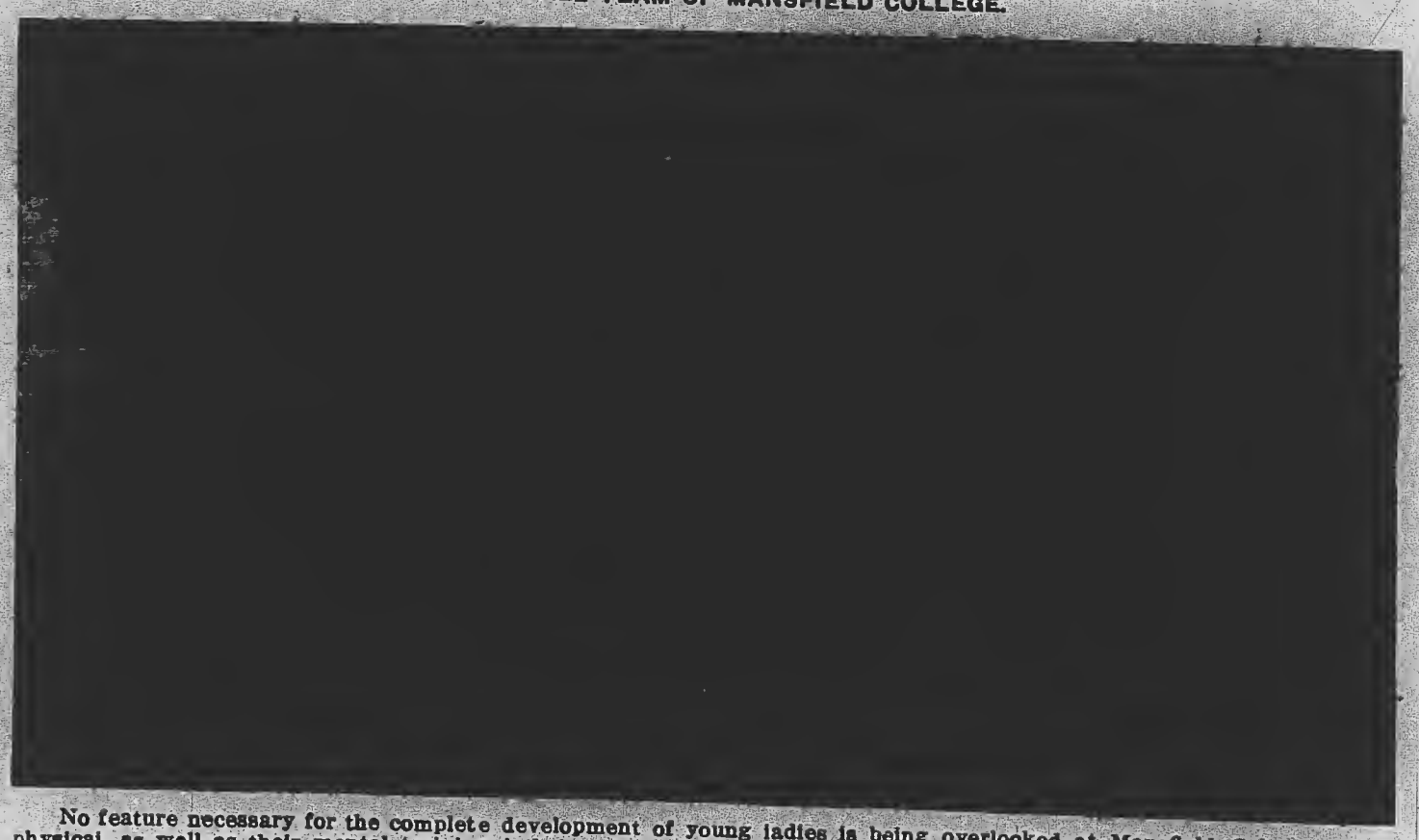
On the night of March 30, 1911, the death angel visited the home of Mr. and Mrs. I. H. Peacock and took from it one of its brightest jewels in the person of little LOUISE. She was born Aug. 17, 1908. Though she was permitted to stay only a few short years, she had grown into the hearts of all who knew her. As we stand and gaze on those of our loved ones who are so cold and still, we are made to realize the wonderful power of death, and we stand mute when we look on the silence he has wrought in a human life. We can only gaze and creep with a broken heart under God's promises, which we know are constantly overshadowing us. We then see a ray of light, as through the darkness we peer. We can see, not only our loss, but their gain, and with the Psalmist say, "Blessed be his holy name, for it is only a little while and the load shall drop at the pilgrim's feet, when the steep and thorny road of earth merges into the golden street." A. S. RAPER.

Eyes Ruined

By neglect; they get red and sore and you let them go. Don't do it. Leonardi's Golden Eye Lotion cures soreness without pain in one day. Cools, heals and strengthens. Insist on having "Leonardi's"—it makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

BASKET BALL TEAM OF MANSFIELD COLLEGE.



No feature necessary for the complete development of young ladies is being overlooked at Mansfield College. Their physical, as well as their mental training, is being given the most careful attention. Tennis and basket ball teams have been organized, and the school also has an excellent gymnasium, and indoor games are encouraged. This department is under the efficient direction of Miss Elaine Grimn. A course in domestic science has also been started recently.

Tidings From the Field

Clear Creek Church (Mississippi):

Having been a reader of the Christian Advocate so long, I feel that it will afford me much pleasure to write a few words for its columns. I am now fifty-four years old, and have been a constant reader ever since I was a young child. My father (Wm. Lofton) was a reader of this dear paper as far back as I can remember. Until the protracted meeting season we had one of the best Sunday schools I ever had the pleasure of taking part in. We have a very faithful set of teachers and a fine secretary. They are very punctual. We re-organized last fourth Sunday. We hope our work will soon be as it was before we dropped it. I have always loved the Sunday school. My sweetest memories are of the days I spent in this blessed work. I hope that, if it be the Lord's will, I may be spared longer that I may do more in this field of service than I have ever done in the past. I have been a teacher in the Sunday school many years. A good Sunday school means much to a community. Let every one strive to make our Sabbath school the best in our country. Our pastor, W. E. Dickens, is laboring faithfully here at Clear Creek Church. He is loved by all who know him. We always look forward with much pleasure when we can have him in our home. We are planning to have a Rally Day. We have enrolled about forty-five pupils. MRS. M. E. BOTT,
Superintendent of the Clear Creek Sunday School.

Slate Springs Charge:

We are now closing our second year on the Slate Springs Charge, and we are thankful to our Heavenly Father to be able to say that it has been a good year. The Lord has been good to us. A beautiful new church has been erected at Old Bethlehem. This church would be a credit to any neighborhood. We began our protracted meeting there the second Sunday in August. The pastor did all the preaching. We had a good meeting; received 10 members on profession of faith, and hope to get more before Conference. Cross Roads is also on the upgrade. We began a meeting there the first Sunday in August. The pastor also did the preaching there. We had an old-time revival of religion and received 5 members. Starting the first Sunday in September, we supplemented this meeting with a three days' meeting, and the Lord was with us in great power. We had 8 more additions to the church; five family altars were erected, and a weekly prayer meeting and Sunday school organized which are now doing fine work. They also have nearly enough money in cash and subscriptions to paint the church. We hope to see the work complete by Conference. The Slate Springs Church is also rejoicing over the good meeting we had here. Brother Shearer, of Morehead, was with us. He did some effective preaching. The meeting resulted in a revival in the church and in some backsliders being reclaimed. We have also painted the Slate Springs Church, put down new matting and bought new lamps. Our meeting began at Spring Hill the fourth Sunday in August, with Brother J. J. Garner to do the preaching. Brother Garner won the love of all the people, as he is a true preacher of the gospel. We had a good meeting, with 6 additions to the church. The preacher who comes to Slate Springs next year will have a good place. I do not mean by this that he will find no work to do, for there is plenty of it here. It would not be a good place if there were no work. The people of this charge are a noble people. They have big, generous hearts, and are not afraid to let their pastor and his wife know it. On our return to begin the second year's work, they gave us a hearty welcome, and on New Year's Eve they opened up their hearts and purses and gave us a big pounding. All Methodist preachers and their wives know how we felt on these occasions. The pastor is now busy getting up his Conference collections and rounding up for Conference. He hopes to bring up a clean balance sheet again this fall. May God bless the Advocate and its editor.—Mrs. J. C. McElroy.

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Marriages.

Oct. 18, 1911, in the Pearl Street Methodist Church, at Natchez, Miss., by Rev. W. W. Cammack, Mr. CLYDE BOSWELL to Miss MAUD HICKINGBOTTOM, both of Natchez, Miss.

March 26, 1911, at the residence of the bride's father, Brother Kennedy's, near DeSoto, Miss., by Rev. Hilary Westbrook, Mr. L. T. BOWMAN and Miss CALLIE KENNEDY, both of DeSoto, Miss.

June 25, 1911, in the home of Brother Roberson, at DeSoto, Miss., by Rev. Hilary Westbrook, Mr. M. S. DEW and Miss EVIE TAYLOR, both of DeSoto, Miss.

Oct. 18, 1911, in the parsonage, at DeSoto, Miss., by Rev. Hilary Westbrook, Mr. A. J. ANDERSON, of Quitman, Miss., and Miss NORA BELLE SELLERS, of DeSoto, Miss.

Oct. 15, 1911, at the residence of the bride's mother, in Gulfport, Miss., by Rev. W. T. Griffin, Mr. OLIVER BOYD, of Summit, Miss., to Mrs. LILLIE McCORMICK, of Gulfport.

Bad Colds Some colds are worse than others, but they are all bad. Do not neglect them. Treat promptly, vigorously. First of all, ask your doctor about taking Ayer's Cherry Pectoral. Then do as he says. J. C. Ayer Co., Lowell, Mass.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

Our topic to-day is "Abstinence and Prosperity," based on Jeremiah 35:1-11. The lesson as read aloud should include the entire chapter.

It would be interesting and profitable that some one should be prepared to give a brief sketch of what is gleaned from the Scriptures with reference to the Rechabites, a tribe who appear only in one memorable scene in Scripture, their history before and after lying in some obscurity. We shall in this study however confine ourselves to the facts and lessons of this chapter.

1. They were a nomadic people, possessing no property, dwelling in tents, until being endangered by the besieging armies of the Chaldeans; they were at the time of our lesson dwelling within the city of Jerusalem, when, at a time of license and debauchery, God used them as a splendid example of sobriety and temperance to his people. See verses 7 to 11.

2. They were a people of deep reverence for the customs and commands of their forefathers, one of which was that they should absolutely abstain from wine. This is the kind of honor to parents God wants, and in return for which he promises our days shall be long in the land. How much better off our young people would be if, when they go out for themselves, they would go with a profound reverence for what father and mother taught them about right and wrong. They may have known less than we do about electric cars, autos, wireless telegraphy; things have changed so. But they knew just as much about right and wrong, and the principles they taught never change. See verse 6.

3. In order to teach his forgetful people a great lesson in abstinence, Jeremiah is bidden to go into their house, invite them into the Lord's house, and set wine before them, which he does. It seems to me that their firmness in Jerusalem with the tempting pots of wine placed before them is as profitable to us as Daniel's firmness in Babylon, "purposing in his heart not to defile himself." See verses 1 to 6.

4. Out of their firmness and faithfulness God teaches his people a lesson, and threatens them with all the disasters that so speedily came upon them. In all the causes that hastened their long captivity we may count, certainly as not the least, drunkenness; and of all the forces that to-day bind men and carry them away captive, we may count this same evil. Notice that the practice of total abstinence for which we are pleading to-day had God's endorsement hundreds of years ago. See verses 13 to 18.

5. Notice that in the wake of such faithfulness to right prosperity follows, and God promises them they should never lack a man (douhtless a minister) to stand before him. See verse 19. And doesn't disaster of every kind follow intemperance? How quickly it dulls the mind, debauches the body, ruins the character, curses the home, dissolves the marriage relation, curses the children, and ruins life generally! But in the path of temperance is health, prosperity, happiness, love, peace, and all things worth living for!

The following from the Epworth Era should be carefully read by every man and boy in our land:

Alcohol and Degeneracy.

Prof. F. Martins, director of the Rostock Medical Clinic, said at the Congress of Internal Medicine, 1905, in an address on "Predisposition and Heredity," that alcohol causes a certain receptivity for other diseases, and that it affects the generative as well as other organs of the body, and that this is the main factor in degeneracy. This subject of degeneracy is one in which undoubtedly the most far-reaching investigations of all have been made. Prof. C. F. Hodge, of Clark University ("Physiological Aspects of the Liquor Problem"), found that only 17.4 per cent of the progeny of his alcoholized dogs were able to live, while 90.2 per cent of the progeny of the non-alcoholized pair were normal. Prof. Demme, of Berne, found almost the same proportion of normal and abnormal offspring in the descendants of ten alcoholic families (17 per cent) and ten temperate families (88.5 per cent) whose histories he followed. Dr. T. A. MacNicholl, of New York, found that of the 3,711 school children whom he studied over 70 per cent of those whose parents or grandparents had been drinkers were dullards. Of the children with abstaining parents and grandparents, only 4 per cent were dullards. Prof. G. von Bunge, of Basle, found from an extensive investigation that a very large proportion of the women who were not able to nurse their children were daughters of drinking fathers; that, in fact, the proportion of women unable to nurse increased with the degree of the alcoholization of their fathers. That the inability in question was accompanied with other indications of degeneracy was shown by a greater prevalence of tuberculosis and a greater proportion of bad teeth in the descendants of the drinker.

In the light of these facts, is any course but that of abstinence open to the man of reasonable sanity?

At one point in particular warning needs to be sounded loud and long. Abstinence forbids the use of all "patent medicines" containing alcohol. Many are victims of alcoholism who have been brought to their sad plight by the innocent use of these nostrums

TOPIC LIGHTS.

By Paul B. Kern.

"His Christian character hung on no perilous edge of doubtful practices." Can this be said of your Christian character?

He conquers who conquers himself—thus runs an old Latin proverb. It is just as true in English. Masters of men are first masters of self.

Christ should emancipate us from selfishness by the filling of our lives with service. The man who is in bondage to selfishness knows the depth of slavery. Christ alone can lift him.

"Thanks be to God, who giveth us the victory." Here is the secret of our freedom. Let none of us think that emancipation from the power of evil can come by our own motion. "By grace ye are saved."

Has Christ set you free so that you can catch the vision of what he is doing in this old world? Do you ever hear distinctly the call of the people afar off? Sometimes the petty prejudices of ignorance keep out the world conception of Christ and his kingdom.

When Paul and Silas were in the jail at the midnight hour with songs upon their lips and chains upon their feet, the world, looking on, would have said: "Poor, deluded prisoners." But what were stocks and chains to men who knew "the liberty wherewith Christ hath made us free," being strengthened with might in the inner man?—Epworth Era.

BALDWYN, MISS.

We closed a good ten days' revival at Baldwyn last night. The meeting was held under a large tent. There were 21 additions by baptism and 6 by certificate. Brother Dorsey did most of the preaching. He was spiritual and at his best in the pulpit. His sermons were direct and forceful, and he won the hearts of the people of that enterprising and growing town. Brother Duke, the pastor of the Prairie Circuit, had charge of and led the music the first week. He has a splendid voice, loves to sing, and was greatly missed when he had to leave Saturday to fill his appointment on Sunday. I go with the tent to Saltillo next Sunday. Am trying to make up the time lost during primary election, and yet be able to carry best report ever made from this charge to Conference. But I have, of course, to fight against the army worm and low price cotton. I must say, you are giving to the Church a very fine paper.

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"THE CROSS AND THE DRAGON" by Ralph D. Paine
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THE BLESSING OF THE HUMBLE.

I think if I were a little bolder the Lord would have some amazing surprises for me. I wish I could be something like Samuel Rutherford was with John Gordon, that wealthy laird who was getting a little wrong in his spiritual life. In one letter he said: "Read over your life with the light of God's daylight on it. Be humble, man; walk softly. Down, down, for God's sake, with your top-sail. Stoop, man, stoop; it is a low entry at heaven's gate" (Matt. 5:3).—Rev. J. H. Jowett, M.A.

A GRACIOUS REVIVAL AT HAMMOND.

Our church at Hammond, La., has just closed the most successful revival in its history. Rev. Dan Kelley, the Conference evangelist of the Mississippi Conference, came to us September 30, and on October 1 began a series of meetings which closed on October 10. The morning services were held at 8 o'clock, and although at a very unusual hour for our people, they were attended by large congregations. The very first eight o'clock meeting brought the quickening power of the Holy Spirit. Men and women at this service reconsecrated themselves to God and went forth as laborers in his vineyard. On the third night of the meeting there were manifestations somewhat similar to those of the revival that swept over Tennessee and Kentucky in the early part of the 19th century. One young lady arose before the sermon was closed, came forward and sought to unite with the Church. At the conclusion of the sermon a score or more of people stood for prayer. Some, coming forward, surrendered to the Lord, and some of the brethren, thrilled by the sight of victory, raised a shout of praise—something very unusual in these parts. The results of this meeting can hardly be expressed in words and figures. Eternity alone will be able to tell the complete results.

But as seen at present: The community as a whole was stirred; the church as a congregation was revived; backsliders were reclaimed; many sinners were converted and 45 were added to the Church, ranging in age from 6 to 80 years. One dear old lady 80 years old was converted and united with the Church.

Brother Kelley, by his deep piety and zeal, soon endeared himself to our people. All without hesitation trusted him as a leader, and now we are praising God for the victories won through his leadership. Dr. J. E. Scott, of the M. E. Church, and Rev. Thompson, of the Christian Church, attended regularly and rendered valuable assistance.

The revival meeting has left our people very much encouraged. Three or four years ago, our church here had quite a struggle. We had but a few members, and there were nine other Protestant congregations.

Some of these denominations were much better established than we were; but at present our congregation outnumbers any Protestant congregation in Hammond. Since Conference we have received 81 members and our membership now numbers about 175. To the Lord of Hosts be the praise for the growth of Methodism in Hammond.

R. S. WALTON, P. C.

PURVIS, MISS.

Dear Dr. Meek: In looking over the last issue of the Advocate, I expected to find a report of our last protracted meeting, but did not see anything about it. I suppose the sending of it was inadvertently overlooked. And now, if you will permit, I desire to say a few words about it, as it was a memorable meeting in many respects. Our pastor, Brother Anders, some time ago announced that a protracted meeting would begin here on the last Sunday in September, and that he had succeeded in securing the services of Brother R. W. Tucker, presiding elder of the Ruston District, Louisiana Conference, but that he could not reach Purvis until the following Tuesday. Brother Anders himself conducted the services until Brother Tucker arrived, which he did promptly on time. There was much interest manifested from the beginning, and it steadily increased to the very end. It is true there were no accessions, but there was a healthy revival among church members of all denominations. Brother Tucker is not a revivalist in the sense we usually understand the word, but the consensus of opinion here is that he is one of the strongest preachers that has ever come among us. He is logical, clear and convincing. His English is faultless and his argument strong and conclusive. Many wish they had a copy of his powerful sermons for leisure study, especially his last one on Immortality. I wish I had time and space to give you a synopsis of this wonderful presentation of that subject. The meeting closed on Wednesday night, Oct. 4. The spacious church was literally packed, and no sound was heard but the voice of the gifted speaker. At the close of the service, I think every person in the house heartily shook the preacher's hand, and bade him godspeed. Some may think the meeting a failure because there were no accessions, but not so. Professing Christians were strengthened and greatly revived, backsliders reclaimed, and many outsiders resolved to live the higher life. Our community will doubtless be greatly benefited as a result of this meeting. Yours in Christian love.—C.

Durant Dist.—Fourth Round.

High Point, at Center R.	Oct. 28, 29
Poplar Creek, at Wesley	Nov. 4, 5
Valden ....11 a.m	Nov. 6
West ....2 p.m	Nov. 6
Lexington ....7:30 p.m....	Nov. 10

Alexandria Dist.—Fourth Round.

Pollock, at Pollock	Oct. 23
Boyce and Lecompte, at Lecompte	Oct. 26
Merryville, at Merryville ..	Oct. 28

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THE EFFECT Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, indifferent, good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

THE CURE ***W. H. Bull's HERBS and IRON*** is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. ***W. H. Bull's HERBS and IRON*** makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores the organs to normal health; cleanses the bowels and insures perfect digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes: "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Lintonia, at Anding.....Oct. 26
Mendenhall, at Pinola .....Oct. 28, 29
Eden, at Pleasant Hill....Nov. 1
Deasonville, at New Hope..Nov. 4, 5
Benton ....7:30 p.m.....Nov. 5, 6
Edwards, at Clinton, 8:30 p.m .....Nov. 9
Florence, at Monterey ....Nov. 11, 12
Jackson, Rankin Street, 7:30 p.m .....Nov. 12, 15
Fannin ....Nov. 17
Canton ....Nov. 19
Flora ....Nov. 20
Yazoo City ....7:30 p.m..Nov. 22
Bolton Charge .....Nov. 25, 26
Jackson, Capitol Street, 7:30 p.m .....Nov. 26, 27
Jackson, First Church, 7:30 p.m. .....Nov. 29
Satartia Charge .....Dec. 2, 3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Buckatunna, at Buckatunna .....Oct. 29, 30
Lauderdale, at Lauderdale..Nov. 1
Daleville, at Linwood.....Nov. 4, 5
Moscow, at Pleasant G...Nov. 11, 12
DeKalb, at DeKalb.....Nov. 13
DeSoto, at Salem .....Nov. 17
Matherville, at Andrew's Chapel ....Nov. 18, 19
Meridian, Poplar Springs..Nov. 23
Porterville, at Porterville..Nov. 25, 26
Binnsville, at Binnsville ..Nov. 28
Vimville, at Pleasant Hill.Nov. 30
Waynesboro Circuit, at Hebron ....Dec. 2, 3
Waynesboro ..p.m .....Dec. 3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Bayou Piere, at Pleasant Valley ....Oct. 28
Barlow, at Rehobath .....Oct. 29
Bogue Chitto and Norfield, at Norfield .....Nov. 1
Topisaw, at Sartins .....Nov. 4, 5
Monticello, at Monticello..Nov. 8, 9
Adams, at Auburn .....Nov. 11, 12
Summit ....Nov. 12
Magnolia ....Nov. 14
Hazlehurst ....Nov. 15
Meadville, at Meadville ..Nov. 18, 19
Scotland, at Bethel .....Nov. 25, 26
McComb, Centenary .....Nov. 27
McComb and Fernwood, at Fernwood ....Nov. 28
North Wesson, at North Wesson ....Nov. 29
Wesson, at Wesson .....Nov. 30
Pearlhaven, at Pearlhaven.Dec. 2, 3
Brookhaven ....Dec. 3, 4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Lumberton ....Oct. 29, Nov. 30
Mississippi City .....Nov. 1
Poplarville ....Nov. 5, 13
Pascagoula ....Nov. 10
Moss Point .....Nov. 11, 12
Escatawpa, at Escatawpa..Nov. 11, 12
Biloxi, Main St.....Nov. 15
Derby, at Derby .....Nov. 7
Carriere and McNeil, at Carriere ....Nov. 18, 19
Oakvale, at Oakville ....Nov. 21
Long Beach .....Nov. 22, Dec. 2
Wolf River Mission 10 a.m.Nov. 23
Coalville ....Nov. 24
Bay St. Louis .....Nov. 25, 26
Logton ....Nov. 27
Gulfport, 25th Ave..Nov. 29, Dec. 2
McHenry and Wiggins, at Wiggins ....Nov. 30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Bay Springs, at Pleasant Hill .....Oct. 28, 29
Hickory, at Hickory..Wed.Nov. 1
Chunkey, at C..Thurs....Nov. 2
Pachuta, at Adams Chp...Nov. 4, 5
Shiloh, at Shiloh..Wed..Nov. 8
Trenton, at New Prospect Thurs ....Nov. 9
Laurel, First Ch.....Nov. 11, 12
Morton and P., at Lindsey Chapel ..Fri.....Nov. 17
Hillsboro, at Hillsboro....Nov. 18, 19
Forest, at Forest.....Nov. 19, 20
Philadelphia, at Philadelphia ..Tues.. .....Nov. 21
Neshoba, at Mars Hill Wed ....Nov. 23
Indian Mission, at McDonald ....Nov 23
Stallo, at McDonald..Thurs.Nov. 23
Laurel, Kingston .....Nov. 25, 26
Laurel, Sixth Street.....Nov. 25, 26
Lake, at Lake..Wed.....Nov. 29
Newton ....Dec. 2, 3

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Rolling Fork, at R. F.....Oct. 26
Utica, at U.....Oct. 28, 29
Fayette ....Oct. 30
Hamburg, at H.....Oct. 31
Nebo, at Providence.....Nov. 4, 5
Washington, at W.....Nov. 11
Natchez, Jefferson St.....Nov. 12
Natchez, Pearl St .....Nov. 12, 13
Centreville, at C.....Nov. 18, 19
Woodville ....Nov. 20
Wilkinson, at Grange Hall.Nov. 21
Gloster ....Nov. 22
Homochitto, at Mt. Olive.Nov. 23
Oak Ridge, at Porters Ch.Nov. 25, 26
Vicksburg, Washington St.Nov. 26
Mayersville, at Fitlers....Nov. 27
Hermanville, at H .....Nov. 29
Rocky Springs, at Hickory Ridge ....Nov. 30
Harriston, at Cane Ridge..Dec. 2, 3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Texas Avenue Church in Shreveport had an excellent Rally Day program, in which the children were did well. They were trained by sister Rousseau, the pastor's wife. Eleven dollars was received as an offering, in connection with work day for the orphanage.

* * *

Mr. William Town, of St. Francisville, once the superintendent, is a regular Sunday school attendant, at past ninety years of age. At this rate there would be but a limited field for the Home Department, so far as the time limit is concerned. Surely to him, "thy word is sweeter than the honey and the honeycomb." He is still the honorary assistant superintendent, and usually leads the public prayer.

* * *

Brother Booth, of one of the New Orleans Presbyterian churches, reports that before Rally Day in his Church the roll of members was divided among the officers and teachers of the Sunday school, who made a personal canvass for attendance on Rally Day and for enlistment in Sunday school work with fine results. Such a rally is more than a name, and will rebuke many of us who surrender our task as impossible, when in fact we only need some generaling and a great deal of faithful work.

* * *

On Sunday, the 8th inst., an Adult Bible Class was organized at Bossier City, with Miss Hattie Woodyard president, and Mr. W. A. Biles teacher. There were seven live young ladies enrolled as charter members and one young man, and they chose as their name, "The Progressives," and as their class motto, "watch us grow." Their 25 cents was forwarded with an application for a charter, and they were thus enrolled in the great Wesley Adult Bible Class fraternity.

* * *

In the recent revival at Hammond, in which Rev. D. E. Kelley, of Mississippi, assisted, there were about 48 additions to our Chruch, and 45 of these were from the Sunday school. The question arises as to how much has come from the labors of a few faithful members working in the Sunday school to bring about this result. Besides the fact of the value of the conversion of so many is but the little less important fact that they are taught converts and ready for training in useful service.

The Sunday School at St. Francisville is putting special emphasis on the Elementary Department, with Miss Crichlow, one of the public school teachers, as superintendent, and upon the Teachers' Training Class with Mr. Crichlow, the High School principal, as teacher. Both of these are capable and consecrated young people, and can render a valuable service to the Church in thus assisting the regular faithful Sunday school workers during their stay in St. Francisville. The Adult Bible Class teacher is also planning to work the organized features and ultimately to "swarm" into two classes—a young people's and an adult.

* * *

On Sunday, October 8, the Wesley Adult Bible Class of the Shreveport Noel Memorial Church completed its organization by electing Mr. Emmett Shaw, president; Mr. M. E. Williams, secretary; Mr. Earnest Houston, treasurer, and Mr. C. O. Beachamp, reporter. The class is also divided into five groups, over which Mr. Porter, Mr. Beachamp, Mrs. V. W. Cain, Miss Ada Martin, and Miss Edna Stutzman preside. When Mrs. H. R. Singleton took charge of this class, in June, there were 22 members, and now there are 100. She is still the teacher and the active leader of the class, and we may look for one of the livest classes in our Connection, given time and the new building now in course of construction.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mrs. Helen Porter, wife of the late lamented (Gilderoy) Porter, has a good and growing Adult Class at Boyle.

* * *

Mrs. J. J. Garner has a Wesley Class at Lula—small now, but she is looking for larger and better things as the days go by.

* * *

Brother McCafferty has two good classes of grown-ups at Leland. Mr. A. K. Mathews has charge of the class of young people and will make a great success.

* * *

Latest reports give Mrs. Wadsworth, Winona, 75 fine men in her growing class, and the prospect is good for many more. This since March, 1911.

* * *

The Clarksdale Sunday school is progressing finely, and Brother Lewis is greatly interested in all Sunday school work in the fullest acceptation of the word and work.

* * *

Mrs. Elam, Greenville, has taken charge of the Cradle Roll, and will give much of her time to making this department of Sunday school work a beautiful success.

* * *

In Brother Woollard's splendid Greenville District there is much extensive and intensive Sunday school interest being taken and work done, and great results are confidently anticipated.

* * *

Mrs Mason, Benoit, has a fine class of boys, who bring their Bibles on Sunday and can quickly find references, as well as recite the Ten Commandments and many other choice bits of Scripture.

* * *

The Adult Bible Class develops the very best in every member who even half tries to do his duty; but for the man who goes into it heart and soul and with his hand in God's, the task becomes a superlative blessing.

* * *

Brother Bradley, Rosedale, has a fine Sunday school superintendent, Mr. H. D. Chaney, who has labored long and conscientiously in this fertile field. He has good teachers and a better prospect for 1911 than ever before.

* * *

Brother Bachman is a fine Sunday school worker himself. He has all the latest and best books on this great subject, and will get what you want very quickly and very gladly. It is a real joy to see him at Sunday school institutes, always busy, interested and zealously prayerful for the great cause.

* * *

The capable, consecrated and progressive class president of one of the largest Wesley classes in Methodism teaches the class well when the teacher is absent, has a rose garden in his factory yard from which he personally gathers roses daily for sick and shut-in friends, and on Sunday for the class room. He leads the class in all ways up the fine path of duty, and is a visible demonstration of the fact that a class president is the officer of great importance in this great brotherhood work. So many who ask what must a class president do besides presiding on Sabbath morning, may find here a valuable example or good suggestion.

* * *

Rev. W. S. Lagrone, Greenville, has a promising Adult Bible Class of 40 or more, with Judge Percy Bell, who is a man of splendid personality and erudition, as president. Brother Lagrone is teaching this class himself. He has a Study Circle of some 15 members also. His consecrated superintendent, Mr. Reid Dunn, has wrought marvels in his Sunday school. He used Dr. Hamill's beautiful and impressive "installation service" for his teachers and officers on Sunday, Oct. 7, thus impressing upon them the dignity, joy and honor, as well as the keen responsibility of their mission. Mr. Dunn uses the graded lessons successfully.

WINSTON COUNTY AND ELSE.

Dear Dr. Meek: I write this after a short call to assist Pastor Worley, of the Mashulaville charge. This is a section of many good homes, and of big cotton, with also some noble types of true and tried Methodist Christians. It was good to be among them. The well-kept Christian home is a constant means of grace, and, next to the Christ himself, is the corner-stone upon which rests the fabric of national greatness, and of the Church.

The meetings were well attended—especially so at one point. Brother Worley has reached the people with good success. He was this year both planter and preacher, and came out ahead upon each horn of the dilemma, but thinks his churches and family must have his time henceforth. Winstonville, known also as Fern Springs and "the skillet," was passed in the going. The springs and the skillet did not appear, but the village had a non-malarious and healthy look. Altogether, my Winston experience was rich and refreshing and entirely without hurtful incident personally. The congregations heard attentively, but the "Lo, I am with you," is needed many times by the pew just the same as by the pulpit.

We have had good revival services in my own charge; 40 additions to the church were reported at the latest quarterly meeting. Revs. J. E. Thomas, R. H. B. Gladney and R. J. S. Worley have each taken part more or less in these services, greatly to the help of the congregations. Individually, I have stood in the "gaps" and spoken some of the time in all of the meetings and all the time in some of them. We finished at Shuqualak Sunday evening, Oct. 1, with a good congregation. Brother Thompson, minister of the Baptist Church, aided at times with his presence and prayers, as also did Brother Newsom, the resident superannuate. Twelve names were announced for membership in this church, making 52 the total to date, 32 of whom were received by baptism.

A. H. WILLIAMS.

A Newspaper Advertisement Probably Saved His Life.

In December, 1905, I suffered severely with pains in my kidneys and could not sleep nights on account of backache. I became run down, fell off in weight and was at that point when I thought I would have to stop my work as saw filer at the Cedar Creek Saw Mill Co.

I had used about everything and had called in my doctor, but all to no avail. After seeing your advertisement in the newspaper, I made up my mind to try Dr. Kilmer's Swamp-Root as a last resort. After three months' treatment, I passed a gravel stone and at the end of one year's treatment, I was positively cured of all kidney troubles. After taking the first bottle, I could sleep at night.

Now I am perfectly healthy and I honestly believe Dr. Kilmer's Swamp-Root to be a thorough cure for kidney trouble.

I will allow you to publish this where it may aid others who are suffering and in closing I wish to thank you for my present good health.

Yours very truly,
A. M. WILLIAMSON,
Brewton, Ala.

Sworn and subscribed to before me this the 14th of July, 1909.
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McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 44. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2907.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, NOVEMBER 2, 1911. CHAS. O. CHALMERS, Publisher.

Editorial

CHRISTIANITY CONQUERING.

How futile have been the efforts of men to overthrow the Christian religion! Nothing stands out more conspicuously upon the pages of human history than the failures of infidelity. For instance, Girard College (Philadelphia) was founded with a provision that no minister or priest should ever be allowed to come within its grounds or buildings; but it is now stated that three-fourths of its professors are religiously inclined. By a kind of irony of Providence the strength of Christianity is to-day made manifest in places where famous unbelievers lived and wrought. Thus, as is pointed by "Truths of the Bible," "In Gibbon's Hotel at Lake Leman is a room where Bibles are sold. The printing press from which Voltaire's infidel works were issued has been appropriated to printing the Word of God. Chesterfield's parlor, formerly an infidel clubroom, echoing with profanity and railery at the Christian religion, is now a church vestry, where the groans and prayers of the penitent go up to God."

Nor have the builders of philosophic systems succeeded any better in their efforts to eliminate God from human thought and affairs. Dr. W. L. Watkinson, the brilliant Wesleyan minister, says: "Our system makers find it difficult to get God out of their philosophy; when they think they have expelled him by one door, he comes in again at another; and certainly they cannot keep him out of their own personal thought and experience." The Christ whom we worship is an increasing Christ. Every passing year finds his influence more widely extended, and his name more largely honored. More and more the planet is coming beneath the sway of his scepter, and it is already true that

"From North to South, the princes meet
To pay their homage at his feet;
While Western empires own their Lord,
And savage tribes attend his Word."

IS THIS TRUE?

A writer in the New York Christian Advocate of October 5 says: "The highly educated minister shrinks often from the uncultured and vicious. The well educated man grows cool and self-possessed. He naturally represses and fastens down the safety valve of emotion. The general efficiency of not a few scholarly men would be enhanced if they would, now and then, climb down where men and things are strenuous."

This is quite a striking statement, and is well worthy of consideration. Can it be possible that education may hinder rather than promote ministerial efficiency? Such is the suggestion of the writer quoted. Of course, if of the right kind and turned to a proper account when acquired, it cannot but immensely increase one's power for usefulness. But if it should make a minister phlegmatic and unemotional, it would certainly take from him a most important element of strength. Preaching is quite as much a matter of the heart as it is of the head. The man who would make others feel, must feel himself. A passionate, sympathetic soul is the first requisite of a great orator. A person, endowed with that, may be lacking in presence, voice and gesture, but notwithstanding, when he speaks he will make an impression. A susceptible emotional nature is a valuable possession, and the preacher who, under a mistaken conception of propriety, seeks to get rid of it, to that extent weakens and unmakes himself. Tears, affected, excite a feeling of disgust; but if they spring from the heart and are genuine, there is in them a tremendous power.

But the intimation that education may make a minister "shrink from the uncultured and vicious" suggests the possibility of an even greater mistake than that of cultivating a phlegmatic disposition. Whatever else education may do, it ought to enlarge one's capacity for service—not simply for tasks that are easy and fastidious, but for the world's rough and difficult work. The equipped minister should not ask exemption from hard places. On the contrary, he should recognize the doctrine of noblesse oblige. Having greater strength than his brethren, he should insist upon being allowed to carry the heavier burdens. The Church has a perfect right to expect more of college-bred men in the ministry than any others. By virtue of their training, they ought to make better pastors, better preachers, and better evangelists than those who have had few advantages. If a theological education does not make them such, it fails to accomplish what should be its supreme aim. If the only result of attending such institutions is to enable one to command a better place and secure a larger salary, they are of but little value. The training that counts is not that which capacitates us to do more for ourselves, but more for humanity and for God. Learning, sought as an end, in itself is a snare that calls a preacher away from his true work; but if sought as a means of increasing his efficiency in winning men to Christ and building them up in him, it makes him vastly more potent for the accomplishment of good.

Let it not be thought that the ministry needs less education. On the contrary, it needs immensely more. Ignorance is a source of strength to no cause. When a pastor ceases to read and study, no matter what his age, the "dead line" is not far away. The importance of preparation for this most needed and difficult of all work is not being over-emphasized; indeed, it would be well-nigh impossible to do this. But let us insist that the instruction given shall not be of a character to so soften and refine as to unfit one to "endure hardness as a good soldier of Jesus Christ." Their increased weight of obligation should be laid upon the hearts of those who are favored with exceptional opportunities. They should be made to see that "ability means responsibility," and that the Master will require much of those to whom much is given. Every life that is great in the highest and truest sense must have as its mainspring a profound sense of duty to others. The substitution of an ideal of self-culture for that of an unselfish evangelism to the lost and needy is, we think, undoubtedly one of the perils of the Christian ministry in this age.

A REGRETTABLE TENDENCY.

Apparently, in all the Churches there is a tendency to shelve the older ministers. The disposition of the people generally is to insist upon having a pastor who is young and active, claiming, of course, that he is more effective in arousing an interest and carrying forward the work. But careful observation will show that this conclusion lacks much of being correct in all instances. Youth has its elements of strength, and so has the man of mature years. The one has physical vigor, enthusiasm, and magnetism; the other has experience, discretion, and larger intellectual reach. A deeper spirituality also generally comes with the lapse of time. It takes discipline and growth to produce majestic character and saintnood. The ministry of the old preacher may not be as aggressive and opulent in visible results as that of his younger brother, but the choicer, rarer fruits of the Spirit are more apt to be discovered where he dispenses the Word.

Let the people strive to become more appreciative of the men in the itinerancy who have long borne "the burden and heat of the day." They may not be as alert as they once were, and their voices may not ring and their eyes flash as in the days agone; but the service that they have rendered and the fact that they bear in their bodies "the marks of the Lord Jesus," should tend to silence criticism and compiaint. Moreover, the extent to which the more youthful pastors surpass them in efficiency is liable to be overestimated. The methods that are noisy and showy do not always produce the most abiding results. Some one has said, "Power hath not one-half the might of gentleness," and it is far truer in the spiritual than in the physical realm that "things are not always what they seem." The following lines, recently quoted in Zion's Herald by Dr. Daniel Steele and credited to Dr. Potts, are suggestive and well worth pondering:

"A doctor, like wine, is better for age;
A preacher, like bread, must be new;
A welcome is given the medical sage,
The clerical gets the adieu.

"How strange that the cure of a physical ill
Demands the ripeness of years,
While sickness of spirit is hopeless until
A youth in the pulpit appears.'

The school authorities of New York City have decided that hereafter women teachers in the public schools shall receive the same pay as men for the same grade of work. It is estimated that this ruling will make the maintenance of these schools cost the additional sum of $3,500,000. But no matter what the increased expense may be, this action is just and proper. To discriminate against lady teachers on account of sex is a procedure that is wholly without justification. New York has set an example that the entire country would do well to follow.

Fame is the scentless sunflower,
With gaudy crown of gold;
But friendship is the breathing rose,
With sweets in every fold.
—O. W. Holmes.

Christian Advocate

Published by the [illegible] Conference of the [illegible] Church [illegible]

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THE MEN FOR PUBLIC OFFICE

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Because this world includes one of all the people that ever were or ever will be, and because it embraces the whole of time, it is the theatre of innumerable and varied interests, events of every kind and variety of value.

The God of Israel and the Lord of Israel speaks to us in these words, "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii. 3.

The ruling of the Scriptures is the highest government in existence, that of God. St. Paul writing to the Christians constituting in the city of Rome said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

These are strange words, coming as they do from a man who was born and spent a long life in the days of the most corrupt governments the world ever saw. But these words contain the germ of all true ideas of government. Government is for the protection and improvement of the moral, social, and spiritual life of the citizen. The ruler is the minister of God for good to the people and the minister of God for wrath to the evil. This is the essence of government. It is God ordained, and is derived from God. Now the plain inference from the statement is this: If government is ordained of God, then it is right, and God expects men to obey the rules put over them by the government officer. This does not mean that God will call out armies and navies to enforce it, but the moral sense of mankind will recognize it as right, and the man who disobeys it will be punished by the moral sense of the community. Therefore, it is important that men who are called to public office should be men who fear God and who will rule in the fear of God. I Sam. xxiii. 3.

Public officials must fear God or they will not rule in the fear of God.

"Such as fear God."—There are many passages of Scripture which set a special emphasis on this qualification. "He that rules over men must be just, ruling in the fear of God." Hence it is said that the judges themselves are not the men, but the Lord, who is present with them in the judgment. "And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully and with a perfect heart." Now the word "fear" in these and like passages does not mean "to be afraid of," but it means "to have a reverence for" God. Reverence for God as the Supreme Ruler acknowledges Him, not as a mighty but capricious tyrant, but as a righteous ruler, one of the relations existing between the Supreme Ruler and the subject. God as the "Good Ruler" over all men and all things is the acknowledged source of all good government. This great truth was recognized in the foundation of our government and is recognized to-day. It was this truth that led the early rulers of the people to call upon God in the Supreme Ruler to witness their oath that they will administer the affairs of their office in the fear of God. Reverence for God as the Great Ruler should be one of the chief characteristics of a public official. There is another thing having direct force in this reverence for God. The man who reverences God will have a proper regard for his fellow-men. The man who has no fear for God cares for no fellow-man, and he is not to be trusted to observe his oaths of office. Jesus Christ has put these two things together and they cannot be separated. He says: "There was a certain rich man which feared not God, neither regarded man." A public official who has no regard for his fellow-men cannot make a good officer. And yet this regard for man is conditioned on reverence for God. "A man who has no fear and reverence for the Divine Being, why should he pay any regard to man?" In a government like ours the first requirement in our public officers is a proper fear and public officers are the servants of the people, but the people always put a premium on those who serve them, and a man is more than a match for his fellow-men who is not afraid of God. The idea of being the servants of the people has no place in their minds. You recall the fact that as far back as Shakespeare's time they talked and ridiculed at the "tenure of office." The reason for this insolence is found in the lack of reverence for God. The man who does not fear God will not rule in the fear of God, and he will not rule for the benefit of the people.

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[illegible]

true men—men whose speech and actions are not under the absolute dominance of truth—is to start in public affairs a process of disintegration which will crumble to atoms the foundations of the strongest government. Solomon, the wisest and most successful ruler the world has ever had, sums up his experience and observation on this subject in a unique comparison, which everybody here to-day knows to be true. He says, "Confidence in an unfaithful man"—that is an unreal man—"is like a foot out of joint." You can't walk with a foot out of joint. You can't trust that foot. It is out of its proper relations, and if you trust it you will be painfully disappointed. No more can you trust an unfaithful man, whether he is in public office or in private life. In public affairs we want men whom we can trust, in whom we can repose implicit confidence—men true to the principles of truth—men true to themselves and true to their fellows—men true to the great interests of organized society and to the organic principles upon which this great and free government of ours is built. God's Word recommends for public office that sort of men—"men of truth."

The last qualification for public office which the Word of God enumerates is this: "Hating covetousness." The very mention of this qualification brings us up against the darkest page in the history of government. Until within a recent period human history has confined itself almost exclusively to recording the needs and sayings of public men, and all along that record we note the blots, even in the best governments, caused by this dreadful thing which the Scripture has named "covetousness." What is it? It is the illicit desire for that which belongs to another, and it is the bane of social life and the greatest hindrance to the advance of all good causes, and it is this very day eating away with its insatiable jaws the foundations of our national and state governments. A man has only to read the daily papers to see how widespread is its influence and what devastation it works wherever it is cherished. It is the most insidious and wary force with which a man has to deal. It comes to a man under the guise of a desire to improve his circumstances, and the first thing he knows there is standing in his heart a horrid specter, with arms long enough to clutch the world in their embrace. It corrupts the affections. It blinds the inteliect. It perverts the judgment. It dulls the understanding. It clouds the imagination. It transforms man, made in the image of God, into a beast only greedy for gain. Its moving impulse is gain. Its motto is gain—gain at any price—at any cost. There is nothing too low for it to stoop after—nothing too sordid for it to pass by—nothing too degrading for it to neglect—nothing too despicable for it to attempt. It converts the human heart into a charnel-house filled with dead, noble principles. It enters the home, and its chilly breath freezes up all the pure and beautiful domestic affections. It comes into the social circle, and a withering blight falls upon all its cherished hopes and fond aspirations. It enters into public affairs and speculation and embezzlement and fraud spring up on all sides. Just look over the daily papers for a week and what do we see? Embezzlements of private funds, bank defalcations, frauds on the government, great corporations "watering" their stocks, municipal governments on the brink of bankruptcy because of officials, burglars robbing railway trains and petit larcenies, and so the record goes on and on and on ad infinitum. What does the dreadful record mean? What is it that is back of all this horrid outcome? Nothing but covetousness. What is the prime mover in all these robberies and stealing? This inordinate love and desire for money—for the money that belongs to somebody else—is the direct cause of the rascality and scoundrelism that are made public in the daily papers. Is it any wonder that Jesus Christ should sound an alarm that comes ringing along down the ages to warn men of this deadly foe? He lifted up his voice and cried to all the world, "Take heed and beware of covetousness!" Everywhere in the divine Word it is denounced as man's bitterest and deadliest enemy, sapping the life out of all noble principles and reducing men to the level of the hyena ravening for his prey. And yet it spreads its influence further and grows stronger until it has come to be a byword that "every man has his price." There are men and women in our town and in every other place into whose lives the dreadful virus has been injected and it is eating away their manhood and womanhood, and they don't know it. And why has it come to spread so widely and to exert such a dreadful influence? Because men will not believe what God says about it. The Word of God declares in plain terms that "the love of money is the root of all kinds of evil," that it "leads men into many foolish and hurtful lusts," that it "drowns men in destruction and perdition." It is repeated over and over, iterated and reiterated all through the Book that no covetous man can enter the kingdom of heaven, and yet there are covetous men in the churches, and they are dreaming of going to heaven when they die. What does the Word of God say as to that? It says: "Go to, ye covetous men, weep and howl for your miseries that shall come upon you. Your riches are moth-eaten. Your silver and gold is cankered and the rust of them shall be a witness against you and shall eat your flesh as if it were fire." That is the haven they will reach.

And yet, in spite of these terrific forecasts as to its final results, covetousness runs through society like a contagion. Infectious and contagious, it has well-nigh become a universal epidemic, and so much so that there are millions of people to-day who believe that every public man and every man in private life can be bought, if you are willing to pay the price. What a comment on our civilization, on private honesty, on public integrity, on our social morality, on our religion! But I do not believe it is true. To believe such a thing is to abandon all hope and deliver the family and society and the Church and all governmental affairs over to thieves and robbers.

Brethren, what are we confronted with to-day? Look at the national government and see the great postal frauds, and other national scandals! Look at the great cities of our country and see how the "boodlers and grafters" swarm and flourish. In many of the smaller cities and towns we see the same bad things in vogue! Oh, it is enough to sadden every soul and make the angels weep! Who is responsible for this state of things? Somebody started it. There is responsibility for it somewhere. I stand here to-day in this sacred place and lift up my hand to heaven and call the angels above and this audience of sensible men and women to witness that I charge all these wicked abominations to the spirit of covetousness. That spirit is winning individual manhood and despoiling the purity of womanhood! That spirit is weakening the peace and beauty of homes and saturating society with the withering miasm of death! That spirit is debauching the integrity of the legislator and staining the ermine of the judge! That spirit is throttling the honesty of puhlic officers and filling the precincts of the courts of justice with the stench of moral putrefaction. That spirit, not in a quiet way, but with an insolent blare of trumpets, has invaded politics, and men fawn and cringe and lay their manhood in the mire! That spirit has insinuated itself into the holy place of the Church, and her benevolent enterprises are impeded and checked to satisfy the insatiableness of its greedy maw! That spirit is beginning to enter the hearts of our young men and young women and is blighting all their holy aspirations and quenching all their laudable ambitions, and is taking all the sunshine out of their lives! I charge it all to the spirit of covetousness. This greed of gain—this inordinate love of money for its own sake—is running riot in the hearts of men and making havoc among the nobler impulses of their natures. No savage warrior, with his uncounted legions of ferocious barbarians ever left in the track of his march such devastation and degradation as marks the awful path of this foul spirit. Is it any wonder that God should warn men against it? Is it any wonder that Jesus Christ should cali men to beware of it? Is it any wonder that the apostles should thunder against it? Whence came this foul spirit? From the infernal regions, assuming the insinuating address of the Prince of Darkness and breathing the hot hreath of hell, it comes to our fair world to desolate and destroy. There is not one mitigating feature to offset its horrible repuisiveness, and the world will never be secure until it is driven back to its original home and confined there hy the strong hand of the Almighty God. The qualification is "hating covetousness." It deserves to be hated with all the soul, mind and strength. Now, you voters put the men in office who "hate covetousness" with a perfect hatred, and all your public finances will be safe.

"And thou shalt provide out of all the people men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." Can any sane and sensible man object to characters made up of these qualities? Here is a combination which is indeed beautiful to behold. This combination makes "the highest style of men." Here is a manhood worth striving after.

The men that are true and strong and wise and brave are the men for public service. In such hands the public interests are safe, the well-being of the people is promoted, the progress of improvement along all legitimate lines is secured and the great ends of free government are attained.

Now, you have in brief outline the chief characteristics of the men whom the Bible recommends for public office. God knows all about government, and when he speaks about the qualifications of the men who are to carry on governmental affairs, there is nothing more to be said. What God says is the final word on the subject. If we align ourselves with him and work up to his ideal, we will best promote the interests of our commonwealth.

DR. CARTER'S COMMUNICATION COMMENDED.

In the Advocate of Oct. 19 there is a timely article from the pen of Dr. C. W. Carter, written to Timothy, which, in my opinion, deserves a wide reading. He calls things by their right names, and I trust that every one who is thus guilty will act as "becometh" men who are called to preach the gospel. In my comparatively short itinerant life, I have heard some few men start out in a sermon "soaring aloft," and suddenly drop to themselves, or drop altogether. From a great man, and a minister, I once heard these words, "Begin low, and then go on up." There are reading people in almost every audience, and while the minister may feel that he can, at times, presume upon the ignorance of his congregation, yet sooner or later, some one will note the fact that he is "borrowing" or "stealing," if he continues to misappropriate the thoughts of other men. When I was serving my people on my third pastoral charge, there was a minister—not a Methodist, however—who preached a sermon from the text, "Adam, where art thou?" and it was Moody's sermon on that text, published in his twelve select sermons. Dr. Carter, while not in the "effective" work, is most assuredly rendering the Church "efficient" service in these writings. We honor him and bid him god-speed, and our only regret is that he does not find it convenient to write oftener.

I. T. REAMES.

Opelousas, La.

LAID TO REST.

Dear Brother Meek: Yesterday, assisted by Brothers Paul D. Hardin and Dan Scarborough, we buried here little Olive, the eleven-year-old daughter of our Brother and Sister H. E. Carter, of Monticello, Miss. While this was an adopted child, having been taken from the Methodist Orphans' Home at the age of four years, yet we doubt whether her own parents could have given her a greater wealth of love than was poured into her little life. Her going away was very sad, indeed, and this bereaved home will have the sympathy of our entire Conference. Yours cordially, H. B. WATKINS.

Magnolia, Miss., Oct. 21, 1911.

The requests we make of God interpret our character.—Theodore L. Cuyler.

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NEW ORLEANS, LA.

Church News

The contract has been let for a $50,000 dormitory at Wofford College. It will be known as Carlisle Memorial Hall.

* * *

The "Thursfield Smith Collection, of Wesleyana, which Bishop Candler purchased in England, has arrived at Atlanta.

* * *

In the Congregational Church there are 1,341 congregations, with an aggregate membership of 50,000, which reported no accessions last year.

* * *

The Southern Baptist Theological Seminary, at Louisville, Ky., reports the largest attendance in its history. Two hundred and five students were enrolled on the first day.

* * *

Dr. W. N. Ainsworth secured $4,000 for the endowment fund of the Wesleyan Female College from two churches in Savannah—Wesley Monumental and Trinity—on Sunday, October 22.

* * *

The Episcopalians are to have another magnificent house of worship in New York City. The Church of the Intercession has recently let the contract for a new structure which is to cost $800,000.

* * *

It is stated that at its late session the Indiana Conference had the distinction of admitting to membership Arthur and Oscar Jean, twin brothers. Certainly this was a remarkable occurrence.

* * *

The New York Christian Advocate has a "Prison Fund," kept up by gifts from its constituency, which sends the paper into thirteen of the leading prisons of the country. This is a commendable work.

* * *

Of the $400,000 which the Southern Methodists design to put into their representative church in Washington City, $225,000 has been secured. Every layman of means should insist upon having a part in this needed enterprise.

* * *

Bishop Quayle wired the Central Christian Advocate as follows a few days since: "The Oklahoma Conference raised for the Methodist University of Oklahoma an endowment of $60,000 in sixty minutes—$1,000 a minute."

* * *

Sunday, February 4, 1912, will be Ecumenical Day in all the Methodist churches of the world. The address adopted by the great Conference at Toronto is expected to be read to every congregation, and the same hymns used in the services held.

* * *

The Woman's Home Mission Society of the Methodist Episcopal Church raised during the past year over $700,000, an increase of $100,000 over the year preceding. The Board of Managers of this society met in annual session in Wichita, Kansas, on October 19.

* * *

The Southern California Conference, of the Methodist Episcopal Church, has petitioned the approaching General Conference to strike from the Discipline the rule against card-playing, theater-going, and dancing, and to leave these amusements to the individual conscience. Is not this proof sufficient that the Church, South, is needed in the Far West?

* * *

Zion's Herald says: "One of the warmest supporters of the church papers is Rev. E. M. Mills, D.D., of Twentieth Century thank-offering fame. He is now a district superintendent, and his district there has twenty-nine charges—in which every official member takes a church paper. It is wonderful what perseverance will do when expended for a good cause."

* * *

The following are the statistics for world-wide Methodism given out by Dr. H. K. Carroll, chief secretary of the recent Ecumenical Methodist Conference: Ministers, 55,808; members, 8,768,616; churches, 99,499; Sunday schools, 87,112; officers and teachers, 885,6 8; Sunday school scholars, 8,093,310; total members and adherents, 32,729,579; total gain in the last ten years, 4,709,809.

* * *

We take the following from The Wesleyan Christian Advocate of October 27: "Bishop Wilson preached at the Wesley Memorial Church, this city, last Sunday morning, and made a talk at night on the recent Ecumenical Conference and what it showed. On Monday morning he left for Oxford, to visit his daughter, Mrs. Weber, and on Tuesday he and Bishop Candler left for the October meeting of the Bishops, to be held this week at Dallas, Texas. That does not look much like our 'senior' Bishop is doing 'light' work."

* * *

Mr. Yone Noguchi, writing on "The Truth About Intellectual Japan," in the New York Independent, refers to "the present faithless age from which we moderns do not wish to escape." Notwithstanding the fact that this son of the Orient seems to be proud of his skepticism, it is reported that the Emperer of Japan is contemplating issuing an edict making Christianity the official religion of the empire. Perhaps the Mikado, like Napoleon, is wise enough to know that the foundation of a State must be laid in something more solid than the negations of infidelity.

Concerning Missions.

A PROFITABLE MEETING.

The district meeting of the Missionary Society of the Methodist Episcopal Church, South, Baton Rouge District was held at Wilson, La., Oct. 21-22, 1911. There was a good program arranged and it was carried out to the letter. The president, Mrs. B. E. Eskridge, called the meeting to order at 3 p.m., Saturday. Reports were received from Amite, Baker, Baton Rouge, Franklinton, Gayden and Pine Grove, Hammond, Jackson, St. Francisville, Zachary, and Wilson.

There was an excellent paper on "Our Missionaries," prepared by Mrs. C. C. Miller, of Hammond, and read by Mrs. J. C. White. Miss Mattie Hooper had a good paper on "Home Missions in the Southland." Mrs. C. C. Devall, of Baton Rouge, represented the prison reform work. Miss Richardson, of St. Francisville, had a good paper on "Our Scarritt Bible and Training School." At 8 p.m., all enjoyed a reception at the home of Mrs. G. A. Steadman. Sunday, at 11 a.m., after devotional exercises conducted by the pastor, Mrs. A. P. Holt, of Crowley, gave us a good talk on the woman's work in general. In the afternoon we were entertained by recitations, drills, music, and another talk by Mrs. A. P. Holt, on "Our Young People's Work." At 7:30 Rev. H. G. Hawkins, D.D., from Port Gibson, preached us a good sermon on "Go ye into all the world." Thus ended a good and profitable meeting. May God's blessings ever rest upon our good women in their work!

F. N. SWEENEY.

Wilson, La.

RESOLUTION OF THANKS.

(Adopted by the Woman's Home Mission Society of the Durant District, in its recent session at Pickens, Miss.)

The cycle of time has wheeled the revolutions of another year, bringing together the Home Mission Society of the Durant District in its fourth annual session; therefore, be it resolved:

First—That we praise God, from whom all blessings flow, for his merciful kindness and guidance.

Second—That we extend thanks to the dear people of Pickens for their cordial greeting and abounding kindness; and to the gentlemen for so courteously extending us the use of their automobiles. You have made us feel that the chain of love binding us has received an extra cementing with links unbreakable.

Third—To Brother T. W. Dye, the pastor, and the visiting ministers for their encouragement and the kindly service rendered.

Fourth—To the organist and choir for their beautiful songs that have inspired us to discharge more perfectly the sacred duties for the performance of which we are united as a band of workers.

Fifth—To the committee on decorations for their lovely offerings of roses, lilies, ferns, and other flowers—the least of which bear to us a message of Christ's love.

Sixth—To Mrs. Fannie White for the royal hospitality shown in opening wide the doors of her home for the reception given by the ladies of Pickens in honor of the occasion.

Seventh—For the earnest and instructive words of Brother W. M. Williams, Mrs. Walter Campbell, Mrs. S. M. Thames, and Mrs. Walter Trotter, who greatly helped us, and whom we cordially invite to be with us in our fifth annual meeting in 1912.

Signed: Mrs. C. T. Carnes, Mrs. Mary J. Williams.

QUARTERLY REPORT.

Report of Home Mission secretary of the Woman's Missionary Society of the Louisiana Conference for the quarter ending Sept. 30, 1911:

Number boxes sent, 6; number leaflets distributed, 1,250; number visits to sick and strangers, 2,343; number visits to institutions, 184; number cottage prayer meetings, 138; number garments given to needy, 696; amount sent Conference Treasurer, $773.32; amount supplies sent off, $121.15; city mission work, $131.95; amount spent locally, $1,949.48; grand total, $2,975.90.

MRS. H. R. SINGLETON,
Secretary Home Department.
1556 White St., Shreveport, La.

FROM MRS. M. W. SWARTZ.

When the September Bulletins were sent out, I enclosed a report blank for the press work for each auxiliary. The attention of each auxiliary of the Conference is called to these report blanks, and it is urged that the presidents see that this report gets back into the hands of your Conference press superintendent, properly filled out. These blanks have been sent out now over three weeks, and only one thus far has been returned to me.

The following is the report of our Conference Treasurer, Mrs. J. K. Dunn, for the quarter ending Sept. 30:

Amount raised for membership dues (adult), $658.37; amount raised for baby roll, $8.75; amount raised for Brigade dues, $5.25; amount raised during Week of Prayer, $8.47; amount raised from adult mite boxes, $5.03; amount raised from baby mite boxes, $8.88; amount raised from mite boxes, Florine McEachern Brigade, $5.30; amount raised from Conference pledge (corresponding to $1 extra per member), $129.20; amount raised for Gulf Coast Mission, $4.20; amount raised for Annie Browder House, $15; amount raised for Lucinda Helm Hall, $1.25; amount raised for Scarritt Endowment Fund, $60.30; amount raised for Relief Fund, $5.65; amount raised for Conference Expense Fund, $21.29; total sent to Conference Treasurer, $986.94; value of supplies sent off and reported to superintendent, $37.65; Orphans' Home, Jackson, supplies and cash, $109.35; otherwise (teacher's aid, etc.), $469.29; local work, $185.70; value of supplies given locally, $177.90; amount expended on parsonages and district parsonages, $1,143.92; amount expended on furnishing churches, etc., $549; local expense fund, $24.05; for Scarritt Endiwment Fund, sent direct, $2; amount expended for city mission work, $58.30; total expended and reported to Conference Treasurer, $2,757.66; grand total, $3,744.60;

MRS. J. K. DUNN, Conference Treasurer.
McComb, Miss.

Louisiana State Fair.

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SHREVEPORT

October 31, November 1, 2, 3, 4 and 5

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Secular News and Comment

Senator LaFollette is said to have expressed great admiration for Col. Robert G. Ingersoll in a recent magazine article. The Chicago Advance does not think this declaration is calculated to strengthen him as a presidential possibility.

* * *

The number of students at Harvard University is 4118, a gain of 99 over last year. The college proper has in it 2253, and the entrance class numbers 744, the largest in the history of the institution. The registration in the divinity school decreased from 49 to 43.

* * *

The annual session of the Association of American Universities met at the University of Chicago on October 26. Among the other subjects of interest discussed was that of college athletics. It is announced that Dr. Butler, the head of Columbia University, remains firm in his view that football is an undesirable game, and that a number of other college presidents have now assumed the same attitude.

* * *

The Chicago publication, "The World To-day," which has been edited by Dr. Shailer Matthews for several years, because of a lack of patronage, has changed hands. This periodical was the successor to a weekly, known as "Christendom," which was also a financial failure. It is stated that William R. Heart is the controlling factor in the company which will take over the unfortunate magazine. This is regrettable, since the standard of journalism maintained by Mr. Hearst is by no means an exalted one.

* * *

Dr. Cook, who won notoriety by his fraudulent claim to have discovered the North Pole, visited Copenhagen a few days since, and had to be protected from the indignant crowd by the police. It will be remembered that the Norwegians were the first people to honor the Doctor when he returned from the far North with his wonderful tale of discovery, and it is not surprising that they should feel outraged by the deception which he practiced upon them. It is stated that Dr. Cook has abandoned his European lecture tour. He fully deserves the treatment which the public has accorded him.

* * *

It is claimed that the city of Baton Rouge has reduced the number of fires 80 per cent within the past two years by providing for a careful inspection of the flues in all buildings and requiring the defective ones to be reconstructed and made safe. The Rating Board of Texas is reported to have kept this year a record as to the causes of fires occuring in that commonwealth, and it is stated that the number is 3,182, of which 15.6 per cent had their origin in faulty flues. The amount of property swept away by flames every year is enormous, and the efforts which are being made to guard against such losses are needed and timely.

* * *

A press dispatch from Seattle, on October 22, stated that five carloads of hair, imported from China, had been shipped from there to New York, to be used in making curls and puffs. It is said to have been easy to obtain this large amount because of the imperial edict in China to cut off queues. That American women are willing to purchase and wear hair procured in the Orient, when it is known that numbers of cases of leprosy have resulted from this, is somewhat surprising. Many despotisms have been shattered by modern progress, but the tyranny of fashion seems not to have been much shaken. The slavery which it imposes may yet be observed in all lands.

* * *

Mr. Henry George, Jr., of New York City, who represents the Seventeenth District of the Empire State in Congress, had an engagement to speak at the First Unitarian Church of New Orleans last Thnrsday night, but was prevented from meeting his appointment by a delayed train. Mr. George is a firm believer in the single tax theory made famous by his distinguished father, and in an interview given out while here claimed that this plan of taxation is gaining in popularity in the United States, especially in the Northwest. Mr. Henry George, Sr., was probably one of the most original thinkers that America has produced, and his works are yet widely read. His "Progress and Poverty" is really a great book.

* * *

The Philadelphia Press affirms that the Oklahoma law taxing state banks to guarantee the deposits in them has been far from satisfactory. The numerous failures of such banks is said to have incited many of the more solvent of them to take steps to become national banks, which would give exemption from the assessments to make good the losses of depositors in the institutions which are recklessly managed. It may be well to require banks to guarantee the deposits made in them, but it is contended that this should be done by an indemnity bond, or in some other way that would make every bank stand on its own merits. It seems scarcely just to require the cautious, conservative banker to make good the shortages of those who are slipshod in their methods and take all sorts of chances.

* * *

From The Presbyterian (Philadelphia) of October 18 we take the following: "Inquiries have been numerous as to what the government has done concerning the acceptance of the silver tray designed for the battleship Utah. It will be recalled that there was widespread protest against this piece of silver becoming the property of the Utah, because it bore a design of Brigham Young, and of the Mormon temple, both thoroughly antagonistic to patriotism. Last week, those opposing the acceptance of the original tray offered Secretary Meyer a substitute for it. The new tray is a facsimile of the other, except the offending designs have been replaced by a feminine figure, typical of the State. The Secretary of the Navy now will decide between the two."

* * *

Postmaster General Hitchcock, who has set his heart upon reducing the expenses of the Postal Department of the Government, is still running amuck of difficulties. He recommended to Congress that magazines be required to pay for the transportation of pages made up of advertisements at a higher rate than those filled with reading matter; but Congress did not see fit to adopt his suggestion. So lately the Postmaster General has undertaken to classify the second-class mail matter, sending heavy periodicals by fast freight trains, and light matter by passenger trains as heretofore. But this has displeased the publishers of the Review of Reviews, who have gone into court to defeat this ruling of Mr. Hitchcock. We have been generally in sympathy with the protests of the various publications of the country against an increase of postal rates, but it would seem that there ought to be some limit to the extent to which a periodical is allowed to send advertising matter through the mails at the rate given papers that are supposed to be educational in their influence. We are inclined to think that Mr. Hitchcock's position has much to commend it.

OUR COLLEGES.

Dr. Henry Churchill King has asked: "Is religion of really fundamental importance, or can we easily dispense with it? Is the real trend of the scientific, educational and ethical life of the world away from religion or toward a deeper recognition of it? Is religion something external, to be merely tacked or pasted on to life, or is it absolutely fundamental to life, touching every part of it?" No questions can be more important than these questions; the answer to none concerns us more deeply.

What is the relation of religion and education? I think it might be said that the ultimate aims of religion and education are the same, or at least they work hand in hand. Education seeks to bring out the whole man in his highest harmonious development. Of course, education does not always come up to this high aim. But educated in all the wisdom of Egypt, with his religious life developed, Moses was enabled to choose the right, and it will enable the young men and women of the twentieth century to choose the right, and choosing the right, or the ability to use one's full powers in a wisely chosen way, is an important part of education.

We are sometimes confronted with a sneer at church colleges, as though they were feeble and ineffective, while in fact the church colleges have been the pioneers in the field of higher education. Harvard was founded in 1636 by the Congregational Church, with special reference to the education of ministers. Yale, founded in 1701, was designed to inculcate a more orthodox Christianity than Harvard was supposed to represent. Princeton was established in 1746, and was intended to supply the Church with learned and able ministers. The church colleges multiplied until every Church was represented, and people in every section were reached. In spite of the great State universities and largely endowed private institutions, the Church continues her educational work, and reaches through her colleges thousands who could not be reached in any other way. The Methodist Church has a record for education of which we may well be proud. But let us say in a whisper, our Methodist people do not always stand by and give their loyal support to these colleges. Does it pay to support our institutions? Yes. No church can rise above her colleges.

Let us glance for a moment at some of the men who have been educated in these colleges. We find by reference to "Who's Who" that two-thirds of the members of Congress in 1905, who were worthy of being mentioned by "Who's Who," were educated in denominational schools. Eight of the supreme justices of the United States were college-bred men and seven of the eight were educated in denominational schools. Eighteen of the presidents of the United States were educated in college, and sixteen of the eighteen were educated in denominational schools. Of the twenty-six masters of American literature, eighteen were educated at college, seventeen of the eighteen in denominational colleges.

What shall we as preachers and members of the Methodist Church in Louisiana do, in view of these facts? Dr. F. R. Hill, president of Centenary College, and President A. B. Peters, of the Mansfield College for Women, are giving their time and thought to this work—shall we not hold up their hands and do our part in this important work, in maintaining and carrying it forward?

May not Louisiana boast as great as any other sister State?

"We can, if we will." Let us make it, "We can, and we will."

K. W. DODSON.

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MEN NEEDED.

By Rev. John Tillery Lewis.

David used the following words in his last charge to Solomon: "Be thou strong therefore, and show thyself a man." David's powers of observation had enabled him to discover that it takes as strong a character to maintain a nation in an exalted position among other nations as it does to put a nation among the leading world powers; hence his advice to Solomon. The position of king, to which Solomon was about to fall heir, was not then, nor is it now, a place for one who is less than a man. Such high positions cannot be successfully filled by weaklings. Poor David had experienced the humillation of the absolute and complete disgrace of his son, Absalom, because of the manifestation of an unmanly spirit on his part toward David. In view of the shameful life and ignominous death of Absalom, and the great responsibilities to which Solomon was about to fall heir, David could but have a feeling of deep solicitude for Solomon. His whole heart went out to Solomon in those words: "Be thou strong," etc. And well did Solomon's latter days prove the wisdom of those forceful words. As long as Solomon proved himself possessed of a manly spirit, just so long did he conduct the affairs of Israel upon a noble basis. But when he ceased to be a man, and sunk to the level of a mere animal by stifling the higher instincts of his soul and giving free play to his physical senses, he then set in motion those hellish forces that not only accomplished his own undoing, but also wrecked the throne of Israel and tore the nation asunder. But the time for Solomon's taking hold of the reins of the government of Israel is not the only time nor place where men have been needed in the history of the world. It is the predominance of the animal spirit over the soul of man that has caused the wreck and ruin of every nation in all the sad history of the ages past. It is the hellish principle, put into operation by selfish-minded men and sets of men, that "might makes right" that is responsible for the bleaching bones and groaning souls that mark the pathway of civilization. Generally speaking, the world has heretofore been controlled by personalities who dress like men and walk like men, but who, in their conduct toward the helpless, act like demons.

What is it for one to "be strong and show oneself a man?" In the higher meaning of that word, is he a man who holds the world's championship in the pugilistic field? Not if that is all that he possesses by which to measure himself. The body of man, no matter how strong and beautiful it may be, is only the house in which man lives. As one has wisely said, we have a "double nature, namely, we have that in us which links us with the animal downward, and we have that in us which links us not less certainly with God upward." That person, male or female, who cultivates the fleshly desires and animal passions is constantly becoming more and more selfish and arbitrary in his disposition. Such a person, no matter how beautiful or strong, is not a man, but a brute—a hog. On the other hand, the person who cultivates the God nature in himself and seeks to obey the "golden rule"—"as ye would that men should do to you, do ye even so to them"—is a man in the true sense. The Greek word for man is "anthropos," which means "he who, or that which, looks upward." So you see the writer, in his definition of man, has gone back to first principles. Having defined man, let us look into the needs of the world and see if there is a place for such a being.

As we look upon the needs of the world, it is our opinion that should God voice the greatest need of the world to-day he would speak in thundering tones: "Men are needed."

We need men in the private walks of life. What is it that brings into existence and fosters the liquor, gambling and red-light districts of our larger towns and cities? Is it the moral welfare of the younger generation that is causing the toleration of such hell holes? Does the world think that by the presence of such evils the world is made happier? Is their presence tolerated for the common good of mankind? Every sane man will say, "none but a fool would seriously ask such questions." True, but friend, if these places of evil are not tolerated for the moral uplift of the younger generation, nor for the common good of mankind, then pray tell me why are they here? There is but one answer: They are here because of the private financial gain to individuals who are so far lost to the true spirit of man, that for the sake of dollars they will sacrifice lives and set traps for the damnation of souls; yea, they will run the risk of consigning their own sons and daughters to lives of shame, that thereby they may rake in the almighty dollar. What the world needs is men who obey the golden rule. But, says some one, to live such a life means sacrifice and self-denial. True, but the glory of manhood lies in the ability to make sacrifices for the advancement of the world. No person who runs from sacrifices can boast of manhood. The world needs men who consider the moral well-being of the younger generation before their own private affairs—men who are too near akin to God to traffic in the bodies and souls of the young for the sake of a few paltry dollars.

We need men in the political world. There are two classes of individuals that are a curse to the world—the machine politician and the demagogue. The one feeds upon corrupted ignorance, while the other grows great upon prejudiced ignorance. The one plays upon the harp of gold, while the other plays upon the harp of hate. Neither of them are men. One seeks for political preferment by the promise of graft, while the other feels the pulse of the masses and then throws himself at their head as the leader of their passions. Oh, how badly we need men in public life! We need men who get their thoughts from God and not from the masses. Gladstone was such a personality. Disraeli, on the other hand, was a politician. The two were contemporaneous, and were leaders of opposing forces in the House of Commons; but Gladstone is considered as perhaps the greatest statesman the world has ever produced, while Disraeli will go down in history as only a shrewd politician. Why the difference? Gladstone got his thoughts from God, while Disraeli was controlled wholly by the opinions of those whom he sought to please. The world needs more men like Gladstone and Lamar.

We need men also in the Church. Now and then we hear that there are political rings even in the Church, and some tell us that it often happens that capacitated men are kept down for the sake of the preferment of less capacitated men, because of the personal relationship of the latter to the "powers that be." How true these charges are, this writer cannot say. However, if there be truth in them, then I would be false to the purpose of this article should I refrain from exposing the diabolical spirit of such characters. If there is a place upon earth where the designing political spirit should have no existence, that place is the Church of God. How in the name of heaven are we to reform the world, if we descend to the level of the world? As long as the Church is dominated by men who listen to the call of ambition, that feeds upon material similar to that of the world, we can never hope to raise the world far above its present mode of life. If the ministry be composed of men who think more of their advancement than they do of forwarding the kingdom of God, then how can the Church expect to lift the world to any great height? If ministers occupy themselves with the task of preaching great sermons, that thereby they may be classed with the thinkers of the day, rather than with the business of earnestly seeking to be the mouthpiece of God, how can the Church help the world away from those diabolical principles which have so long been the curse of the world? Yes, we need men in the Church—men like Martin Luther, who, though possessed with qualifications for great advancement in the Romish Church (which he might have had by falling in with existing conditions), chose rather to speak the truth, even though the Pope of Rome was condemed thereby. Yea, rather than prove false to God and the trust committed to his hand, Luther would have welcomed death.

Then, gentle reader, whatever place you fill in the world, whether in private life, state or church, "Be thou strong therefore, and show thyself a man."

Clarksdale, Miss.

AN URGENT APPEAL.

To the Preachers and People of the Mississippi Conference.

Dear Brethren: From the postal cards issued by the Joint Board of Finance, asking information as to collections for the worn-out preachers, we have practically an estimate as to the result in every district. Now the Board wishes to place the following facts before the preachers and people:

1. This fund is the most popular of all, and if placed on its own merits, will be in full.

2. The Board knows that the old preachers' fund is a stimulus to all the other collections.

3. Some of the districts are working with all their might, knowing it will be a double honor to come up in full in times considered hard, and live presiding elders are pushing and will succeed.

4. Let every man do his best to geth the collection in full. If our old preachers suffer, it will be our shame. We cannot afford to let them suffer. Let our slogan be: Collections in Full for the Old Preachers. Hard times demand resourceful men and tireless efforts. The Church is looking to every man to do his duty.

Signed by: J. M. Morse, president; Nolan B. Harmon, secretary.

WHAT THE SKEPTIC SHOULD DO.

When the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, womanhood honored and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—James Russell Lowell.

A loving trust in the Author of the Bible is the best preparation for a wise and profitable study of the Bible itself.—H. C. Trumbull.

Whitworth College.

Oct. 26, 1911.

Session 1911-1912: enrollment 232 (two hundred and thirty-two). A few vacancies in the boarding department. One hundred and thirty in the music department. College was never more prosperous than now.

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The Home Circle

A MESSAGE TO MOTHERS.

(We publish this article at the request of a friend, which we are glad to do. Of its author our friend says: "This dear woman is bedridden—has been confined to her bed for two years; but not a day during this time has she failed to do some good deed—something in the service of her Master. She is bright and happy, though often suffering, and a visit to her bedside is a benediction. All her life—now far spent—she has been a consecrated Christian, devoting herself and her means to the accomplishment of good to others, often denying herself things necessary that she might be able to help the needy—visiting the sick, the poor and prisoners, always carrying comfort to them in some form. She wrote this "message" since being confined to her bed, and has sent it out as a leaflet to many, but she desires to have it reach more generally the mothers of our Southland.)

Perhaps you will think it very presumptuous in a single woman to write this letter. But I am not trying of my own judgment to give you counsel, but only to bring you a message which I seem to myself too slow in delivering. Ten years ago this message came to me, and I have from time to time spoken of it to Christian mothers of my own acquaintance, and asked them to bring the subject to God in secret prayer. But now I must try to send it as far and wide as I can, and beseech every mother who reads it to take it, not as a word from another woman, but as a message from God, as I truly believe it is. It is simply expressed in the two words in which it was set before my mind—"Mothers' Prayer Meetings," not mothers' meetings, justly famous for their good and earnest work; not mothers joining in the precious prayers and services of their churches, but mothers shutting out all the world beside and meeting together to "take hold of God" for their own and each others' children, pouring out their hearts before God for the care and protection and spiritual blessings of their children.

In a long life-time I have known of mothers' prayer unions, and of answers sent by a prayer-hearing and a prayer-remembering God, some of the answers coming long after the mothers who offered the prayers had entered into rest. I have known of prayer unions of Christian women, and of answers following their petitions so distinct and manifest that none need doubt that God was setting the seal of his approval upon united prayer. But I believe that these "Mothers' Prayer Meetings" have something more to offer, that only mothers can find out in seeking to accept this divine invitation and drawing close to God, bringing their children on their hearts to him. There never was a day in the world's history when such fervent and united prayer was more needed. There is no part of the world where it is more needed than the State where I am writing, beseeching mothers to draw near to God, "take hold on God" in united prayer for the children.

Now, however weakly, I have delivered my message. Oh, mothers who will read this, go with it to some other mother, and, kneeling together, take this letter to God and ask him to lead you! And may he "who is able to do exceeding abundantly above all that we ask or think," open all the treasures of his grace to praying mothers and their children. And in that day, when it is asked of you, "Where is thy flock, thy beautiful flock that was given thee?" may you be able to answer with great joy and thanksgiving: "Behold I, and the children whom God hath given me!" Will not any dear mother who adopts my suggestion pray for heathen and unbelieving mothers, and for the motherless everywhere?

THE INFLUENCE OF A MOTHER'S PRAYERS.

More than thirty years ago, one lovely Sabbath morning about eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac River, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church in a little village not two miles off began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped, and said to the friend nearest him that he would go no further, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of them: "Boys! boys! come back here; George is getting religious; we must help him. Come on, and let us baptize him by immersion in the water." In a moment they formed a circle around him. They told him that the only way he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was about to leave. After I had eaten my breakfast, she sent for me, and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request, I kneeled beside her bed. With her loving hand upon my head, she prayed for her youngest child. Many and many a night I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"'My precious boy, you do not know, you never can know, the agony of a mother's heart, in parting for the last time from her youngest child. When you leave home, you will have looked, for the last time this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sand in the hour-glass of my life has nearly run out. In the far-off, strange place to which you are going, there will be no loving mother to give counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during the sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell!'

"Boys, I never expect to see my mother again on earth. But by God's help, I mean to meet her in heaven."

As George stopped speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears.

In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for the right against great odds.

They admired him for doing what they had not the courage to do. They all followed him to church. On their way there, each of them quietly threw away his cards and his wine-flask. Never again did these young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And, if we only knew all the results of their examples and their labors, we should have a good illustration of a mother's prayers.—The Presbyterian.

A contemporary wonders why Alfred Austin has ceased to perpetrate a poem on every conceivable occasion. Perhaps he is growing more merciful as the years pass.

CONCERT PIPE ORGANIST.

Miss Beulah Margot Herring, of Corinth, Miss., will be open for dates this fall and winter as a concert organist. Church recitals and sacred concerts a specialty. Write her for terms. Miss Herring is a graduate of the University of Arkansas, also the American Conservatory of Chicago, under the famous organist, Wilhelm Middieschulte.

The Daily Corinthian says: "The First Methodist Church had standing room only last night with which to accommodate the large and critical audience that greeted Miss Beulah Margot Herring at her organ recital. She was not only happy in her selection of the numbers, but in the rendition as well. Her technique is flawless, and her pedal work really wonderful. Her interpretation of the great music masters was par excellence."

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

A FORWARD MOVEMENT FOR METHODISM IN NEW ORLEANS.

The Commission appointed by the General Board of Missions to visit New Orleans with a view to inspecting the field and formulating plans for a forward missionary movement in the city, met at the First Methodist Church on Tuesday morning, October 24. The following members were present at the opening session: Bishop E. D. Mouzon, Dr. W. F. McMurry, Dr. John M. Moore, Miss Belle Bennett, and Mr. R. W. MacDonnell. Bishop Denny, the chairman of the Commission, was delayed in reaching the city by a belated train, but arrived in time to participate in all the more important deliberations of the body. Dr. O. E. Brown was not present.

The Commission held a brief morning session, after which the members, in automobiles, visited the several churches and missions of the city. They then lunched together, and in the afternoon had an extended executive session. No formal statement was given out as to the conclusions reached, but we are reliably informed that it was decided to embrace First Church, St. Mark's Hall, and Mary Werlein Mission in a single charge, under a superintendent pastor, who is to have associated with him an assistant or junior preacher. There is also to be given to this united mission a full corps of assistant workers, including an increased number of deaconesses. Appropriations will also probably be made to one or two other churches, but no new ones will be established. It is likely, however, that mission Sunday schools will be planted in such places as may be deemed advisable as the work progresses.

The Commission was most emphatic in the declaration that its purpose is not to relieve the churches New Orleans of any of the responsibilities which have heretofore been resting upon them, but to inaugurate a general forward movement. Though the salaries of the superintendent and assistant pastor of the united mission and the other workers connected with it will be paid by the General Board, the members of First Church will be required to raise $2,500 (the amount now paid the pastor) every year to be applied to their church debt, besides taking care of their current expenses, paying the presiding elder and raising their usual pro rata of the Conference collections. The Commission also prescribed as one of the conditions of carrying out the proposed program that the Louisiana Conference (through its Mission Board) shall contine to appropriate as much for the work in New Orleans as it is doing at present. The new plan formulated will, of course, not take effect until after the next session of the Annual Conference.

It is scarcely needful to say that we are much gratified that the General Board of Missions has seen its way clear to provide for this additional expenditure of $10,000 annually to promote the interests of Southern Methodism in this city. We doubt whether there is a place in the connection where it is more urgently needed. The arrangement contemplated will give our Church here, besides the presiding elder, twelve active ministers and a number of capable workers; and we confidently expect it to mark the beginning of a new era in the history of New Orleans Methodism. The activity of the Home Department of the General Board of Missions, under the aggressive leadership of Dr. J. M. Moore, doubtless means that many movements of this kind will be projected within the next few years.

Nor is it the city of New Orleans alone to which the Mission Board is lending a hand in this State. It is appropriating $600 a year to the work in Natchitoches and $1,400 to the French Mission field. This disposition of our leaders to aid the cause in our territory should spring the Louisiana Conference to do its utmost to utilize this favorable opportunity. Particularly does this apply to the situation here in the city. Apparently the open door to a larger service for which we have long been clamoring is about to be set before us; and we soon must show whether we are equal to the task of measuring up to greater things, or whether, in the face of favoring circumstances, we shall let others outstrip us and take from us our crown.

We were about to forget to say that the Commission is reported to have been unanimous in the conclusions reached, and that every member manifested a profound concern that Methodism should do her full share toward evangelizing the unchurched masses of this growing municipality and the country surrounding it. We are most fortunate in having the general interests of the Church committed to the hands of officials who are so wide awake and zealous to extend the Master's kingdom.

"KEEP YOUR DAUGHTERS AT HOME OR GO WITH THEM."

Under this caption, the Wesleyan Christian Advocate of October 27 contains an editorial giving to parents some most wholesome advice. Thinking it may accomplish some good, we reproduce it below. If the reader will substitute the word New Orleans where the word "Atlanta" occurs, the discussion is quite pertinent to conditions hereabout:

"It would be a wise thing for mothers outside of Atlanta to accompany their daughters, who are in the habit of making frequent visits to the city. Some girls need no chaperone, others do, and mothers may know whether their daughters belong to a class that avoid all places of danger and all people who tempt to evil, but as a fact, mothers are sometimes mistaken in this matter. Therefore, for the good of both mothers and daughters, it ought to be said that the places where drinks are served—near-beer saloons, locker clubs or anywhere else—are dangerous for girls. Let no one think there are no such places in Atlanta, or if they are here there is no danger of their daughters going to these places. Not long since a wise man said to the writer that he was surprised and grieved to see two girls under twenty years of age coming out of a club room after night with young men with whom the girls had only a railway acquaintance. These girls belong to good families in the town where they live. It is time to call a halt in girls going away from home to be out after night alone, both in the city and out of the city."

BISHOP GALLOWAY'S PORTRAIT.

We publish in this issue a program of the exercises arranged for the unveiling of the portrait of Bishop Charles B. Galloway in the chapel of Millsaps College, at Jackson, Miss., on Wednesday, November 22, at 11 o'clock a.m. It is pre-eminently fitting that a likeness of this distinguished minister should adorn the wall of the main building of this growing young institution, where every morning the eyes of the students will rest upon it. It was Bishop Galloway's stirring eloquence and matchless leadership, along with the noble generosity of Major Millsaps, that brought this promising college into being, and it was most fortunate, indeed, in having his guiding hand upon the helm in the opening years of its history. In doing honor to the memory of this majestic man, the Methodists of Mississippi honor themselves. He shed luster alike upon the State of which he was a citizen and the Church of which he was a member, and went to his grave in the meridian of his fame, mourned by thousands, and leaving behind a record that can never be forgotten. We trust that the day designated for the unveiling of this picture will be a memorable occasion, as it well deserves to be. Every Methodist preacher and layman who can, should make it a point to be present and co-operate in honoring this foremost son of Mississippi Methodism. To behold his face, even though it be upon canvas, and reflect upon his example and service cannot fail to give blessing and inspiration.

CALLED TO HIS REWARD.

We are pained to announce the death of the Rev. Jesse W. McGee, chaplain of the State Penitentiary of Mississippi, which occurred at Parchman, in that State, on Sunday afternoon, Oct. 22. Brother McGee's decease was due to paralysis, with which he had been afflicted for some time, having had the first attack about five years ago. While preaching to the students at Millsaps College in a revival last April, he had a second stroke of this dread malady, and since that time had been unable to occupy the pulpit, though we are informed it has been his rule to go to the farms and do such personal work for the Master as he could. According to the press dispatches, however, he tried to preach on the 22d ultimo, and just as he was finishing the service at one of the camps, was fatally stricken and in a few hours breathed his last.

Brother McGee was a member of the North Mississippi Conference, having joined that body in 1899. He was possessed of a strong will and many noble traits of character. Soon after his entrance into the ministry he felt the need of better equipment for his work, and though he had a family to support, he moved to Jackson and by industry and frugality managed to meet his expenses and take a course at Millsaps College. The circumstances considered, this was a remarkable achievement. Brother McGee was a man of unwavering faith, deep piety, and tireless zeal. He commanded the respect and confidence of all who knew him. The prison authorities of the State had great regard for him, and kindly continued his pay during the time that he was unable to work. As a Christian minister, he walked worthy of his high vocation, wrought faithfully as long as strength and opportunity were given him, and fell at duty's post. His remains were carried to Starkville, Miss., his former home, for interment. May our gracious Lord bless the bereaved widow and children and watch over them until they shall meet the husband and father in the glorious home above!

PERSONAL AND OTHER NOTES.

Rev. R. E. Duke has been transferred from the North Mississippi to the West Texas Conference, and stationed at Smithville, in the Austin District.

Rev. H. W. May is conducting a meeting at Columbia, La. He is doing the preaching himself, and the Christian people are giving him their assistance.

Rev. A. S. Raper, our promising young pastor at Taylor, Miss., has our thanks for several names to be continued on our subscription files and a check to correspond.

Rev. S. A. Brown is taking care of the interests of the Conference organ in his good charge at Booneville, Miss. That we appreciate his kindness, needs not to be said.

The First Methodist Church will be headquarters for the Woman's Missionary Jubilee in this city. The opening service will be held next Friday morning at 10:30 o'clock.

Rev. K. W. Dodson, of New Iberia, in a personal note to the editor, adds: "Everything is moving on well." It generally does when Brother Dodson's hand is on the helm.

A revival is in progress at the Twenty-Ninth Street Methodist Church, of Gulfport, where Rev. J. T. Abney is the preacher-in-charge. He is being assisted by Rev. R. F. Witt, of Long Beach.

Our worthy pastor at Shubuta, Miss., Dr. B. F. Jones, forwarded to the publisher a list of eight subscribers a few days since. We are grateful for this good work done for the Conference organ.

Information reached us a few days ago of the serious illness of Mr. Robert McKeown, a son of Rev. L. A. McKeown, at his home at Leland, Miss. We trust that ere this he is well on the way toward recovery.

Bishop A. W. Wilson will dedicate the South Side Methodist Church, of Corinth, Miss., of which the Rev. A. N. Goforth is the popular pastor, on Sunday, November 5. A great treat is in store for the Corinthians.

We are pleased to state that Rev. A. W. Turner, our pastor at Mansfield, La., has sufficiently recovered from his recent operation to be up and around the house. We hope that his health and strength will soon be completely restored.

We are indebted to Rev. Wm. Schuhle, of West Monroe, La., for a list of subscribers recently sent in. This charge is having a good year under the capable leadership of Brother Schuhle, who is one of the best-furnished men in the Louisiana Conference.

Rev. J. W. Booth, pastor of the Algiers Church, this city, is assisting Rev. R. M. Brown in a meeting at Lecompte, La. He went to take the place of Rev. J. C. Rousseaux, of Shreveport, who had been engaged to conduct the services, but was unexpectedly called home.

The Douglas Park Sunday School, at the corner of Fourth and Willow Streets, had a rally service last Friday night. The officers of this school are Mr. R. E. Toal, superintendent; Mrs. T. L. McKnight, superintendent of the Primary Department, and Rev. W. W. Holmes, pastor.

The Main Street congregation of Biloxi will soon be worshiping in their beautiful new auditorium. The pastor, Rev. W. L. Linfield, is pushing the work forward to completion, and his people are giving him their hearty co-operation. Brother Linfield is reported to be preaching to large audiences.

Among those who lately have been giving attention to the circulation of the Advocate in their charges is Rev. F. L. Applewhite, of Benton, Miss. We assure him of our hearty appreciation of his kindness, and we pray that our paper may prove helpful to him and his people in their work.

At the recent session of the West Texas Conference, Rev. C. W. Perkins, who is well known in North Mississippi, took a superannuate relation. Brother Perkins has been a most useful itinerant, and we regret to know that his health is such as to require his retirement from the active work.

The Publishing Committee of the New Orleans Christian Advocate met in the Advocate office last Thursday, October 26, with a full attendance. The present publisher and editor were each re-elected for a term of four years. A fuller account of the proceedings, from the pen of Rev. H. S. Spragins, will appear later.

The meeting recently conducted for Rev. M. L. Burton at Twenty-Fifth Avenue Church, Gulfport, by Rev. T. H. Dorsey, of West Point, Miss., is reported to have greatly quickened the membership. Brother Dorsey's preaching was much enjoyed. Brother Burton is having a good year in this important pastorate.

Rev. L. A. Darsey, Rev. Robert Selby, Rev. W. B. Jones, and Rev. W. T. Griffin, assisted the pastor, Rev J. M. Lewis, at the New Prospect Camp Meeting. They had one of the best meetings that has been held at this place in years. While the services were in progress, on Saturday at 3 p.m., Hon. T. M. Evans, of Gulfport, held an interesting laymen's rally.

We acknowledge the receipt of a bulletin of the Fourth Avenue Methodist Church, of Louisville, Ky., of which Dr. Richard Wilkinson is the gifted pastor. The report made to the Annual Conference shows that this church had last year 103 accessions, and a net gain of 78. The total amount raised for all purposes was $19,804; the salary paid the pastor was $3,000. Dr. Wilkinson begins the new year with encouraging prospects.

Rev. J. E. Sampley writes as follows from Lorman, Miss.: "Yesterday (Sunday, Oct. 22) was a good day with the Cane Ridge Sunday School. It was Rally Day, and the exercises were both enjoyable and profitable. Rev. W. Fred Long, of Jackson, was present and contributed much to the success of the occasion. Our school now has on the roll, in all departments, 132. That's fine for this section. We are closing a good year on this charge."

The Louisiana Sunday School Association held a successful institute at the Felicity Street Methodist Church last week. An afternoon session was held, at the conclusion of which luncheon was served, and following this the exercises were continued until about 9 o'clock p.m. One of the prominent speakers at this gathering was Dr. C. D. Bulla, of Nashville, Tenn., superintendent of the Adult Bible Classes of the Methodist Episcopal Church, South, who delivered an impressive and helpful address.

Rev. W. Winans Drake, of Lake Charles, was in the city last Thursday to attend the meeting of the Publishing Committee of the Advocate. He was looking exceptionally well, and appeared to be in fine spirits. While here, Brother Drake delivered an interesting talk on the "Boy Problem" at the Sunday School Institute, which was in session at Felicity Street Church. He expects to begin soon a meeting at Lake Charles, in which he will have the assistance of Rev. H. B. Watkins, of Magnolia, Miss., and Rev. C. N. Guice, of Summit, Miss.

The Sunday school at Maxie, Miss., took a collection for the "model Sunday school building" (which is to be erected at Waynesville, N. C.) on Sunday, October 22. Brother W. L. Yeates, the faithful superintendent, carefully explained the matter to the school, reading an editorial in the Sunday School Magazine and dwelling upon the importance of the enterprise, after which the offering, which amounted to ten cents per capita, was taken. In doing this, the school at Maxie has set a good example, which we hope will be generally followed.

Rev. O. W. Bradley writes as follows concerning Rev. J. E. Cunningham, who is winding up his quadrennium on the Oxford District, North Mississippi Conference: "Brother Cunningham is closing out the best year of the four. He has been sick for two months—up and down—but is in good shape for the final work of the fall campaign." We are sorry to know that this faithful worker has been physically indisposed, but gratified to learn that he is again vigorous and able to lead the Methodist hosts in the territory under his supervision.

In a note written on October 25, Rev. J. E. J. Ferguson, of Scooba, Miss., says: "The death angel visited the parsonage at DeKalb, Miss., on October 23, and claimed for his victim the little daughter of Brother and Sister W. F. Baggett. Her death was quite a shock to them; for, though she had been ill for some time, no one was alarmed about her condition. May God bless these bereaved parents!" Our heart goes out in deepest sympathy to this stricken father and mother, and we pray that divine grace, in rich abundance, may be granted them in this trying hour.

Rev. H. R. Singleton, presiding elder of the Shreveport District, writes as follows: "Bishop Mouzon's visit to this city was an inspiration to our Shreveport Methodism. At Noel Memorial Church, his sermon in the morning and conference with the official members in the afternoon were very helpful. At the mass meeting at First Church Sunday night, it was decided to build a new church at once in the southern end of the city, among the factories. A building committee was appointed, three lots secured, and several hundred dollars raised for this purpose."

Rev. H. S. Spragins who was down to the meeting of the Publishing Committee, of which he is a member, last Thursday, brought along with him a number of subscriptions to the Advocate. Brother Spragins is the beloved pastor at Greenwood, which is perhaps the most hustling town in Mississippi. The Methodist Church there is one of the handsomest houses of worship in the State, and the congregation believes in keeping busy in the Master's service. If we mistake not (we write from memory) this church has given the Orphanage at Jackson more than $1,300 this year.

Rev. W. M. Young, the energetic presiding elder of the Sardis District, under date of October 25, writes: "The prospect in this part of the field is flattering for a successful rounding out of the year's work. I learn that the wife of Brother Carlisle, of the Wall Hill Circuit, has been sick for several weeks with typhoid fever, but is now convalescing. Brother Baley, of the Eureka charge, has also had much sickness in his home. His babe was recently dangerously ill." We regret to be informed that these brethren have had affliction in their families, and we pray that the stricken ones may soon recover.

At a meeting held on Tuesday evening, October 24, the Committee of a Hundred having the matter in charge canceled the engagement for the campaign which the Men and Religion Forward Movement were scheduled to conduct in New Orleans, Novem- 13-20. This action is stated to have been prompted by the fact that the National Committee had informed the local workers that the date given them would have to be changed, and that the one offered as a substitute was unsatisfactory, because a number of the churches would at that time have had other work on hand, and, in consequence, would have been unable to participate.

The Gulf Coast Mission is prospering under the superintendence of Rev. W. T. Griffin and his corps of faithful assistants. A committee, composed of Dr. J. M. Moore and Mrs. R. W. MacDonnell, of Nashville, Tenn.; Rev. G. H. Thompson, and Dr. A. F. Watkins, of Hattiesburg; Rev. C. W. Crisler, of Vicksburg, and Rev M. L. Burton and Rev. W. B. Jones, of Gulfport, met in the last named city last week to plan for the work during the coming year. After a free and full discussion, it was decided to continue to operate along the same lines as heretofore. A more extended account of the work of this mission will appear in the next issue of the Advocate.

The Trustees of the Mississippi State Normal College, which is in process of establishment, elected Professor Joe Cook to the presidency of that institution on October 17. Prof. Cook is a graduate of Vanderbilt University, and one of the foremost educators of the State. He has for a number of years been superintendent of the city schools at Columbus, and has filled the position with great acceptability. He is also regarded as a superior business man, and is at this time president of the Bank of Artesia. Mr. Cook is an active member of the M. E. Church, South, and a gentleman of recognized Christian character. We congratulate the Trustees upon the selection that they have made.

In the death of Mr. Clifton R. Sykes, which occurred at his home in Aberdeen, Miss., after a very brief illness, on October 26, North Mississippi lost one of its foremost citizens. He was widely known as a man of worthy character and large business capacity. He was respected and honored by all who enjoyed the privilege of acquaintance with him, and had a numerous circle of devoted friends. Mr. Sykes was in the forty-fourth year of his age and unmarried. He leaves a sister, Mrs. Edward P. Peacock, of Clarksdale, Miss., and a brother, Mr. Eugene Lanier Sykes, of New York City. The deceased was a prominent member of our church in Aberdeen, and only a few days since gave the pastor, Rev. J. T. Murrah, a $1,000 contribution toward the construction of the new house of worship now being erected in that city. May the Heavenly Father comfort and sustain those bowed beneath the weight of this great sorrow!

WILL RUN A SPECIAL.

Dear Doctor Meek: Please say that I am arranging a special tourist sleeper from Shreveport to New Orleans to carry delegates to the Annual Conference. It will leave Shreveport Monday night, Dec. 4, and for the return trip will leave New Orleans Monday night, Dec. 11. The price of berths will be $1 each way. Parties desiring accommodations on this sleeper should engage them through me right away. There are 32 berths—16 lower and 16 upper.

Yours truly, H. R. SINGLETON.

THE POWER TO SEE.

There are to be found to-day men and women to whom Christ is as real as though they held his fleshly hand and looked into his sweet human face. They are as sure that heaven is around them as that their hearts beat within them. They know that God loves them as certainly as if he awoke them each morning with a kiss.

Some time ago I met with a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see him, because their eyes were dim, but he was none the less present with them. He was near in all his effulgent brightness, with all his helpful power. At the foot of the picture this verse was written:

"Unheard, because our ears are dull;
Unseen, because our eyes are dim;
He walks on earth—the wonderful—
And all great deeds are done for him."

What we need is the power to see—to see chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, which befits our lips day and night continually is: "Lord, we pray thee open our eyes that we may see."—Walker Jubb, in Christian Advocate.

It is announced that a new code of laws for the government of the Roman Catholic Church throughout the world will be issued next year. Forty of the Church's most learned canonists and a Commission of Cardinals have been addressing themselves to this task for eight years, and it is said that Pope Pius X expects the publication of this work to be the greatest achievement of his pontificate. According to report, the new code will sweep away some of the impediments to matrimony now existing (for one thing, allowing third cousins to wed), and that the American Bishops will be permitted to handle independently many matters which they are now required to refer to Rome.

In spite of the fatalities occurring, progress is being made in aerial navigation. In 1910 there were 397 aeroplane flights of over one hour's duration; in the first seven months of 1911 there were 677.

We never know's wot's hidden in each other's hearts; and if we had glass winders there, we'd need to keep the shutters up, some of us.—Martin Chuzzlewit.

A SOMEWHAT ITINERANT.

Dear Advocate: Since my return from the West, through the good providences of God and the courtesy of the brethren, I have been a somewhat itinerant, helping in protracted meetings and filling vacant pulpits.

In the early pioneer days, the chinks, or cracks, in the log cabin of the pioneer were sometimes filled in or chinked with small pieces of timber, plastered over and then whitewashed, thus making a more inviting and comfortable dwelling. Chinkwood occurs to me as a significant and not inappropriate name for the superannuate or retired preacher. As such, he may be of service to the Church and still do something for his Lord—standing in the open ways, and filling in the vacant places. Pretty good name, isn't it? Twice I have occupied the pulpit of our Starkville pastor, Rev. W. E. M. Brogan. Brother Brogan is alert, cultured, and a good preacher, whose forebears date back to the Emerald Isle. He is a generous and efficient helper to neighboring pastors in their revival meetings.

On the third Sunday in July I was with Rev. W. A. Bowlin at Antioch, one of the four churches of the Smithville charge. Brother Bowlin is serving this work for the third year. He is a good worker, an effective preacher and a "good mixer" with his people. He has wrought well. Antioch is an old appointment, having now a new house of worship in a new location. Brother J. B. Stone, when a youth of eighteen years, was a class leader at the old Antioch Church. The meeting continued from Sunday until the close of the Friday morning service. The house was crowded at night, and the morning services were profitable to a responsive membership. Lasting good, we trust, was acomplished in the addition of members to the church and the spiritual uplift of believers. Brother Bowlin was a willing coöperer in his own meeting, and did not expect the visiting brother to do all the work, but was ready at any time to preach or do any other part of the work. I preached eight times during the meeting. I think it well for every pastor to take a full share in the work of his revival meetings.

Antioch is six miles east of Amory, in the midst of a beautiful farming country, and is supported by a loyal and hospitable Methodism. But there are other isms in the country round about—more than I have found in any like community. They have in the neighborhood the Seventh Day Adventists, Hardshell Baptists, Campbellites, Missionary Baptists, Presbyterians, and "stumbling stones." For some account of this last named religious sect, I must refer the reader to our Antioch pastor.

I was kindly entertained, when going on my return trip, at the pleasant home of Brother Bowlin in the town of Amory. Here I met Brother J. B. Stone and Brother K. M. Harrison, honored veterans of the North Mississippi Conference. With both these brethren in the days gone by, I have been a co-laborer in our Lord's vineyard, and have enjoyed delightful fellowship with them. Brother Stone looks much like the "Joe Stone" of his prime, but is feeble, and I think rarely, if ever, attempts to preach. Brother Harrison looks ruddy and vigorous, but is not strong. He still, however, closes a chink at times in Aberdeen and perhaps some other place where the regular postor is absent, and oftener in his home town.

I had the pleasure also of greeting Rev. R. O. Brown, our popular preacher at Amory and Nettleton. He was interested in a church building enterprise at Amory. One good brother, giving a tenth of his income, as I understand, has promised $7,500 ("may his tribe increase") on the condition that the church should give as much more for a $15,000 building. This same brother had expressed his willingness to increase his subscription to $10,000 if the church would erect a $20,000 house of worship. With such a starter as this Amory contribution, Brother Brogan might erect the new and modern church which he wishes to see in Starkville. But this letter grows apace, and I must put off for another time some report of other itineraries enjoyed during the summer-tide.

T. C. WIER.

Starkville, Miss.

SOME FOURTH QUARTERLY CONFERENCES.

Dear Brother Meek: I held six quarterly conferences last week, beginning with the Coldwater Conference, at Love's Monday morning. I had an unusually good day with Brother Babb and his people there on the Sunday preceeding. All finances for this charge are coming up. One would not expect anything else from the Coldwater charge. From Love's I went to New Salem on the Mt. Pleasant charge, for quarterly conference Tuesday, where I met a splendid congregation. Brother Williams had an excellent report. The collections were all in hand but a few dollars, and that was subscribed. The salary lacked but little of being paid, one church had overpaid by twenty dollars. This report, in the face of low-priced cotton, and the fact that most people are holding cotton, is much more than ordinary. W. R. Williams is doing perhaps his best work this year, which is his first year on this charge. The beautiful new church, at Cockrum was built under his administration last year, it being his fourth and last year there.

From here we went to Olive Branch on Wednesday, and held forth with Brother R. W. Evans and his good quarterly conference. All the salary for this charge was paid but ten dollars, and one church paid twenty dollars over. Brother Evans is doing a noble work among this good people. Then we held forth at Pleasant Hill with Brother J. A. Biffle, and went thence to the Cockrum charge, at Green Leaf, where I met a great congregation on Friday, and a sumptuous dinner was served on the ground. Brother R. I. Collins is in great favor with his people, but the finances are much behind. Cotton not sold, is the claim of the people. Saturday and Sunday we were with Brother E. H. Rook and the Tyro Quarterly Conference, at Free Springs. The finances are much behind; but the promise of all these charges is that they will come up. Some of these charges have had good revivals.

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Tidings From the Field

DeSoto, Miss.:

Things are going on well on the DeSoto charge. The people at the various churches seem to be in oneness with their pastor. We have very good congregations at our monthly appointments, and thus far I can say that the Master hasn't failed to meet with us from time to time in our preaching services. I am also glad to say that many souls have been wonderfully blessed in our meetings this year. On the 11th inst., Brother G. P. O'Neil and Brother Ben Johnston, of Hopewell Church, got up a wagon-load of corn between themselves for their preacher. It took me somewhat by surprise, as O'Neil came driving up to the parsonage with a fine load of corn for me, or rather for my horse. I want to say for the benefit of Rev. T. J. O'Neil, the popular presiding elder of the Newton District, that his home church (Hopewell) is one of the best little country churches that I ever preached in. I have found some energetic men and women at this church, and not at this one alone, but at all of the other churches on my work. On the 14th inst., to my surprise, in came another wagon-load of fine corn from Salem Church, presented by Bro. Clarence Evans. The good people are determined that their pastor shall not buy any corn for his horse. I certainly appreciate this on the part of my people. The good ladies of the Woman's Home Mission Society here at DeSoto, in their last monthly meeting, decided among themselves to clothe one of the little girls in our Orphanage at Jackson. I am so glad that the good women thought of doing a thing like this. May the Spirit of the Master be with every man, woman and child on the charge as he is doing service for the King, day by day. —Hilary Westbrook, pastor.

Senatobia, Miss.:

Three years have almost gone by since we first came to Senatobia, and we feel that the "Friend of friends" has been with us. While much, very much, remains to be done, a great deal has been accomplished. The Sunday school, prayer meeting, and church services are well attended, and much interest is manifested in each. The influence of our young men's class is being felt. Besides giving quite generously each Sunday to the Conference benevolences, they have cared nicely for the church lot during the summer, keeping the lawn mowed, etc. Prof. Slappey, our new public school principal, is the teacher of this class. Our Women's Societies have never been so active, and better still, so prayerful as now. As Dr. Meyer says: "We are trying to get to the point where we will not ask God to help us in our work, but let us help him in his work." Brother Duncan, of Batesville, was with us in a meeting a few weeks since, and we certainly were helped by his preaching. His sermons on "Sowing and Reaping" and "Christ as a Teacher," were especially helpful. Senatobia, as you know, is near Memphis, and we sometimes think how easy it would be some bright October day to slip back West. The call of the West gets into the blood and will come back, when once you have been there. We left Wagoner, Creek Nation, Oklahoma, a station of about 5,000 then, and came to Hebron, North Mississippi, twenty miles out from Macon, our first circuit, eleven years ago. The demand for young, capable, energetic men for the large, growing western towns is great. We had never served a circuit before. It was a novel experience in a way, but there was a great deal of pleasure connected with it. We were unfortunate in being placed on the river, however, as the health of the family suffered (we had left Wagoner on that account). The past few years have been more fortunate in that particular, and we have had unusually good health. The novelty of the circuit also was off and we became fully initiated, serving circuits and half stations for the next seven years. The time draws near for our Annual Conference to meet again, and I pray God's richest blessings upon each servant engaged in the King's business. —S. L. Pope.

Holly Springs, Miss.:

On last Sunday at 11 o'clock, our pastor, Rev. O. W. Bradley, preached an unusually able sermon from the double text, "For herein is revealed a righteousness of God," Rom. 1:17, and "And unto you that fear my name, the Sun of Righteousness shall arise with healing in His wings," Malachi 4:2. Sunday night he likewise gave us another strong sermon from the text, "I thought on my ways and turned my feet unto thy testimony," Psalm 119:59. I do not wish to be fulsome, nor do I wish to appear to be trying to "boost" my pastor, but I am of that number who believe with the wife of Lew Wallace when she said: "If you have a flower for me, give it to me now, while I can enjoy it, rather than place an entire wreath upon my coffin lid." Rev. O. W. Bradley came to us here two years ago. He has "made good." He has the happy faculty of taking a text and of then getting his sermon from that text. You know Sam Jones said: "I always take my text and then stick to my audience." Bradley takes his text and sticks to it. I regard him as one of the clearest reasoners and one of the best sermonizers to-day in the North Mississippi Conference—and that is putting it rather strong. Then, too, he is a man that "wears." He is not gushing and obtrusive; but is modest and firm. His judgment is excellent, and withal he is a man that can be counted on "one day in and out" as doing the right thing. He makes no attempt at oratory, but yet he never fails to impress his sermons upon his hearers. The real "Englishman" occasionally crops out so plain that a stranger might discern it. He is a clean, strong-minded, able and convincing preacher. Then, too, he is improving daily. He is a student, and a man of God. I believe a great future awaits this young man. W. A. BELK.

Holly Springs, Miss.

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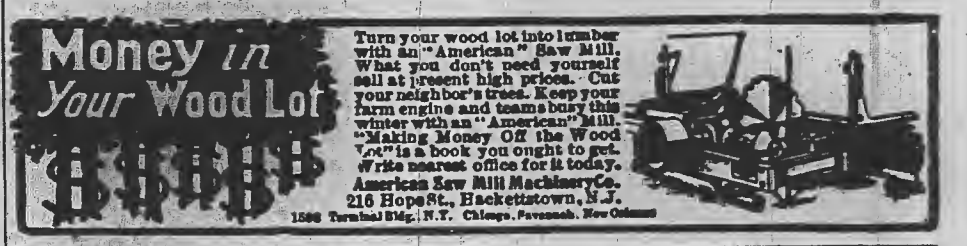
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Little ROBBIE REDDING, infant daughter of Mr. and Mrs. R. L. Redding, was laid to rest in the beautiful cemetery at Hernando, Miss., July 26, 1911. This precious little girl had not lived out quite two years of her life, and yet she had lived long enough to entwine about her life the heartstrings of mother and father, and in fact all who knew her. How it broke our hearts to give her up! What a comfort the religion of Jesus Christ is to the dear ones in the hour of their grief! Their only hope of seeing the precious little one again is in the glorious teaching of the good Book, which tells them that though baby cannot come back to them, yet they can go to her. God will take care of little Robbie and keep her safe till the happy meeting bye and bye. Little Robbie was a frail, delicate child. The parents did everything in their power to prolong her life, but the frail body could no longer hold prisoner the sweet soul. The earthly home was brightened by her presence for only a few months. To those who loved her so much, heaven is more interesting than ever before. Our loved ones make earth a happy place to us. How bright heaven seems when we realize that those we loved so well and who loved us will make heaven the happier to us when we meet them on the other shore! May the Heavenly Father cheer the hearts of father and mother and dear little sister, till the happy reunion in the eternal home.

W. D. WENDEL.

Mrs. MARY THOMPSON ELLZEY was born in Pike County, near Holmesville, Miss., Oct. 7, 1832, and died near the same place, Aug. 3, 1911. On Dec. 22, 1853, she was united in matrimony to Brother Rankin C. Ellzey, who yet survives her. This union was blessed with two sons, Hugh Nelson, and Clifton, who developed into splendid manhood and have been permitted to live to care for their parents in their even-tide, and to be with mother through "the last days." In 1854, she gave her heart to Christ and united her life with the Methodist Episcopal Church, South, at Topisaw Camp Ground. It was the writer's privilege to be blessed by knowing her over a year before her death. Though nearing her 79th birthday and her husband in his 83d year, they always attended church. An inspiration she was. Easter Sunday, 1911, she left her monument of testimony of her acceptance with Christ. And to-day she rests with the Christ whom she loved and witnessed for here. May God comfort and sustain her companion who must soon greet her across "the river of life," and may her two sons and theirs, meet her around the great white throne. Though dead, this mother, yet speaketh! The funeral services were conducted on Friday morning, Aug. 4, at the Holmesville Methodist Church, by Rev. J. W. Thompson and the pastor, after which her remains were placed to rest in the Holmesville Cemetery.

J. LOYD DECELL, pastor.

G. W. TODD was born March 20, 1825, in Monroe County, Ga. He lived there until he moved to Newton County, Miss., in the year 1846, where he has since resided, having lived to the ripe old age of 86 years. He was a very active member of the Congregational Methodist Church, having been in the organization of a church in Monroe County, Ga., and after moving to Newton County, Miss., assisted in organizing a church, using his own home as a meeting place, and afterwards locating the Mount Zion Church in this County. He was always in deepest sympathy with every educational and elevating influence, and assisted in upbuilding the schools of his County, having taught a number of years during his life, and having been a member of the Board of Trustees for the High School in his home town a number of sessions. He was the father of thirteen children, ten of whom survive him. His first wife was Miss Mary Phinizee, of Monroe County, Ga., who preceded him to the tomb. His present wife was Miss V. Caroline Jones, of Jasper County, Miss., who is living at their home at Hickory, Miss. His family speak well for the father and mother, as all are professed Christians and influential citizens in communities where located. I would speak a word of tender sympathy to the bereaved family in this sadness and encourage each to remember that his departure from their midst takes him into a land of blissful delight, and that each heart can be there reunited and God shall wipe away all tears and pain, and sorrows shall be no more. He is at rest, and in each sad hour when our thoughts drift to his memory, may we not be consoled to know that God doeth all things well? To mourn is so natural, but let us not "sorrow as those who have no hope."

With tender sympathy,

A FRIEND.

CRISSY ISABELLA BAILEY, an aged saint, who died in the home of her son, C. T. Bailey, near Lexington, Miss., Sept. 27, 1911, was born in Anderson County, N. C., June 27, 1831. She was truly converted at the age of twelve, and moved with her parents to Mississippi in 1847, settling at Sharon, then an educational center in Madison County. She was married Dec. 9, 1863, to David J. Bailey, to whom she had been engaged during the years of war, and their union was blessed with five children, four of whom now live in Holmes County, and all of whom are showing themselves worthy of their godly parentage. Sister Bailey was above all things else a Christian, and her life was characterized by great unselfishness and helpfulness toward others, and by constant devotion to Christ as her Lord and Savior. It was my privilege, as her pastor, to visit her time and again in sickness, and a finer example of the sufficiency of God's grace to meet all human need and to flood a human heart with peace and joy and hope in believing, I have never seen. "She walked with God," is the testimony of her stricken and devoted husband, himself a devout local preacher of the Methodist Church. Her children, with one voice, "rise up and call her blessed," and a sorrowing neighborhood bear testimony that her life was indeed a benediction to all who knew her. She died in the full triumph of faith, her last act, before a fall which resulted in her death, being to engage in family prayer with her children and grandchildren; and her last words being, "Bless the Lord, O my soul," and "The Lord is my Shepherd, I shall not want." Interment was in the Oregon Cemetery, Sept. 28, at 3 p.m. No nobler legacy could she have left to the loved ones who mourn her departure than the life she lived, the death she died, and the influence she exerted and which her memory will continue to exert upon all who knew her. God give them grace to follow on in the good way in which she has gone before them, and may they be at last a united family in heaven!

T. H. LIPSCOMB.

Lexington, Miss.

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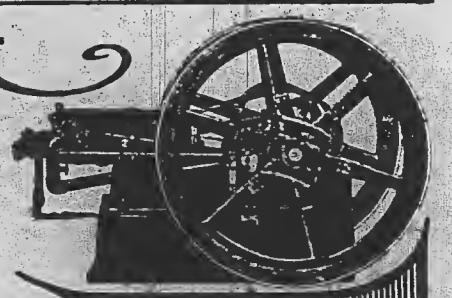

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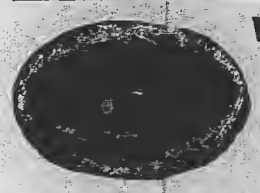

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Eye troubles are usually due to congestion. All that is necessary in such cases to restore normal vision is to supply the failing eye structures with new, rich blood. This can be accomplished only by judiciously massaging the closed eye with the Ideal Eye Restorer.

The Ideal Eye Restorer will be sent to any address on 10 days FREE trial. Use it for a few days and you'll notice your sight becomes stronger, while your mind-weariness, languor, nervousness and headache will disappear. Write to the Ideal Co., Dept. 20, 134 W. 65th St., New York for booklet containing full information. Don't neglect your sight—write today

"Light Work"

There is no needless delay about putting the horses up for the night and getting into your own comfortable home when the work is lighted—and lightened—by a Rayo lantern. Rayo lanterns give such a strong, steady light you can put your hand on what you want in a second.

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Made in all kinds of styles and sizes, to suit any use.

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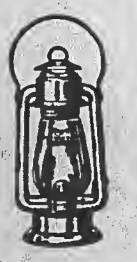

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Lumberton, has introduced the new graded lessons.

* * *

Brother Pastor, if you have not yet observed "Rally Day," and taken the collection asked for the model Sunday school building at Junaluska, please do not fail to do so. What a source of gratification it will be to feel you have had a part in this great forward movement. It is not yet too late to act.

* * *

The Broad Street Church, Hattiesburg, has already realized an increased interest in Sunday school work among the scholars since introducing the new graded lessons. Mrs. J. L. Neil, the superintendent of the Elementary Department writes: "The pupils are doing well, some of the books showing careful home work, and an increased interest has been manifested by the children!

* * *

In the October issue of Everybody's Magazine will be found a fine article on "The Insurgent Sunday School," by George Creel. After giving a brief account of the rise of the Sunday school movement, under Robert Raikes, in 1780, he traces the development of the Sunday school idea through its successive stages to the present so called "New Graded Lessons." This is the plainest, most satisfactory presentation of the subject we have ever seen. It will do all our Sunday school workers good to read it.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Miss Elle Willingham's Morris Class, Eupora, Miss., has enrolled the seventieth man under her enterprising management.

* * *

Adult Bible classes should not forget that there is one thing worse than failure, and that is never attempting anything. Success is always ahead; therefore, it cannot overtake that class which sits down to wait for it.

* * *

Three eighty per cents: Eighty per cent of the Church members come through the Sunday school, eighty per cent of the Sunday school scholars do not come into the Church, eighty per cent of the Church members are not in the Sunday school.

* * *

Commence now on your Thanksgiving program for general Sunday school work, as well as special class work. It is a graciously beautiful season of the year, a time for genuine Thanksgiving, and should be an accented note all over the Sunday school world.

* * *

It is so fine to lead older boys and girls into service for younger boys and girls. To save these older ones to Christian service, with the same stroke which gives the younger ones an acceptable leader, may be called genius or common sense. Yet how painfully lacking it has been in our Bible school work!

* * *

The present measure of failure of our Sunday school arises not from lack of numbers, but from a lack of a sufficient corps of well-equipped teachers and officiers. This is an imperative need, and our schools and colleges should send out young men and women trained for Christian leadership.

* * *

A clever young maiden asked very patheticaily not long since, "Why don't somebody understand girls? We ought not to be such awful problems and we need help so." Teacher of the teen age, won't you, on your knees, with your Bible and the best teen age text-books, try to understandingly help these heart-hungry girls!

* * *

Four studies, at least, are essential in the preparation of the Sunday school teacher: (1). The Bible should be studied in its outline as a history, in its characters, in the message of its books, and in its essential teaching; (2) some knowledge of psychology, especially in regard to the growth and development of the child in relation to religious teaching; (3) an outline of the teachings of the new education in regard to religious pedagogy; (4) a study of the modern Sunday school as an institution—its organization and management.

* * *

One man in an Adult Bible Class, in Mississippi, has made one day happier for some mother's boy, down and out, by taking him home, giving him a suit of clothes, a good brotherly talk, and a Testament, marked at the verses where men could be most helped. A softened, bettered man, with a compass in his pocket over his heart, went out to face a busy, heartless world. Still another Adult Bible Class man gave his breakfast (and a big, hearty fellow he was) to a young tramp, and in his big-hearted way tried to help him on and up. These are just autum leaves blown off the tree of masculine goodness—and they are for "the healing of the nations." A chapter of just the daily kindnesses of an Adult Bible Class, in its full acceptation of the term, would make a book, beautiful and helpful in the extreme.

A REMARKABLE HONOR.

In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the United States Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective counties we have the honor to represent, many of us know, by happy experience in our own families, its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment."

For three generations Gray's Ointment has held first place in the treatment of boils, carbuncles, chronic sores, festering cuts and wounds, and in the prevention of blood poisoning. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

LIFE INSURANCE COMPANIES

They Are Closely Observing Public Health Conditions.

An examining physician for one of the prominent Life Insurance Companies, in an interview on the subject, made the astonishing statement that the reason why so many applicants for insurance are rejected is because kidney trouble is so common to the American people, and the large majority of applicants do not even suspect that they have the disease.

He states that judging from his own experience and reports from druggists who are constantly in direct touch with the public, there is one preparation that has probably been more successful in relieving and curing these diseases than any remedy known. The mild and healing influence of Dr. Kilmer's Swamp-Root is soon realized. It stands the highest for its remarkable record of cures.

We find that Swamp-Root is strictly an herbal compound and we would advise our readers who feel in need of such a remedy to give it a trial. It is on sale at all drug stores in bottles of two sizes—fifty-cents and one-dollar.

However, if you wish first to test its wonderful merits, send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, absolutely free. When writing, be sure and mention the New Orleans Advocate.

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A STRANGE STORY.

Argyle, Mich.—Mrs. Wm. H. Carson, in a letter from Argyle, says, "I was almost wild with pain in my head, and other severe pains, due to womanly troubles. Cardui gave me great relief at once. Further use of Cardui raised me from my bed of agony. Cardui saved my life, and I can't be thankful enough for what it did for me." Whether seriously sick, or simply ailing, take Cardui, the woman's tonic. As a general tonic for women, to improve the appetite and build up the constitution, Cardui is in a class by itself. Those who have used it say it does the work; it relieves, it cures. Try it. Your druggist has it.

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Address Nearest Office, Dept. 239. National Salesmen's Training Association, Chicago, New York, Kansas City, Seattle, New Orleans.

When hearts are overfull, they seldom run to speech. When sorrow has broken in on love, love, left alone again, is hesitant and shy, more prone to look and kiss and hold than to mend his wounds with words.—Katherine Cecil Thurston.

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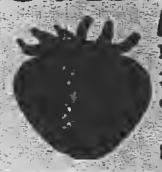

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PROGRAM

For the Unveiling of Bishop Galloway's Portrait at Millsaps College, Jackson, Miss., on Wednesday, November 22.

1. Music.
2. Academic Procession: From the College Library to the Main Building—a. Marshals (Members of the Galloway Literary Society); b. Maj. R. W. Millsaps, Bishop Warren A. Candler, President D. C. Hull; c. Faculty and Members of the Board of Trustees; d. Visiting Ministers of the Mississippi and North Mississippi Conferences; e. Student Organizations with Banners.
3. Invocation by Bishop Theodore DuBose Bratton.
4. Music.
5. Preliminary statement by Dr. A. F. Watkins, Vice-President of the Board of Trustees, who will preside thereafter to the close of the program.
6. Presentation of the portrait by Mr. J. R. Bingham, on behalf of the Board of Trustees.
7. As the presentation speech is ending, the picture is unveiled by Miss Stella McGehee, granddaughter of Bishop Galoway.
8. Acceptance of the picture by President D. C. Huil.
9. Address by Bishop Warren A. Candler.
10. Hymn, by the Miilsaps College Quartette.
11. Benediction.

MISS KILPATRICK IN THE DELTA.

Miss Elizabeth Kilpatrick, the accomplished field secretary of the Sunday School Board of the North Mississippi Conference, recently conducted a campaign in the interest of her work in the bounds of the Greenville District, appearing at Lula, Clarksdale, Boyle, Leland, Rosedale, and Greenville.

That she accomplished much good needs not to be said, for her winsome manner and sympathetic approach, reenforced by a thorough technical and practical knowledge of her subject, attracts and holds the attention of her auditors, impress their understanding and inspire them to enter enthusiastically upon the high service which promises and yields such an abundant harvest for the Master.

Of Miss Kilpatrick's two appearances at Greenville, too much cannot be said. She occupied both the morning and evening hours at the Methodist Church on Sunday. At the morning service she taught the lesson for the day to a fine body of men in the presence of the entire congregation. Her exposition of the text was both novel and luminous. From the lesson she went directly into an explanation of the Wesley Aduit Bible Class, its work and possibilities. At the evening hour, she presented the Sunday school work as a whole.

Pastors could employ no more wholesome aid than the services of this capable, consecrated and devoted lady. A METHODIST.

MAY BE COUNTED.

Dear Dr. Meek: Having heard from several of our preachers that votes would not be given with their subscriptions, I wrote the Tour Editor of the Picayune, and received the following communication:

"We have at hand yours to Mr. Tobin concerning subscriptions from ministers, and while in the first instance it was decided by the Picayune managers that they could not allow votes on these subscriptions on account of the half rate, we are pleased to inform you that they have changed their decision in this matter and have decided to allow full votes on all ministers' subscriptions."

With the above explanation I am sure I will have a number of renewals and new subscriptions to both the Daily and Weekly Picayune.

Very truly yours,
MRS. C. C. WIER.

Franklin, La.,

Irritated Eyes

Get worse and worse the longer you let htem go; Leonardi's Golden Eye Lotion cures inflammation and soreness without pain in one day. Cooling, healing, strengthening. Get "Leonardi's—it makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25c. or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

OSYKA AND LIBERTY CHARGE.

We have passed our fourth quarterly conference and are looking toward Meridian. While we keenly feel our mistakes and see many things now that we ought to have done, yet, as a whole, the year on the Osyka and Liberty charge has been "a good year." One young man has been licensed to preach and is now in Millsaps College. There have been 17 accessions to the church on profession of faith and 11 by certificate and vows, a total of 28 accessions for the year. Eleven infants have been baptized. Our revival meetings were good. Rev. P. D. Hardin did the preaching at Osyka; Rev. J. C. Ellis, at Muddy Springs; Rev. Jasper Smith, at Glading; Rev. D. E. Kelley, at Liberty, and Rev. H. E. Carter, at Holmesville. Brother John Kelley rendered valuable assistance in the meeting at Liberty by leading the choir and by his personal work. Our work is a splendid combination of good churches. Many of the people are loyal and true. The Osyka people have furnished the parsonage there with new and comfortable furniture. The financial status of the work, we think, is well in hand; at least the Conference collections are, and ere Conference, we believe the salary will be in full. Most of our people are tillers of the soil, and, of course, we are more or less affected by crop conditions. The people are steadily adjusting themseives to the issue of "no cotton." As we hasten on toward the close of the Conference year, with a consciousness of acceptance with him, our heart can sing.

"The Lord of Hosts is with us,
The God of Jacob is our refuge."

J. LOYD DECELL, P. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie Mc Call, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet, and had been almost confined to the house, for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in $1 bottles.

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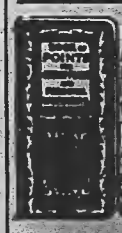

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Deasonville, at New Hope	Nov.	4, 5
Benton ....7:30 p.m	Nov.	5, 6
Edwards, at Clinton, 3:30 p.m	Nov.	9
Florence, at Monterey	Nov.	11, 12
Jackson, Rankin Street, 7:30 p.m	Nov.	12, 15
Fannin	Nov.	17
Canton	Nov.	19
Flora	Nov.	20
Yazoo City ....7:30 p.m.	Nov.	22
Bolton Charge	Nov.	25, 26
Jackson, Capitol Street, 7:30 p.m	Nov.	26, 27
Jackson, First Church, 7:30 p.m.	Nov.	29
Satartia Charge	Dec.	2, 3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Daleville, at Linwood	Nov.	4, 5
Moscow, at Pleasant G.	Nov.	11, 12
DeKalb, at DeKalb	Nov.	13
DeSoto, at Salem	Nov.	17
Matherville, at Andrew's Chapel	Nov.	18, 19
Meridian, Poplar Springs	Nov.	23
Porterville, at Porterville	Nov.	25, 26
Binnsville, at Binnsville	Nov.	28
Vimville, at Pleasant Hill	Nov.	30
Wayneshoro Circuit, at Hebron	Dec.	2, 3
Waynesboro ..p.m	Dec.	3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Topisaw, at Sartins	Nov.	4, 5
Monticello, at Monticello	Nov.	8, 9
Adams, at Auburn	Nov.	11, 12
Summit	Nov.	12
Magnolia	Nov.	14
Hazlehurst	Nov.	15
Meadville, at Meadville	Nov.	18, 19
Scotland, at Bethel	Nov.	25, 26
McComb, Centenary	Nov.	27
McComb and Fernwood, at Fernwood	Nov.	28
North Wesson, at North Wesson	Nov.	29
Wesson, at Wesson	Nov.	30
Pearlhaven, at Pearlhaven	Dec.	2, 3
Brookhaven	Dec.	3, 4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Poplarville	Nov.	5, 18
Pascagoula	Nov.	10
Moss Point	Nov.	11, 12
Escatawpa, at Escatawpa	Nov.	11, 12
Biloxi, Main St.	Nov.	15
Derby, at Derby	Nov.	7
Carriere and McNeil, at Carriere	Nov.	18, 19
Oakvale, at Oakville	Nov.	21
Long Beach	Nov.	22, Dec. 2
Wolf River Mission 10 a.m.	Nov.	23
Coalville	Nov.	24
Bay St. Louis	Nov.	25, 26
Logton	Nov.	27
Gulfport, 25th Ave.	Nov.	29, Dec. 2
McHenry and Wiggins, at Wiggins	Nov.	30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Bay Springs, at Pleasant		
Pachuta, at Adams Chp.	Nov.	4, 5
Shiloh, at Shiloh..Wed.	Nov.	8
Trenton, at New Prospect Thurs	Nov.	9
Laurel, First Ch.	Nov.	11, 12
Morton and P., at Lindsey Chapel ..Fri.	Nov.	17
Hillshoro, at Hillshoro	Nov.	18, 19
Forest, at Forest	Nov.	19, 20
Philadelphia, at Philadelphia ..Tues.	Nov.	21
Neshoba, at Mars Hill Wed	Nov.	22
Indian Mission, at McDonald	Nov.	23
Stallo, at McDonald. Thurs.	Nov.	23
Laurel, Kingston	Nov.	25, 26
Laurel, Sixth Street	Nov.	25, 26
Lake, at Lake..Wed.	Nov.	29
Newton	Dec.	2, 3

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered.

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Nebo, at Providence	Nov.	4, 5
Washington, at W.	Nov.	11
Natchez, Jefferson St.	Nov.	12
Natchez, Pearl St	Nov.	12, 13
Centreville, at C.	Nov.	18, 19
Woodville	Nov.	20
Wilkinson, at Grange Hall.	Nov.	21
Gloster	Nov.	22
Homochitto, at Mt. Olive.	Nov.	23
Oak Ridge, at Porters Ch.	Nov.	25, 26
Vicksburg, Washington St.	Nov.	26
Mayersville, at Fitlers	Nov.	27
Hermanville, at H	Nov.	29
Rocky Springs, at Hickory Ridge	Nov.	30
Harriston, at Cane Ridge.	Dec.	2, 3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

H. WALTER FEATHERSTUN, P. E.
Port Gibson, Miss.

Hattiesburg Dist.—Fourth Round.

Purvis	Nov.	4, 5
Summerland, at Hebron.	Nov.	7
Estabuchie	Nov.	9
Eucutta	Nov.	11
Vosburg	Nov.	12, 13
Sanford, at Williamshurg.	Nov.	16
New Augusta, at Wingate.	Nov.	17
McLain, at Cox	Nov.	18
Richton, at Ovett	Nov.	19, 20
Lucedale	Nov.	21
Leaksville	Nov.	22, 23
Oloh	Nov.	25
Sumrall	Nov.	26, 27
Hattiesburg, Broad St.	Nov.	27
Hattiesburg, Main St.	Nov.	28
Hattiesburg, Court St.	Nov.	30
Seminary	Dec.	2, 3

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

St. Tammany	Nov.	5
Carrollton	Nov.	6
Second Church	Nov.	7
Algiers	Nov.	9
Plaquemine	Nov.	12
Covington	Nov.	19
Slidell	Nov.	19
Louisiana Ave	Nov.	20
Epworth	Nov.	22
Felicity	Nov.	23
Parker Memorial	Nov.	24
Rayne Memorial	Nov.	27
First Church	Nov.	28

J. M. HENRY, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at P. G.	Nov.	5, 6
Franklinton, at F.	Nov.	11, 12
Bogalusa	Nov.	12, 13
Wilson	Nov.	18, 19
St. Helena, at Greensburg	Nov.	25, 26

C. C. MILLER, P. E.

Monroe Dist.—Fourth Round

Downsville, at Willhite	Nov.	4, 5
Oakridge	Nov.	11, 12
Collinston	Nov.	12, 13
Eros	Nov.	18, 19
Florence	Nov.	25, 26
Mangham	Nov.	26, 27
Monroe	Nov.	29
Winnsboro	Dec.	2, 3
Gilbert	Dec.	3

S. S. KEENER.

Ruston Dist.—Fourth Round.

Haynesville, at Colquitt.	Nov.	4, 5
Haynesville Mission, at Woodward	Nov.	5, 6
Simsboro, at Pine Grove.	Nov.	11, 12
Ringgold, at Andrew's	Nov.	15
Jonesboro, at Hodge	Nov.	18, 19
Winnfield, ..p.m	Nov.	19
Haughton	Nov.	22
Lisbon, at Arizona	Nov.	25, 26
Homer, ..p.m.	Nov.	26
Minden	Nov.	29
Cotton Valley	Nov.	30
Bernice, at Alahama	Dec.	2, 3

R. W. TUCKER, P. E.

Lafayette Dist.—Fourth Round.

Lake Charles	Nov.	4, 5
Bell City	Nov.	5, 6
Lake Arthur	Nov.	11, 12
Jennings	Nov.	12, 13
Rayne	Nov.	18, 19
Indian Bayou, at I. B.	Nov.	19
Church Point, at Long Point	Nov.	22
Sulphur, at Sulphur	Nov.	25, 26
Eunice, at Estherwood	Nov.	26
St. Martinsville	Nov.	29
Jeanerette	Dec.	2, 3
Lafayette	Dec.	3, 4

J. E. DENSON, P. E.

Alexandria Dist.—Fourth Round.

Pollock, at Pollock	Oct.	23
Boyce and Lecompte, at Lecompte	Oct.	26
Merryville, at Merryville	Oct.	28
Natchitoches	Nov.	1
Marksville, at Evergreen	Nov.	3
Colfax	Nov.	10
Jena, at Jena	Nov.	13
Trout, at Trout	Nov.	14
Selma	Nov.	15
Glenmora, at Fellowship	Nov.	17
Harrisonburg, at Jonesville	Nov.	21
Melville	Nov.	22
Opelousas	Nov.	24
Alexandria	Nov.	27
Fullerton and Oakdale	Nov.	29
Tioga	Nov.	30
Columbia	Dec.	2
Bunkie	Dec.	4

We would urge careful preparation on the part of pastors and officials so that they may be in readiness to answer every question carefully and fully. Let the pastor thoroughly canvass beforehand the matter of his nomination for official position. Let the trustees he ready with their reports in writing. Let us all remember that this is the most important conference of the year.

PAUL M. BROWN, P. E.

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NO ALUM, NO LIME PHOSPHATE

Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

DEVOTIONAL.

Our theme for November is Christ and Prayer, and for to-day is: "Christ as a Man of Prayer;" or, as I take it, "Christ as an Example of Prayer," for there may be a vast difference between one's doctrine and one's practice of prayer. One of the inspirations of our Lord's life lies in the fact that his teachings are so splendidly enforced by his own divine life. If he bade us take up our crosses, he bore his own even to Calvary itself; if to pray for our enemies, he did for his own, even among the agonies of his cruel death. If it is well, then, to preach prayer, it is even better to teach it by example, to lead the people by personal practice into the joys of the prayer life, where we find a listening God. I have many times heard sermons on prayer, but never could see that these men did a great deal of it; but, then, I have seen a praying preacher and found his example his best sermon. The very best lessons our Lord ever taught in prayer were given not in exhortations nor words about prayer, but were given when his disciples came up on him alone earnestly engaged in prayer, and with their hearts stirred by his example, they said: "Lord teach us to pray." To impress this point, have some one read Luke 11:1: It seems to me that his kneeling form made more impression than any sermon could have done. Our good fathers and mothers have taught us best to pray in no form of words, but in their daily approach to the throne of grace.

Let us notice a few instances of our Lord's habit of prayer. Read, now, Mark 1:35, and notice Jesus in an early morning private prayer. To my mind there is no better picture anywhere of sincere worship. Hypocrites may pray in public, but I don't believe they do much of secret prayer. Our Lord was calling for real prayer when he said: "When ye pray, enter into your closet." Did you ever notice that when our Lord was baptized he was praying, and that it was while he prayed that the heavens were opened and the Spirit descended upon him? Read Luke 3:21. Do you not suppose that if the baptismal scene were more often a scene of earnest prayer that it would more often be characterized by the heavens opening and the Spirit's descent?

Notice now that it was while he prayed that he was transfigured. Read Luke 9:28-36. He didn't go into the mountain to be transfigured, but to pray, and his marvelous vision and his celestial visitors were the answers of a watchful Father to his prayers. Here, with his heart overshadowed with the approaching cross, and with his unbelieving disciples, he earnestly appealed to heaven, and what followed must be viewed from that standpoint to be appreciated.

Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Have some one read Luke 6:12 to notice that on the night previous to his choosing his Twelve, Jesus spent the entire night in prayer on the lonely mountain side, suggesting to us the folly of undertaking any event or beginning any day without prayer. May it not be true that prayer is a larger element in success than we ordinarily think? Notice also his prayer at the raising of Lazarus. It would be well to notice his prayer on the night before his trial and death in John, the seventeenth chapter, but space forbids here.

Notice his prayer in Gethsemane and call attention to its intense earnestness growing out of the great suffering he was undergoing. After all, earnestness must measure the value of any prayer, rather than its length or eloquence. Surely nothing shows us our Lord's humanity like his prayer life, and in nothing does he so effectually lead us to the great source of all help as in his prayers. Just as his humanity made him pray, do our human needs drive us to the great Father.

NOTES.

Your pastor can pray for you, but he can't do your praying for you.

• • •

If Jesus needed to pray, can you and I live well our lives if prayerless?

• • •

The man who prays most in private will lead most effectively in the public prayer.

• • •

Jesus did not teach his disciples to preach, but in teaching them how to pray he did both.

• • •

Jesus used sometimes a long, sometimes a short prayer, but he was always intensely earnest.

• • •

If we knew our needs better our prayers would be more fervent. For we all have need enough to grow fervent over. Fervency is not created but out of conscious need.

• • •

The various attitudes used in prayer may all plead Scripture to justify their use, but fervency or earnestness forgets attitude in a desire for the answer of its petition.

• • •

We know of several saloon keepers who will not employ a man who drinks. How terrible! If your own employes are incapacitated for their work, whose men ought to drink it? What workmen are made more efficient by it?

• • •

The great railroad strike is on now. In several Mississippi towns there have been troubious times. Notice this, that Governor Noel has warned the express companies that at this time no liquors must be brought into these towns. How significant! Would that Governor Noel had power to keep it out of his State at all times! Tell us when is it a good time to ship liquor into a State?

• • •

Mrs. Sudie J. Lingle, of Louisiana, who is field agent for Louisiana Leagues, had a splendid article in a recent number of the Era on "My Pastor and I," which should have a thoughtful reading, and from which we take the following clipping:

"The pastors and I are great friends in the League work which I am now engaged in, 'All for Christ.' How helpless I would be without their superior judgment, although I study constantly to know the best methods by which I may reach the most adverse conditions! I always want to know that the pastor is going to be present, especially when I visit a new field; not that I doubt my calling, but that I am working under him in this work of organizing the young people in the Church in the training school for service of the Church at that critical age, as we take the young men and young women for the Senior League, the boys and girls for the intermediate League, and the children for the Junior League.

"The most prayerful consideration must be given such a move in any church, for each step taken will raise a monument for time to come.

"To the pastors in the Louisiana Conference who may read this I will say that I am at your service to aid you in organizing or reorganizing your Leagues or creating a new interest in the work among the young people. Call upon me; I am ready to go."

Durant Dist.—Fourth Round.

High Point, at Center R.	Oct. 28, 29
Poplar Creek, at Wesley	Nov. 4, 5
Vaiden ....11 a.m	Nov. 6
West ....2 p.m	Nov. 6
Lexington ....7:30 p.m....	Nov. 10
Black Hawk, at Acona....	Nov. 11, 12
Ebenezer, at Hebron	Nov. 13
Pickens ....11 a.m	Nov. 14
Durant ....7:30 p.m	Nov. 14
Sallis, at Sallis..11 a.m..	Nov. 15
Kosciusko Sta. ..7:30 p.m..	Nov. 15
Kosciusko Ct., at Kosciusko 10 a.m.	Nov. 16
McCool, at McCool.11 a.m.	Nov. 17
Ackerman, at Salem.....	Nov. 18, 19
Rural Hill, at Rural Hill, 11 a.m.	Nov. 20
Chester, at Chester 11 a.m.	Nov. 21
High Point, at White Hall.	Nov. 24
Louisville, at Rocky Hill...	Nov. 25, 26

The Licensing Committee and candidates will meet at Kosciusko, 10 a.m., Nov. 16.

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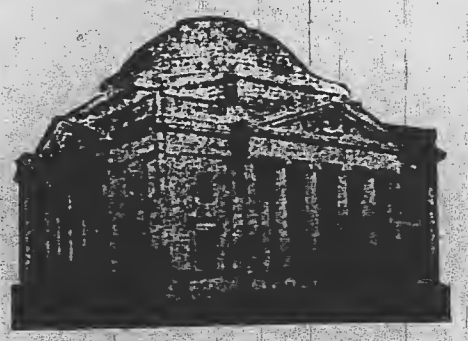

Girard Trust and Banking Co., Philadelphia, Pa.

Occupying one of the most valuable plots of ground in the city of Philadelphia, completely surrounded by towering skyscrapers, this one-story structure is the dominant architectural note in all its vicinity. Its chaste whiteness, its stately columns that sweep upward to almost the full height of its front facade, its gracefully rounded dome as white as snow, makes it easily the most conspicuous building in the city, and one of the most beautiful in all the world. The new Girard Trust Building marks the beginning of a new era, if, indeed, it is not the era in itself. In all America there is no building used solely for one business to equal it, and it is doubtful if all Europe has one like it.

Before commencing the work, the question of the material of which the building was to be constructed received most serious attention from the Officers and Managers of the company, as well as the Architects. The first suggestion was to build of granite, but the Architects strongly advised in favor of the beauty of marble for such a structure, and it was finally adopted. Next, the question as to the kind of marble to be used was given consideration. The Northern marbie is soft, white and beautiful, but, on the other hand, it readily absorbs the smoke and dirt of the city, and it is doubtful if it is fitted to withstand the ravages of the frosts of this latitude. The Georgia Marbie is of a harder and more crystalline nature. It is very non-absorbent, and does not seem to be so readily stained by the impurities of the city.

Therefore, this magnificent structure was constructed entirely, interior and exterior, of Georgia Marble, from the quarries of the Georgia Marbie Company, Tate, Ga. This is the most superior American marble, having a crushing strength of upwards of 10,000 pounds per square inch, and will withstand heat to upwards of 1,000 degrees, Fah. It is beautiful beyond description, and can be had in any size pattern, without a flaw. This marbie is also being used extensively by the United States Government in its fine buildings, and for monumental purposes. It simply has no equal. If you are contemplating a building or monument of any kind, ask to see samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marbie, and if your dealer can't supply you, drop a card to the Georgia Marbie Company, Tate, Ga., and they will put you in touch with a nearby dealer who can.

NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 45. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2998.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, NOVEMBER 9, 1911. CHAS. O. CHALMERS, Publisher.

Editorial

"The blowing winds are but our servants
When we hoist a sail."

* * *

The editor of the Northwestern Christian Advocate makes the following pertinent observation: "A city church found itself hemmed in by a foreign population. Whereupon the congregation sold the property and sent the proceeds to the foreign mission field! And nobody saw the humor of the situation."

* * *

It is better to be rich in faith and character than in money and real estate. Spiritual wealth abides and its possessor takes it with him into eternity; material riches are liable to take wings and fly away, or at best they must be left behind in the hour of death. The wise man lays up treasure in heaven where it can never be wrested from him.

* * *

The Christian Guardian notes the fact that a boy correspondent of the Michigan Christian Advocate requested that paper to ask all ministers to so preach that the boys can understand them. Is not this occurrence somewhat suggestive? That plain and simple preaching is most effective, there is little douht. This is true of its influence upon the older as well as the younger people.

* * *

Dr. W. B. Palmore, who recently worshiped at the City Temple in London, thus contrasts the preaching of Dr. R. J. Campbell, the present pastor, with that of the brilliant Dr. Joseph Parker, who made this pulpit world-famous: "Here in other days we enjoyed the virile preaching of the leonine Dr. Joseph Parker and the seraphic singing of his queenly wife. Higher criticism in the pulpit is very unsatisfactory diet in any of its stages, but when it begins to evaporate into ethereal speculation or latitudinarian nothingness it is nauseating. * * * Parker's preaching was like rich, nourishing and strengthening chicken soup. The present incumbent's preaching is the soup made by hanging the chicken high and boiling its shadow."

* * *

The Christian should honor the Holy Spirit and seek his guidance in all things. There is no Scriptural warrant for the oft-heard statement that the Divine Spirit testifies to sonship and nothing else. Let those who hold this view re-read the Book of Acts and note how the early disciples wrought under the immediate direction of the Holy Ghost. Some insist that this view, that one may be taught and led of the Spirit, is dangerous and opens the way for all kinds of spurious revelations; but not necessarily so. The Holy Spirit does not add to the written Word, but merely interprets and applies it and ever acts in harmony with it. It is a tremendous mistake because of a fear of fanaticism to lose sight of the precious truth that God has given us the Holy Ghost to instruct and direct us. It is as true to-day as it ever was, that "he is the faithful guide, ever near the Christian's side."

THE PREACHER'S WORK.

There are few people who have anything like an adequate appreciation of the complex and exacting duties which devolve upon a pastor in this day, when the work of the Church has become so varied and extended in its scope. Indeed, there are some who seem to think that the average minister is a gentleman of almost absolute leisure; that he has little to do during the week and that the preaching of two sermons on Sunday is a comparatively trivial task. The truth is, however, that preachers are the most overworked and underpaid class of men in modern society. This fact is not often recognized by the secular press, but the Richmond Virginian of October 31 contained an editorial which deals with this matter with such clearness and force that we take the liberty of reproducing it:

"Dr. Shannon, pastor of the Metropolitan Church in Washington, D. C., the most important Methodist church in that city, has resigned his pastorate. The sole reason he assigns is insomnia. This is the third time Dr. Shannon has been forced to relinquish his work because of a nervous breakdown, and he says, 'I am never going to take an important pulpit again. Insomnia has ousted me from the work for the last time.'

"Our great city churches have so extended their activities and so multiplied their demands upon the preacher that the conscientious endeavor to meet the situation upon his part subjects him to a fearful drain upon his mental and physical resources. Many are failing victim to resulting nervous disorders. He is under the necessity, first of all, of preparing and delivering at least three stated discourses during the week. He must be fresh and suggestive and attractive. He constantly faces the fearful strain of holding and helping the congregation that hears him week after week and year after year. He feels, if he has a deep sense of his responsibility, the burden that is upon him to restrain by giving forth his very best to those who would be lured away by the attractions of this pleasure-loving age. In addition to the demands of his own pulpit, which in itself is no inconsiderable task, the popular preacher of our city churches is frequently invited and urged to address all sorts of gatherings and expected to attend all sorts of meetings.

"Then he is a pastor. He must minister to the sick, the sorrowing, the needy. He must visit the strangers. He must maintain friendly social relations with his own congregation. He must marry the living and bury the dead. He must hold himself always at the call of his community's need.

"And he is the executive head of what has come to be a great institution with multiplied activities and diversified interests. He must plan and organize and inspire and lead the hundreds into aggressive endeavor. He must push forward the lagging hosts and hold back the too impetuous and enthusiastic. He must harmonize conflicting elements and settle individual grievances. He must hear patiently the theories and plans of every visionary and hear graciously the criticism and complaint of all those who fancy themselves neglected or aggrieved. He is charged with the task of advice, admonition and discipline. Upon his shoulders rest most heavily the burden and responsibility of the financial obligations of the church. In addition to all this and greater than all this, if the minister be wholly consecrated to his mission, he carries as the constant companion of his waking hours the care of the souls committed to his charge—a responsibility and a sympathetic concern that has alone crippled many a strong man.

"The preacher's task is no small one. Be considerate, be sympathetic, be appreciative. Help hold the load that bears him down. Indifference and inappreciation but make it heavier."

AN IMPORTANT MEETING.

The National Conference on the Interstate Liquor Traffic, which is scheduled to meet in Washington City, December 12-14, promises to be a meeting of unusual interest and importance. The call was signed by many of the first men of the nation, including supreme judges, members of Congress, governors, bishops, and distinguished editors. The clear disclosure of the fact that the Federal Government is in league with the liquor dealers by its course toward the recent Brewers' Congress has aroused the leading prohibitionists of the country, and they feel that the time has come for a general movement to secure favorable legislation at the hands of Congress, and, if necessary, to contend for an amendment to the Constitution of the United States. They are weary of having licenses issued by the Federal authorities in prohibition territory, and of seeing the whisky interests take refuge under interstate commerce laws. It is not improbable that the Washington Conference will mark a new era in the history of prohibition in this country. Dr. Eichelberger, superintendent of the Anti-Saloon League of Mississippi, requests us to state that all interested persons in that commonwealth who can and will attend this gathering, will be appointed delegates if they will send their names to the Anti-Saloon League, Box 30, Jackson, Miss. Dr. Smith would no doubt be glad to perform a similar service for persons in Louisiana if they will communicate with him on the subject. We sincerely hope that this section will be well represented at this important council of prohibition workers.

JUBILEE A SUCCESS.

The Woman's Missionary Jubilee which was held in this city last Friday and Saturday was a marked success. The public services were held at the First Methodist Church, which was tastefully decorated for the occasion, and many of the subsidiary meetings were conducted at private residences. A large number of distinguished missionary workers from a distance were present, and many instructive and stirring addresses were made. The attendance upon the exercises was good, and the interest from beginning to end was well sustained. In addition to the meetings, in which all the Protestant churches participated, denominational rallies were held Saturday morning. That of the Southern Methodists assembled in the Rayne Memorial Church, and was presided over by Mrs. W. W. Carre; the principal addresses were made by Miss Daisy Davies and Mrs. A. P. Holt. It was stated that the offerings made at these Jubilee gatherings held throughout the country have reached the handsome sum of $900,000, and it is expected that the amount will go beyond the million mark before they are ended. The offerings in New Orleans footed up $2,500. The Methodists led with $1,508, and the Episcopalians came next with $590. The general feeling is that the missionary cause was greatly helped and strengthened in New Orleans by this Jubilee celebration.

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The printed date on the paper shows the date to which a subscription is paid. If it is good at a time not up. When remittance is made, if this date is not moved forward after four weeks notify us and we will make it right. Papers will be discontinued unless subscriptions are renewed otherwise.

IDEAL EVANGELISM—FORMATIVE AND REFORMATIVE

By Rev. F. N. Parker, D.D.

This paper was written for the recent Ecumenical Methodist Conference, and in the absence of Dr. Parker was read by Dr. F. M. Thomas of Louisville, Ky.

Effective evangelism is one of the indispensable functions of a spiritually vital church. A church which does not evangelize has fallen out of the true apostolic succession, for where apostolic power exists there souls will be added to the company of those who believe. The primary work of the Church is seeking and saving the lost. A lukewarm or apostate church is both indifferent and ineffective in soul winning. Bringing souls into the experimental knowledge of faith in Christ must precede their integration and training as members of the household of faith.

This first work of the kingdom is not merely a recruiting movement. It aims at something more than numbers added to the rolls of the churches. The after life of the convert bears the impress of the first work. In a large extent the evangelist and his message types the faith and character of the convert. It does signify in what way Christ is preached. It is a matter of profound concern to the Church whether those who come into her fellowship have fully believed that gospel which was first believed in in the world. Conformity to the essential type is the law of its preservation and propagation.

Professional Evangelists.

We have no hatred evangelists of a certain sort. For years past professional evangelism has had many recruits, especially in America. They have multiplied exceedingly. They have devised methods, sought them out artificial manipulations, published song books, and numbered many professed converts in the course of their operations. That there have been notable exceptions is unquestioned. But in many instances certain types of evangelism have been followed by a singular spiritual sterility and religious apathy in the churches which compels the conclusion that the work was inherently defective in both message and method. For this reason both methods and results are the subject of legitimate criticism.

Any movement which aims to propagate a faith or create and develop a society is liable to perversion and error. Evangelism has suffered from false or inadequate emphasis in doctrine and positively vicious methods of work. An ideal evangelism will maintain a steadfast course, following the precedents of the great typical and formative ministries, whose work has reformed nations, wrought righteousness in the earth and penetrated society with a sure and certain consciousness of the presence of God.

The fundamental fact in evangelism is the substance of the evangelical message. An ideal evangelism will, first of all, be true to the divine call to men to repent and believe the gospel. It is the proclamation of a faith as well as a call to repentance. It is the declaration of a law as well as an offer of pardon. It affirms historic and objective fact as the foundation of its appeal, and presents distinct and articulated doctrines to the moral reason of men.

Apostolic Evangelism.

The evangelism of apostolic days was rooted in profound convictions created by the events and teachings of our Lord's life and ministry. There were things most surely believed. These men were persuaded that they had not followed cunningly devised fables or created a system of beliefs upon value judgments and hypothetical stories containing the nucleus of a divine revelation. These men were witnesses of certain divine facts, facts which wrought a profound change in their own characters and gave them an entirely new outlook on the world. St. Paul's example bears witness to the tenacity of early evangelism upon the fundamental facts of the gospel. He delivered that which, first of all, he had received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, and that he appeared unto Cephas, then he appeared unto the twelve, then he appeared unto above five hundred brethren. To Jesus for men Christ is presented Jesus Christ is the historic manifestation of God for the world's salvation. For Jew or Gentile the historic objective gospel was the power of God unto salvation. Whatever challenges the authority of Jesus Christ or evades emphasis concerning the central truth, we have concerning the life of God's Son is the penalty for effective evangelism. Paul affirmed the unique preeminence of Jesus as the risen Lord; he set for his ministry to offer the Resurrection as the supreme ground of his evangelical appeal. He had not merely a philosophy or ethical system to proclaim. His call to repentance came from Jesus Christ, who had done certain things and was still doing them.

The Central Power of Evangelism.

The central power of a great evangelism is its consciousness of the power of the living Christ. It is animated by intense loyalty to Christ, not to the Christ of remote power and universal significance. A merely institutional movement or ecclesiastical organization cannot be evangelistic, because it interposes a priesthood or social order between Christ and the souls of men. An evangelized man is not one who has been swept into an organization or drilled into acquiescence to a creed. He has been brought by inward renewal and spiritual elevation into a definite experience of the saving power of the Son of God.

Nevertheless, the Christ of the gospels is not simply a transcendent religious personality. He is a being sustaining relations to the moral universe. His relation to God must be exhibited in rational terms. His relation to man must be stated in terms of sufficient precision to be clearly apprehended by the religious consciousness of men. This is to say, that evangelism must be doctrinal. It cannot effectually move men by mere appeals to religious sentiment. The gospel of power should never be confused with the emotional or psychical phenomena which have been incidentally manifested in connection with certain types of religious experience.

It Must be Doctrinal.

The great evangelism of the past has been clearly and persistently doctrinal. Such great doctrines as the universality of sin, justification by faith, regeneration and the witness of the Spirit, have been the truths which have searched the moral consciousness of men in all ages. And these truths have been sealed in the crowning work of our Lord's vicarious suffering and death, and the sending forth of the Spirit of life by the power of his resurrection and ascension to the right hand of God. There has been no real evangelism apart from this fundamental gospel. Indeed, it may be said that the touchstone of a true evangelism is the atoning life and death of Jesus Christ. The holy of holies of every great revival must have its Gethsemane and its cross. The streams of living water arise at the altar. Here the incense of prayer ascends, and the broken and contrite heart is fused into newness of life by the power of a love revealed in suffering and death.

The doctrinal content of Methodism has been the basis of its mighty appeal to the world. It is the great evangelistic theology, and has justified itself by its influence on the world in creating an evangelism unsurpassed since apostolic days. It has modified the beliefs and enriched the contents of the religious life of the Protestant world. Our greatest peril is the possible loss of emphasis upon our great doctrinal statements.

A want of precision in the statement of evangelical truth is followed by a lack of definiteness in religious experience. The moral judgment of men is not convinced by uncertain or vague presentations of religious truth, nor the will moved to definite action. The depth and permanence of a man's religious character is due to his experimental knowledge of God, and the knowledge of God is not mere sensation—it is a definite knowledge of moral and spiritual relations, and these cannot be expressed save in doctrinal terms. A man must be induced to think on his ways and the ways of God. Eternal things must be impressed upon a thoughtful heart. Jesus Christ is eternal, and his appeal is to the eternal in man. And we can do no less. Time does not change the essential truths of the gospel. The emphasis must fall upon the fundamental truths which strike at the center of the religious nature of men. As in Jerusalem, Antioch, Rome, the great evangelism won its converts to a faith having definite and eternal meaning, so in London, New York and Toronto, and the far reaches of heathenism, the evangelism that will be formative and reformative will be strong in the emphasis it places on the fundamental truths which inhere in the kingdom that cannot be moved.

The Evangelistic Program.

Next in importance to the evangelistic message is the evangelistic program and method. The evangel must be brought to the unevangelized. Agents and methods are as necessary as the gospel itself, for how shall the people hear unless they have a preacher? There is an ideal to be aimed at here. The work should not be left to self-constituted leaders of a misguided zeal. It would be a fatal error to [illegible] the ideal of the apostolic ministry was not wrought at Pentecost—the apostles were made to see how to organize in the power of the Holy Ghost and with the Word.

Because of this fact, the duty to the evangelization of [illegible] evangelists has been represented by men [illegible] have been the embodiment of a movement and the interpreters of the religious needs of their times. Paul, Luther and Wesley were evangelists who in their own peculiar way were constructive forces. Any evangelistic movement is right in its beliefs [illegible] in their fidelity to the [illegible] activity men will [illegible] with confidence. There is a day of decision when the ineffectual leaders of any church must give evangelism. There has been [illegible] in the form of [illegible] to the efforts of certain [illegible] to see sinners restored to God. It is one of the perils of a great and successful [illegible] that its leaders may become so absorbed in matters of administration as to lose their sense of evangelistic opportunity and service.

It is no doubt true that the [illegible] of men of exceptional ability in the field of evangelism. Nor should their work be underrated. The work of a Moody calls for [illegible] Still these occasional [illegible] however great in [illegible] have produced an ideal evangelism. An ideal evangelism must be the expression of the normal and continuous life of the Church. It is probably a mistake to identify revivalism with evangelism. The one contemplates a periodical [illegible] in the life of the Church, the other is or should be the Church in perpetual effort to save the world. In the very nature of the case this must be presupposed. The vital efficiency of the local church is dependent upon this everlasting idea. The pastor, the Sunday-school teacher and the young people's societies all exist to evangelize. There is no evangelism comparable in efficiency, pastoral and in some evangelism.

But the needs of evangelistic method require a more extensive survey of the work than we have yet taken. Ideal evangelism must be characterized by great adaptability.

An Intelligible Message.

A first requirement is the presentation of the gospel in terms which all men can understand. Perhaps the greatest need of our times is the power to express our great doctrines in terms which appeal to the modern mind. A great evangelism will not ignore the intellectual and social ideals with which it comes in contact, but will endeavor to find some fundamental relation, kinship of idea or sympathetic association. The evangelism of each age has expressed itself in the current ideas of the age, and has been formative because it has used the intellectual and social susceptibilities of the people for spiritual purposes. The gospel which prevails is the same, yet different. There is a sense in which it must become all things to all men.

The evangelistic message must address the intellectual needs and problems of the times. The primary condition of reaching a heathen or civilized man is to know what he thinks and how he thinks. His words must be mastered, his ideas of life, the range and content of his conceptions as they are related to God and moral responsibility. So to-day we must preach Christ's gospel as it is related to the thought of our time. Whatever of truth there may be in current religious ideas must be respected and utilized in the effort to persuade men to accept the lordship of Jesus Christ. It is true that the gospel must bring every thought into captivity to the obedience of Jesus Christ, and Christ must be offered to men as the vital and determining fact in their thinking on life, its meaning, its obligations and destiny. It must speak with authority, for no evangelism will have force without it. But this authority comes from the sure conviction that Christ has a claim, his coming has created an obligation, and his truth has a right to challenge the immediate submission of all men. Much modern evangelism is defective because it refuses to recognize its obligation to deal with the intellectual needs of the times. It presumes to ignore the large results of a clearer knowledge of its own history.

The past twenty-five years or more have been marked by a constant effort to restate the person and place of Christ in the thought of the world. This has partly been the result of a needed defence of the Christian position, but it has been largely the answer of the Church to an intellectual need which the world has felt. Probably no other movement has exercised so large an influence upon the character and subject matter of our preaching. This is but an example of the working principle which must determine the method of evangelistic effort. It must appeal to some inherent moral and intellectual want which is characteristic of the times.

Recognition of Social Forces.

There is another requirement for a great evangelism, and that is its recognition of the social forces at work.

Individualism is not the sum of the gospel. It deals with man as social. It must so address him, and utilize social forces to propagate itself. A care-

ful survey of early Christianity brings out the fact that social forces were a large factor in the evangelization of the Roman Empire. Great names and conspicuous doctrinal contests naturally stand out more prominently than the more unobtrusive social forces which bound man to man. But the work of Jesus was largely social in its method. The person first dominated the society and ministered to a great social unrest and a profounder social distress. The fundamental social problems stand out in the history of the apostolic Church. Our Lord fed the multitudes incidentally that he might bring them into the kingdom of God. There is no separating the social order from fundamental religious beliefs. They must blend. Religion comes to man as social, and it must strike him in the plane of his social life. The Incarnation and the collateral truths of that tremendous event must operate upon men as social, and reach them through the channels of social help and sympathy. Men will not be godly in isolation. An ideal evangelism is not simply the voice of one crying in the wilderness, but it is as the sound of many voices proclaiming a common faith and fellowship, and announcing with divine assurance to weary, sin-stricken men that there is a community of souls, a city of God, a commonwealth of the holy, whose fellowship is with the Father and with his Son, Jesus Christ, and that this evangelizing ecclesia is the home of the souls of men; that here is a living faith, a fellowship of worship and service whose work is the abolition of sin and death, and helping men into the inheritance of faith and hope here on earth, and the future blessedness of the city of God. It is for this cause that an ideal evangelism takes knowledge of the social needs of the day. It approaches men in that social situation, and takes knowledge of their sicknesses and infirmities, their poverty and their ignorance. So it comes with social power because it reveals the higher social sympathies of the new life in Christ Jesus. It presents the truths of Jesus in relation to the social sins and needs of men. It is in this way that a true evangelism has ever been formative and reformative in influencing the social conscience. It needs hardly to be said that Jesus Christ is the creator of the true social conscience. For it is this very fact which makes every great evangelistic movement a mighty factor in the reformation of manners.

Every Christian an Evangelist.

An ideal evangelism will be the work of the whole Church, as has already been intimated. We shall have an ideal evangelism when every professing Christian becomes an evangelist. The great power of evangelism is its result in making every convert an evangelizing agent. Every Christian is, or should be, a potential evangelist. The business of the Church is to train this tremendous social force upon the world. It remains for men in every walk in life to feel the call to personal service in the world's evangelization. These times and all times need the united work of all who are united in Christ Jesus.

But what power is sufficient to fuse into life the unused forces of the Church of Christ? We have an eternal gospel, a vast organization and an accessible world. What remains? Precisely the power which animated the Church at the beginning. It is the leadership and power of the Holy Spirit which gives the evangelism that we need. And need we doubt that it is the Holy Spirit that has stirred the lay conscience of the Church in recent years? Can we doubt the source of the missionary movement which has awakened the intelligence and started the liberality of the laymen? Who indeed is it that is shifting the sense of responsibility for the world's salvation, so that now we ministers feel that our brethren of the laity are beginning to share a burden which neither we nor our fathers were able to carry alone? A perverted sacerdotalism has failed to evangelize the world, a reformed and devout ministry has made slow progress because of its isolation. But we do believe that a universal Church, animated by evangelistic zeal and empowered by the Spirit of Pentecost, and fully persuaded that the world is its parish, will surely hasten his coming who still moves among the churches, and whose Spirit still cries in the Church: "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take of the water of life freely. * * * He who testifieth these things saith, Yea, I come quickly. Amen. Come, Lord Jesus."

MY FIRST CHARGE AND ELSE.

By Rev. H. P. Lewis, Sr.
No. 2.

After preaching at Hickory Grove, Monday and Tuesday were rest days, which I spent getting acquainted with my people. Wednesday morning I went to Red Creek Church and talked to a good week-day congregation. Preachers were scarce in that section of the country fifty years ago. If I mistake not, I was the only pastor in all that region outside the coast towns. There were two local preachers in the bounds of my work by the names of Heartfield and Stanford; but they did little preaching and both joined the Baptist Church afterwards because some Bishop would not hunt them up and ordain them.

At Red Creek, one Brother Smith was the principal man in the Church. His home was a welcome shelter for the preacher and his horse. I was more concerned about how my horse fared than I was about myself. I could get along somehow on short rations for a time, but my horse must needs have plenty to eat, if it was at all practicable. Many times have I dismounted, when not pressed for time, and let my faithful "Jenny Lind" graze awhile, when I doubted her having been well fed the night before. When at Brother Smith's both the preacher an his horse fared well. Brother Smith had a nice family and (this time being before the war) a few slaves, who enjoyed as much freedom as he did, if not more.

There lived in Red Creek neighborhood one Mr. Spikes, a clever man, but not a Christian, not even a church member. I enjoyed the hospitality of his home just a little. Mr. Spikes could not read. In fact, it was no uncommon thing to find in those days people who could not read. He had a son, a young man about grown, who could read just a little. Mr. Spikes bought a Bible, took it home and called for his son to read to him from the Psalms of David. Young Spikes, being as ignorant of the Bible as his father, if not more so, looked through the book from start to finish, but failed to find Psalms. He told the old man "Sams" was not in his book. He found a I. and II. Samuel, but could not find "Sams." The old man was disappointed and vowed that he would not have a Bible that did not contain his favorite book. A neighbor called in and told him he could find Psalms, and did so. Young Spikes did not know how the word was spelled. How patient and kindly we ought to deal with the ignorant and erring!

From Red Creek to my next appointment, Wolf River, it was nearly 30 miles, with but few settlements along the road. The woods were a virgin forest of yellow pine. The dull, rough road consisted of three paths of equal distance apart, one for the horse and one for each cartwheel. Ox and mule teams were unknown in that country at that time. Nearly every man had a pony and cart, a two-wheel vehicle. My father lived in that country five years, and it was quite a while after he moved into a more enlightened community before he disposed of his cart and pony and got a wagon and ox team.

It took me from six to seven hours to ride from Red Creek to Wolf River, and it was seldom I saw a house or human being along the route. There were plenty of deer, turkeys, and small game. The streams seemed to abound with nice fish. Gad Bell and I caught 175 nice perch in three hours' time on one occasion.

At wolf River I preached in a private house owned by a Brother Crothers. It was a real treat to get in his home after so long and tiresome a ride, if we did have to cook, eat and sleep in the some room.

On one occasion, while waiting for my congregation, I sang one of the good old songs of "long ago," beginning,

"Hail, ye sighing sons of sorrow,
Learn with me your certain doom."

There was an old man in the congregation I had never seen before. He sat quietly, looking straight at the young preacher. I think it was while I was singing the fourth verse that the old man wept profusely. It runs thus:

"Former friends, how oft' I've sought them,
Just to cheer a troubled mind.
Now they're gone like leaves of autum,
Driven before the dreary wind.
When a few more days are wasted,
And a few more scenes are o'er,
When a few more griefs I've tasted,
I shall rise to fall no more."

I never saw or heard of the brother afterwards. I trust the singing of that song helped him as it often helps me.

When at my Wolf River appointment I was within 20 or 25 miles of Bay St. Louis, formerly called "Shieldsboro." My next preaching place was at Allen Hudson's, ten miles from Wolf River in the direction of Handsboro. Alien Hudson was a member of the Christian, or Camphellite Church. His wife was a staunch Methodist and a good Christian woman. She was formerly a Miss Stanford. At this home preachers were held in high esteem and got the best of entertainment. Brother Hudson lived well. He was industrious, economical and a good manager. He knew better how to raise fruit than he did to get the best prices for it. The preaching service was held in his home, and he usually fed the whole congregation. Several members of his family, including himself, joined our church during my pastorate there in 1858. One of his sons is now a local preacher in, I believe, the Hattiesburg District.

OLD TIME CONSECRATION AND PASSION.

While Methodism has gained much, especially in wealth and social standing, every student of its history knows that it has lost the distinguishing qualities which gave it unique power in its earlier history. We are entirely and painfully clear that the loss is greater than the gain, and of much more value, when judged by New Testament standards. The old-time consecration, sacrifice and passion have gone out of our ministry. This is of more value than all we have gained, for those qualities made our ministry unique, and gave it unusual and unquestionable power with God and men. We must be frank and specific. We have become professional and conventional ministers, with no more evidence of divine call and spiritual passion and power than the ministers of other denominations. We are just as anxious for the non-essentials of the ministry—salary, good church, leisure, vacation, place, popularity—as any clergymen. We suffer as little if our churches are fruitless, and the cry of the seeker for personal salvation is not heard. There is no "Woe is unto me if I preach not the Gospel," no vicarious struggle for the conversion of individual souls, no agony in the closet until the morning hour, no unmistakable heart cry, "Give me Scotland or I die!" The people of our churches do not see in their ministers the irresistible love-passion that always fills churches and throngs altars. There is no use in longer disguising the facts. We have become a professional ministry rather than a passionful ministry, and we are reaping the natural and blighting results.

At the same time the people are hungering, as we have never seen them, for the preaching of the clear and fundamental truths of the New Testament. Never, in our day, have we seen the time when the people were so ready for and responsive to the spirit and passion of Methodism, as revealed in our earlier experience. The fields are white for the harvest as we have never seen them.

What is wanted is a radical swing back to our old-time spirit and consecration. We have been making secondary and non-essential things supreme. We need to get back to the ideals of Jesus, of Paul, of Wesley, and the Methodist fathers. Self-searching with more searching of the New Testament—a complete shift in ministerial ideals—is absolutely essential.

We enforce what we have said by republishing the following paragraph from the New York Sun of Sept. 22, which exploited the instance because it regarded it as so unusual and remarkable:

"Rev. Alexander C. Stevens, for six years pastor of the First Methodist Church, one of the wealthiest congregations in the city, has resigned, and will carry the Gospel to the mission fields of South Dakota. Bishop Robert McIntyre has appointed Dr. Stevens general superintendent of missions in the Black Hills Conference, where he will have charge of thirty-two missions. Last January Dr. Stevens announced his probable move into fields where the work is more strenuous. He had built up his church until it now has a property worth $100,000, and a membership roll of more than 500. His salary in the new field will be one half the $3,600 that he now receives, and he will have hard work before him, where energy will count in the building up of new churches."—Zion's Herald.

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Church News

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Concerning Missions.

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Secular News and Comment

The present Chinese minister to the United States, Mr. S. Alfred Sze, is a graduate of Cornell University. He is a young man, having been out of school only about a dozen years.

* * *

The Brooklyn Eagle, founded in 1841, celebrated its seventieth anniversary on October 26. When it made its first appearance, Brooklyn was a town of 35,000 inhabitants.

* * *

According to the New York Independent, there were in the United States in 1910, 8,975 homicides, and only one in 86 met with punishment. A sad commentary on our American courts!

* * *

With characteristic independence, Emperor William, of Germany, is reported to have said recently concerning his daughter: "She shall marry whom she loves and be happy. I will not play politics with my only daughter. The royal precedent shall have no bearing on her marriage."

* * *

It is stated that Monsieur Geoorge Meyer, a Frenchman, has invented a watch which enables blind persons to tell with ease the time of day. The hours are said to be indicated by movable buttons, and the minutes by a strong pointer. This watch has been on exhibition in the city of Paris.

* * *

The British Parliament opened on October 24. Mr. Winston Churchill, of the Home Office, has exchanged that place for the position of Lord of the Admiralty, which is a post of lower rank and pays $2,500 less. He is said to have been very unpopular as Home Secretary. There is a rumor afloat that Mr. Asquith will in the near future enter the House of Lords, and that Mr. Lloyd George will become Prime Minister.

* * *

In making a report of his trip to the Orient to the College of Bishops, of the Methodist Episcopal Church, at Oklahoma City a few days since, Bishop W. F. McDowell declared that he does not think there is any likelihood of war between the United States and Japan. He thinks Japan is too much burdened with debt and too much concerned about further trouble with Russia to desire a clash with our country.

* * *

The Ladies' Home Journal recently published a poem from the peu of Rudyard Kipling, which The Independent thinks is a blow struck at woman suffrage. The distinguished gentleman says some pretty hard things about the females of the various animal species, but we doubt if even he can turn back the rising tide in favor of vesting women with the right of franchise. Whether for good or evil, the thing seems to be coming.

* * *

The war between Italy and Turkey appears to be taking on a more serious aspect. The Turks are said to regard this conflict as a renewal of the struggle between the Christians and Mohammedans, and are reporting to be rallying and fighting with great bravery and some success. The Italians may yet find that they have undertaken a larger task than they dreamed of. Whatever else may be said of the Moslems, it must be conceded that they liave a good record as fighters.

* * *

The Cotton Conference which was held in New Orleans, October 30-31, was attended by a number of leading business meu from several States and five governors—Colquitt, of Texas; O'Neal, of Alabama; Mann, of Virgina; Noel, of Mississippi, and Sanders, of Louisiana. The situation was carefully reviewed and various things suggested as a means of advancing the price of tbe fleecy staple. An estimate obtained from Mr. Philander C. Knox, Secretary of State under the present national administration, showed there was demand during the year 1910-11 for 13,739,916 bales of American cotton, and that last year's crop was inadequate to supply this need. Steps were taken to try to bring about a 25 per cent reduction in acreage in 1912. The plan is for each governor to appoint a representative in each county, who is to secure an assistant in each voting precinct, and these appointees are to try to commit the farmers in writing to cut down the amount of cotton planted by one-fourth. Louisiana was highly praised for the diversification of her products, and her example was was recommended to the other commonwealths of the South.

* * *

All Saints' Day (November 1) was generally observed in the Crescent City, and the street cars were crowded with people, with hands full of flowers, on their way to the cemeteries to decorate the graves of their dead. This festival is a very ancient one, probably extending as far back as the fourth century. Boniface introduced it into the Western Church, in the beginning of the seventh century, and the time of observing it was changed from May 1 to November 1 by Gregory IV in 834 A.D. It is really to the Roman Catholics what Decoration Day in the spring is to the Protestants. In the State of Louisiana All Saints' Day is a legal holiday.

* * *

The extension courses of Tulane University for the year 1911-12 bgean this week. Instruction is offered to the general public at low prices in the following studies: Art, Botany, Pedagogy, Psychology, English, French, German, Greek, Latin, History, Mathematics, Music, Physics, Chemistry, Astronomy, and Physical Education. A special course will be given in Chemistry for housekeepers, which will treat in a technical way of cooking, the making of soaps and vinegars, cleaning, dyeing, sanitation, and other matters of practical importance to housewives. The people of New Orleans are fortunate in having such an opportunity for self-improvement at their very doors.

* * *

The revolution in China, as far as can be judged by the dispatches, has proven a success, and apparently the question now is, whether by liberal concessions the present Emperor can save his throne, or whether it will be overturned and the reins of government taken wholly from him. The Manchu dynasty was founded in 1644, and the present boy ruler is the tenth of this succession. Truly, wonderful things are happening in these opening years of the twentieth century. The spirit of democracy is abroad everywhere, and hoary despotisms are being undermined by it. May we not hope that it means the dawning of a brighter day for the oppressed millions whose rights have long been trampled under foot?

* * *

The Supreme Court of the United States has decided that the amendment to the Louisiana Constitution adopted in 1908, which provides that if any corporation doing business in Louisiana shall seek to remove a lawsuit from a State to a Federal Court, it shall thereby forfeit its right to do business in the State, is unconstitutional. The ground of the decision is that if a person or corporation has a right to transfer a case to the Federal Courts, it is wholly beyond the province of a State, by any method whatsoever, to take away that right. It is not Louisiana alone that will be affected by this decision. If we are not mistaken, Mississippi and some of the other Southern States have enacted similar laws, which will be rendered nugatory by this pronouncement of our highest judical tribunal.

* * *

Mr. Frederic J. Haskin recently stated in an article in the Times-Democrat that it is estimated that the persons who die every year in the various countries of the world from insect-borne diseases would make, if massed together, a city as large as New York. Dr. L. O. Howard, of the United States Bureau of Entomology, has expressed the conviction that malaria alone costs our nation $10,000,000 annually; and he thinks it is probable that the damages inflicted within the bounds of the republic by all disease-carrying insects amount to enough to support the American army and navy. Manifestly we have devolving upon us no more important duty than that of conserving the health of our citizeuship, and our legislators, state and national, should make liberal appropriations for this purpose. No money voted out of our public treasuries is more wisely or profitably expended than that which is thus applied.

* * *

Mr. Joseph Pulitzer, one of the most widely knowu of American journalists, died on board his yacht, The Liberty, in the Charleston (South Carolina) harbor (whither he had gone on his way to his summer home on Jekyl island, near Brunswick, Ga.), on October 29. He was born in Hungary in 1847, and educated there; he came to the United States in 1863, enlisting immediately in the Union Army and continuing in the service until the close of the Civil War. He founded the Post-Dispatch in 1878, and purchased the New York World, then a small paper, in 1883. Mr. Pulitzer had been blind for several years. He was philanthropically inclined and gave liberally to the cause of education. One of his benefactions was the donation of $1,000,000 to establish a school of journalism in connection with Columbia University. We regret to say that we do not think the two periodicals owned by Mr. Pulitzer have of late years been conducted upon a very high plane.

A GOOD REPORT.

If what I said in a former article about superannuates giving account of themselves prompted my good Brother Armstrong to send in his report, etc., I am glad I made the suggestion. The Advocate of Sept. 28 contains a good report from him. I read with interest everything I see in our Advocate from him. Yes, Brother Armstrong, I am, so some people say, somewhat advanced in age; and yet I lack 874 years of being as old as Methuselah was when he was drowned in Noah's flood.

Yes, I am a pretty good beef and chicken eater, provided they are young, tender and well cooked. The fact is, I, like most, if not all preachers, and not a few who are not preachers, eat more at times than is best for my stomach. Brother Armstrong may be an exception.

Yes, I have a large family connection, and a pretty good sized family of my own; including children 17 (sons and daughters-in-law included), 39 grand and great-grandchildren, making 56 in all. Read 128 Psalm. I travel around some, but never go where I am not invited: In fact, within the last month or six weeks I have failed to attend three camp meetings and four or five other meetings where I was invited. So, you see.

I am glad Dr. Sam Keener and Brother Paul Brown were thoughtful enough to give Brother Armstrong something to do. Three Sundays in each month and five sermons a month does fine for a superannuate. Wish all our honored brethren were able and willing to do as well. I am glad the people where he goes treat him so well—he deserves it. Enjoy it? Of course, he does; who wouldn't? I am glad he has a cow and calf. I presume he gets plenty of milk and butter. I am glad he has a wife. So many men have—well—things that keep late hours, wear "hobble skirts" (abominable things), and then they wear something like—I don't know what—about their head. I am glad he can walk rapidly. In that he has the advantage of me. I weigh 175 pounds; will soon be 76 years of age; my days of activity are past. I walk a mile or two nearly every day. My father's large family of eleven children are all gone except three, two sisters and myself. I am the only one of seven brothers living.

The same Advocate that contained Brother Armstrong's report had in it good reports from Brothers Sandell and Downer, two superannuates in my Conference. May God continue to bless Brother and Sister Armstrong, and give them plenty to eat and wear, and a good home.

H. P. LEWIS.

Jackson, Miss.

CHURCH DEDICATIONS.

Our new church at Fernwood will be formally dedicated on Sunday, November 26, at 11 a.m. The house of worship at this place was totally destroyed by fire last year. We began at once to rebuild, and within four months we worshiped in the present building, which is larger and more beautiful than the one burned.

On Sunday, December 3, our La Branch Street Church here in McComb will be dedicated at 11 a.m. All former pastors of these two churches are hereby cordially invited to attend these dedication services.

D. SCARBOROUGH, P. C.

METHODISM ON THE PACIFIC COAST.

It is not my intention to say anything that would in the slightest degree wound the feelings of my friends out here. It is home, but I must say that the "Golden State" with its lovely climate, by the efforts of the Church, seem very never will be forgotten by me.

It was only a few days after I arrived here before I was invited to preach in the Southern church, and in the meantime I was regularly attending the Methodist Church. Both times I was most cordially received, and listened to one of the best of preachers, though the small size of the congregations was astonishing to me. For a time I thought I might be wanting in appreciation, but with the return of the bright days and perfect conditions for attendance, church there was little, if any improvement. The Southern church is located in a part of the city much given to the "Chinese," and is in the middle of the block, with a theatre on the rear end. One of the Bishops said a sermon then of a recurring value, and he did not see how it could serve with such unpleasant surroundings. I attended Epworth Church a few times after, in a circular. It is a most imposing edifice. I have never entered it, so am unable to say anything about the size of their congregations. Another thing there is no prayer meeting in the Southern church, and I fail to see how any spiritual life can be maintained without this splendid aid.

What I say about the services applies only to the Methodist Church South. One day I inquired of an old man who is pastor of the small congregations here characteristic of this church only. He replied that all had the same complaint, and added that "people out in the West do not attend services like they do in the South." I remembered the splendid audiences that greeted Bishop Burgis at Travis Park, and Bishop W. F. Harrison at the church in San Antonio. In that latter town was usually a premium every Sabbath in each church. Recently I considered to attend services at a Congregational church one night when there was to be "special" services at the Methodist church, and also at the Southern church. To my surprise, I found the large house full, very full. The service began exactly on time, and in less than half an hour the pastor was on his feet. He preached a topical sermon nearly fifty minutes out, and no one seemed tired. The sermon was in no more than I had been accustomed to at the Methodist churches, and was much longer. The fine attention and good feeling apparent all over the church, and among the departing crowd, at once attracted my attention, and I looked for the cause therefor. It was not hard to find, if every one was attended like the writer. I leave the thought with you, and any other preacher who wishes to hear what keeps people from church.

The short service that preceded the sermon did not tire one out, and so the mind was receptive, and the sermon impressive. No one who endures three or four "hymns," and a long, tiresome preliminary service is in a frame of mind to hear a sermon. It would be a glad and happy day for the Church if the singing was confined to the hymnal, or to sacred songs—simple, sweet, and musical. Vocal gymnastics are out of place in "God's house." At the great Sunday School Convention it was announced that there would be a grand concert and chorus of 1000 trained voices (sopra, Alto and Tic, according to hospital). Of course, I went, and paid Tic for a seat in order to hear the singing, as I supposed it would be real music. What was my disgust when there was nothing on the program but masses, and that class of alleged music! A young lady sang for an encore "The Last Rose of Summer." That was real music, and one of the sweetest renditions I ever heard. I left before the program was two-thirds completed, as there was nothing on it I wished to hear again. "Classic" music may be fine, but it is very dull and unmusical to me. How that splendid choir of 1000 voices could have thrilled the immense audience, if the leader had only made better selections! As it was, many left when I did. It convinced me that long preliminary services are not conducive to large crowds in this section, and I have found that people are much the same all over the world. I heard a young man from Mississippi, named Edson, sing a simple, sweet little gospel song that thrilled an entire audience as no mass of "classic" ever could. Knowledge puts it to proof of Edson.

But I will return. This is the big a subject to which I refer, and there is another point I wish to mention. In the American revision of the Bible I notice that the expression "Feed me" is often applied to the "Good Master" and when we remember that our Lord is not dead from the dead, and was feeding one of his feeble sheep simultaneously with the disciples on the shore of the Sea—as far as we know the very last written account of the ministry—he said to Peter three times "Feed my sheep," "Feed my lambs." John was at the tomb when he wrote these words, and we can imagine how vividly that scene came before his eyes. It was as real to him—the open tomb, the bright morning sunshine, the rough men, and the gentle form of the "Teacher" breaking the bread and feeding them—it is no wonder that of all the many things he said, John would have chosen the most tender and beautiful that could be uttered. "Feed," "feed"—how we do hunger for the "bread of life," and how often we are disappointed and unsatisfied. I wish to make this observation, and it can be verified at any time. The more I get into my own people like the free dispensing of the bread of life. The old world is hungry for the words of "eternal life," and God has called men to dispense it. It is in "the foolishness of preaching that we persuade men," and since this is God's plan, we are foolish to try to improve on it. Thanks be to him the old Methodist churches are trying to carry on his divine plan in spite of opposition.

Nineteen years ago I heard Bishop Granbery preach at Conference in Natchez from the text, "Feed the flock of God." The memory of that will remain with longer and feeds my soul after all these years. Brethren, as a Bishop, let me beg of you to remember that in every audience there are many in need of spiritual food, and be not slow in dispensing it. One good, rich thought, a word yet from eternity is usually sufficient.

In conclusion, let me say that while the outlook does not seem very bright to me especially for the Southern Church, still it is not hopeless. The preachers are doing their part amid discouraging conditions. It seems to me that with a shortening of the preliminary service—to enable the preacher to get in a word before the people are too tired to listen—a return to hymnal singing, and a thorough warming and ventilating of the churches there would be improvement all around. Fraternally,

J. C. BALLARD.

Fort Myer, Va., Oct. 21, 1911.

LOYALTY AND THE HONOR ROLL

By Rev. T. B. Holloman, D.D.

No incident connected with the last session of our National Congress has received wider comment, and nothing has done more to bring the brilliant Senator from Mississippi into public favor than the case of Jim Jones opposed by Senator Heyburn, and championed by John Sharp Williams. As is known to all, it was affirmed by Mr. Williams to be simply a case of sentiment and sympathy. Jim Jones had been the faithful body servant of President Jefferson Davis, and after the war of secession had secured a place in the employment of the Senate of the United States. Because of his age (eighty-two), it was proposed to discontinue his services and secure another more active. There was no pension attached to the position which Jones had filled, and such action would be to cut off a trusty servant without adequate support. Though Mr. Heyburn, in his hate for the South and his love for the negro, may be classed as a loyal follower of John Brown, there was no pity for Jones, and it fell to Mississippi's big-hearted representative to speak for the aged black man, who had given the strength of his young manhood to the service of his country. If my memory recalls correctly the burden of the Senator's appeal it was consideration for his age and his loyalty to every task assigned him, and upon that he won by an overwhelming majority, securing the retention of the faithful old veteran.

Loyalty is a big subject in the Bible, and there is another word I wish to mention. In the American revision of the Bible I notice that the expression "Teacher" is often applied to the "Good Master" and when we remember that our Lord is not dead from the dead, and was feeding one of his feeble sheep simultaneously with the disciples on the shore of the Sea—as far as we know the very last written account of his ministry—he said to Peter three times "Feed my sheep," "Feed my lambs." John was at the tomb when he wrote these words, and we can imagine how vividly that scene came before his eyes. It was as real to him—the open tomb, the bright morning sunshine, the rough men, and the gentle form of the "Teacher" breaking the bread and feeding them—it is no wonder that of all the many things he said, John would have chosen the most tender and beautiful that could be uttered. "Feed," "feed"—how we do hunger for the "bread of life," and how often we are disappointed and unsatisfied. I wish to make this observation, and it can be verified at any time. The more I get into my own people like the free dispensing of the bread of life. The old world is hungry for the words of "eternal life," and God has called men to dispense it. It is in "the foolishness of preaching that we persuade men," and since this is God's plan, we are foolish to try to improve on it. Thanks be to him the old Methodist churches are trying to carry on his divine plan in spite of opposition.

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The Home Circle

AWAY TO SCHOOL.

Hurry! hurry! is the rule
On the days we go to school;
Just as soon as breakfast's done,
'Round about the house we run,
Looking here and looking there,
Finding things 'most anywhere.
Father, walking to and fro,
Hurries Jack who's always slow.
Mother, glancing at the clock,
Smoothes out Mary's rumpled frock;
Tells us children to make haste,
Says there isn't time to waste;
Goes down with us to the gate;
Says she hopes we won't be late.
Then away we hurry fast,
Off to school again at last.

—St. Nicholas.

A BOY WHO OBEYED ORDERS.

It was on a wet, cold October evening that a boy trudged wearily into the seaport town of Chatham, England, a bundle on his shoulders. He was covered with mud, and from under the long black locks that fell on his forehead two big eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and stopping him said:

"If you please, which way to the docks?"

The sailor directed him, and he went forward, down the narrow streets till he came to the water side. There he wandered around for a time without anyone, for it was supper-time; but presently he came upon an old man, and asked:

"Are those ships out there warships?"

"Aye," replied the man, "they be, sure enough, lad! Be ye a goin' to the wars?" And he grinned.

"Yes, but I don't know how to get on board," said the puzzled boy. "Where do their boats land?"

"Right here," and the old man waved his pipe at the landing-stage before them. "See, yon is one a-comin' now."

Sure enough, a boat was rowing swiftly in. It drew up to the landing-stage and an officer stepped out. The boy approached the officer, and touching his cap, said:

"Please, sir, can you tell me how to get on board the frigate Raisonnable?"

The officer looked down, and staring at the thin, pale face with its big eyes and firm mouth, replied:

"Why, that is my ship. But what do you want on board of her?"

"Please, sir, I want to join. Her commander, Captain Suckling, is my uncle, and I want to report to him."

The officer looked again at the boy. "Well, in that case, I can take you aboard when I return. But you look cold and hungry, my lad; have you had supper?"

"No, sir; I left home early this morning, and have not eaten anything since."

"Bless 'em! Here, you have reported to me; I am a lieutenant on board, and so come up and have something to eat with me. Why didn't you stop in town as you came?"

"Well, you see, sir," replied the boy, "I promised father that I would come straight to the ship and report for duty, without stopping in town, so I couldn't very well."

"Good boy!" cried the officer. "If you obey orders as well in the navy, you should get on capitally. What is your name?"

"Horatio Nelson, sir."

And the man who, as a boy, had learned to obey orders unflinchingly later became the great sea-hero of England, Horatio Nelson.—Boyd's World.

ROSETTA POPE'S SCHOOL.

"What are you doing?" It was Rosetta's uncle who asked the question.

Rosetta looked up with a little laugh. "I'm playing school," she said.

Uncle Leonard came near, and gazed at her row of pupils first in wonder, then with an amused smile.

"You have some very famous scholars," he observed.

A dozen or more "Author" cards were ranged on chairs before her, and each card pictured the face of a man or woman prominent in literature.

"Is Tennyson at the head or the foot of the class?" he inquired, his eyes twinkling.

"Oh, at the head!" Rosetta answered. "I don't know what other people think, but I rank them just as I like them; and then if they don't recite well, they have to go down."

"Pray, what do they recite?" her uncle asked. "Spelling and geography?"

"Of course not! They recite from their own works. Here are the lessons," and she laid her hand on a big pile of books at her side.

"Do you admit visitors?"

"Oh, yes, sir! Mamma often comes in. That's the visitor's seat," pointing to a great armchair.

So from the other side of the room Uncle Leonard watched the small teacher and her renowned scholars.

"Lord Tennyson will please recite his New Year's poem beginning: 'Ring out, wild bells, to the wild sky.'" Whereupon Rosetta selected a book from the pile, and, keeping her finger in the place, recited the lines with very little hesitation.

"Well done!" praised her uncle.

"Thank you," said Rosetta, blushing.

The next card bore the face of Alexander Pope, and the teacher said, "Mr. Pope, you may recite two lines from your 'Essay on Man,'" and again Rosetta spoke for her pupil:

"Honor and fame from condition rise;
Act well your part, there all the honor lies."

Then she turned to her uncle with a smile. "I can't understand much of this," she explained; "but seeing that our names are the same, I thought I'd have to put him in somewhere, and he's learned those lines so well that he stays up near the head."

Uncle Leonard burst out laughing, but was checked by Rosetta's warning finger.

"Mr. Cowper, please give us the first and last verse of 'John Gilpin.'"

Rosetta began bravely enough:

"John Gilpin was a citizen
Of credit and renown.
A"—

Suddenly she puckered her forehead, and then she said in a voice supposed to be stern, "Mr. Cowper, you may go to the foot!" adding to her uncle: "I never can remember that, but I like it."

"And how often do you have this sort of thing," asked Uncle Leonard.

"Oh, whenever I get lonesome. I guess I'd rather have you talk to me now," and with one sweep of the hand she gathered her famous pupils into a pack and tossed it on the table.

"Tell me about Cousin Maud, please," she coaxed.

"One thing about her is that she is lonely most of the time, and we live so far from neighbors. I think I'll buy a set of Author's on my way home and tell her about this school of yours."

"Oh, do!" cried Rosetta. "And then when she comes down here next summer we can play together. Mamma likes it because she says it teaches me so much."

"I should say so! I shall have to coach Maud at first. She doesn't know one author from another."

"Neither did I till I learned," said Rosetta.—Southern Presbyterian.

HER TEARS UNFASTENED.

Marjorie never cries when any little mishap befalls her, but the other day Araminta, her dearly loved and tenderly cherished doll, fell into the grate and received a contusion of the nose which was most unpleasant to contemplate. Marjorie winked very hard for a few minutes, and then running with her injured Araminta to her mother, she buried her head in her mother's lap, sobbing.

"Oh, mamma, I don't want to cry, but my tears have all come unfastened."—Christian Guardian.

Wanted: By Jan. 1, 1912, position as bookkeeper in a bank or general store, bank preferred. Two years' experience as assistant cashier in country bank. As to character, etc., will be glad to furnish necessary reference. Am not out of employment, but desire a change for promotion. Address New Orleans Christian Advocate, New Orleans, La.

The love of Christ is not an absorbing but a radiating love. The more we love him, the more we shall most certainly love others.—F. B. Havergal.

CONCERT PIPE ORGANIST.

Miss Beulah Margot Herring, of Corinth, Miss., will be open for dates this fall and winter as a concert organist. Church recitals and sacred concerts a specialty. Write her for terms. Miss Herring is a graduate of the University of Arkansas, also the American Conservatory of Chicago, under the famous organist, Wilhelm Middleschulte.

The Daily Corinthian says: "The First Methodist Church had standing room only last night with which to accommodate the large and critical audience that greeted Miss Beulah Margot Herring at her organ recital. She was not only happy in her selection of the numbers, but in the rendition as well. Her technique is flawless, and her pedal work really wonderful. Her interpretation of the great music masters was par excellence."

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Leaves SAN FRANCISCO, 6:30 p.m., Tuesdays and Saturdays.
Leaves LOS ANGELES, 8:30 a.m., Wednesdays and Sundays.
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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.

North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate, representing the three patronizing Conferences, namely, Louisiana, Mississippi and North Mississippi, held its annual meeting on Oct. 26, 1911, in the Advocate office at New Orleans under most pleasant auspices. Every member was present; all displayed a deep interest in the work in hand, and from first to last there was unanimity of purpose and action.

Rev. N. E. Joyner retired from the chairmanship of the Committee, and Dr. J. M. Henry, the capable presiding elder of the metropolitan district of Louisiana was elected in his stead, Brother Joyner taking the important post of secretary.

The publisher's report was submitted by Mr. C. O. Chalmers, and, after being audited by a sub-committee, was adopted by the Committee as a whole. Brother Chalmers deserves commendation for the excellence of the mechanical work done on the Advocate, which does so much to render it attractive and convenient to its readers. Due appreciation was shown of his services by the formal action of the committee, and by his re-election as publisher for a term of four years.

Dr. R. A. Meek, the gifted editor of the Advocate, presented a luminous report of his work, from which extracts are here quoted as conveying to the Advocate's constituency the best possible knowledge of the difficulties under which the editor labors, and which modesty would perhaps prevent his presenting in other form. Dr. Meek says in his report: 'I do not think there is any doubt but that the Advocate has grown in favor with its constituency and that its general influence throughout the connection has been increased. Many testimonials to this effect have reached the office, but we did not think it in good taste to allow them to appear in print, though they have greatly encouraged us. Whatever may be said of its quality, our paper now carries as much original matter as any Conference organ in the Church, only two or three of them equaling it in this respect. In my judgment, we are devoting more space to the work and workers in our own field than any other jonrnal in Southern Methodism. It has been, and is, my conviction that the primary purpose of our paper is to promote the development of the work in Louisiana and Mississippi. It scarcely needs to be said that the Advocate is yet very far below my ideal for it. I had it in mind to make a number of changes in it during the year, but various things have operated to prevent me from doing this Owing to failing health, Brother Carley, the assistant editor, left the city about June 1, and since that time the entire task of revising copy, keeping up the editorial departments, and seeing (with such assistance as the publisher could give) that the matter finally appears in proper form has devolved npon me. In addition to this, without a stenographer, I have had to conduct all the correspondence which relates to the editorial management. I am aware that there are those who think there is little work in editing a weekly journal, but the truth is, no task is more exacting than that of issuing with inadequate facilities a church paper that is creditable. It is a work that has no interims, and which must be conducted with painstaking care. It is a matter of regret to me that I have not been able to get out among the people more during the year, as I feel that the editor's personal contact with them would be worth something to the paper. Both the amount of work I have had to do in the office and Providential interference have hindered me in this. And, so far as Mississippi is concerned, the matter of expense is practically an insnperable barrier in the way."

It will thus be seen what a large task Dr. Meek is burdened with, and it is earnestly hoped that the knowledge of the true situation as here disclosed will stimulate all of the brethren in the three Conferences to do their utmost to increase the circulation of the Advocate, and by this means enable the Committee to provide a decent increase of the present inadequate salary which Dr. Meek is receiving, though he has made no demand for increased compensation.

Of Dr. Meek's editorial work too much cannot be said. No defense will be undertaken. It needs none. Accomplished, fearless, bold, yet tender, this brilliant writer has in his brief experience on the tripod challenged the attention of the entire connection, and he has been quietly assigned a place among the capable editors who have adorned and blessed the Church.

Specially noteworthy is his prompt and adequate defense of the theology and rights of Methodism in this day of compromise and non-resistance; and the editor's devotional writing has an irresistible charm.

Having commended his past work, the Committee re-elected Dr. Meek to the editorship for a term of four years, and they look with confidence to his growing influence and the wider circulation of the Advocate. Respectfully submitted,

H. S. SPRAGINS,
For the Committee.

Greenwood, Miss.

THE CONFERENCE COLLECTIONS.

As our Annual Conferences are only a few weeks off, it may not be amiss to write a few lines concerning the connectional claims for which an assessment has been placed upon every pastoral charge. Every cause represented in these apportionments is worthy, and a deficit on any one of them is detrimental to some important and necessary department of our Church work. Methodists should count it both a duty and a privilege to contribute to these funds—not to do so is to shirk obligation and to miss an opportunity to aid in the accomplishment of great good. In most of the charges the task of raising these collections devolves upon the pastor, and this is always a burdensome duty unless he has the hearty co-operation of the membership of the Church. We have known some persons who had promised a subscription to require a busy preacher to call three or four times to get it. Such action is most reprehensible. Instead of thus adding to the labors of the pastor, wherever it is practicable he should be relieved entirely of the task of securing these assessments, or if it is not deemed wise to take this work out of his hands, he should at least have the sympathy and assistance of his people in his efforts to perform it. Let every member of the Church who reads these lines, who has not already done so, make it a point to see the preacher and hand him a contribution to these benevolences. It will cheer and encourage him if you will do this. Nothing possible should be left undone in any charge to meet these obligations in full, since the money is so urgently needed. Few give as generously to these connectional interests as they ought. Liberality is yet the neglected grace, and is all too rare among us.

REV. WILSON MOORE DEAD.

In a note written from Jena, on the 31st ult., Rev. E. L. Cargill says: "I hereby hand you a notice of the death of Rev Wilson Moore of the Louisiana Conference, our pastor at Glenmora, which occurred on Saturday, October 28, at 11:30 p.m. He was buried Monday afternoon, the writer officiating." We regret exceedingly to chronicle Brother Moore's decease, which to us was most unexpected, as the latest information we had from him was that he was in good physical condition and happy in the work. At the last session of the Annual Conference at Homer, Brother Moore was assigned to the Fullerton and Oakdale charge, but later in the year his health failed and he was relieved of that appointment and went to Hammond, where he took a course of treatment at Dr. McGehee's Sanitarium at that place. Here he steadily improved, and several weeks ago, when Rev. J. N. Hall surrendered the Glenmora Circuit, Brother Moore was appointed to succeed him. As to the circumstances attending Brother Moore's death, we are wholly uninformed. A more extended account from the pen of some one acquainted with the facts as to his closing hours and also the career of the deceased will, we trust, be furnished the Advocate at an early date. We extend our most profound sympathy to the bereaved loved ones, and pray that God may be consciously with them in this trying hour.

Since writing the above, we have received a letter from Rev. Paul Brown, presiding elder of the Alexandria District, which gives the following additional information concerning Brother Moore's death: "He died at the parsonage. The end came suddenly. None of his ministerial brethren were able to be with him, but the little flock at Glenmora were abundant in helpfulness and kindness to his family in their sad hour. After twenty-six years of faithful service in difficult fields, our brother has gone to his reward. We had no purer Christian character in our ranks than Wilson Moore. He leaves a wife and three sons to monrn his departure."

A VALUABLE PUBLICATION.

The "Working Manual" for Sunday school leaders which Mr. J. R. Pepper has just issued is a magnificent piece of work. Its mechanical make-up is well-nigh perfect, the binding, printing, and paper, all being of a most superior quality. The illustrations are appropriate and of an unusually high order. And it is also brimful of useful information, admirably arranged, from the first page to the last. In other words, this work is a thing of beauty, and if preserved, as it deserves to be, will prove a joy for many days to come. Brother Pepper in bringing out this publication has performed for the Church a needed and distinguished service. He has our hearty thanks for a copy of this attractive and valuable "Manual."

PERSONAL AND OTHER NOTES.

The latest information is that Maine remains dry by a majority of 758 votes.

Brother Pastor, in winding up the work of the year do not forget the claims of the Advocate.

A revival meeting is in progress at the Louisiana Avenue Church of this city. The services are reported to have opened auspiciously.

How about your subscription to the Advocate? If you have not renewed it, will you not please kindly have your pastor to do so at once? We do not desire to lose a single subscriber.

Dr. S. H. Werlein, we regret to state, has recently been somewhat indisposed. He was unable to fill his pulpit last Sunday week, and Rev. E. N. Evans preached in his stead.

Rev. A. A. Bernard, our pastor at Covington, La., was an appreciated visitor at our office Tuesday of this week. He was in fine health and spirits, and spoke encouragingly of his work.

Rev. Paul Jones, of Meridian, Miss., who is holding a meeting for Dr. Hines at the St. Charles Avenue Methodist Episcopal Church, favored the Advocate office with a call last week. The editor regrets having missed him.

Through the kindness and activity of Rev. J. M. Wyatt, subscriptions continue to reach us from the classic town of Brookhaven, Miss. We are pleased to have our circulation extended in this choice community.

The Methodist churches of New Orleans, as has been their custom for some time, will hold a union Thanksgiving service this year. It will be held at First Church, and the sermon will be preached by Rev. A. G. Shankle.

Rev. W. M. Williams, Manager of the Methodist Orphanage at Jackson, Miss., in a letter dated Nov. 6, says: "Our 'Work Day' receipts have gone over $4,000, and are climbing toward the $5,000 mark. All our large family are well. We have a fine school with excellent teachers."

Rev. R. H. Wynn is closing out a pleasant and profitable year at the First Methodist Church of Monroe. This is one of the foremost Methodist congregations in Louisiana, and Brother Wynn is in high favor with this worthy flock. He is said to excel both as a pastor and preacher.

In the absence of the pastor, Rev. J. W. Booth, it was the editor's pleasure to preach to his congregation in Algiers last Sunday at 11 a.m. He was greeted by a good audience, who gave him an at-

tentive hearing. We enjoyed worshiping with these Wesleyan disciples across the river.

Rev. R. G. A. Carlisle, of the Wall Hill charge, North Mississippi Conference, has lately remembered us with a nice list of subscribers, accompanied by a remittance to correspond. He has had a pleasant year, notwithstanding the sickness in his home, and the Lord has graciously blessed his labors.

The Lafayette District has a safe and judicious leader in the person of Rev. J. E. Denson, who is ever ready to stand up for Methodist doctrine, and who confidently believes that the gospel is still the power of God unto salvation. The work is going forward at many places in the territory under Brother Denson's supervision.

The New Orleans District is fortunate in having Dr. J. M. Henry on it at this time when a general forward movement is being contemplated. Dr. Henry has carefully studied conditions in and about the city, and is a wise and resourceful leader. He has done much to interest the General Board of Missions in this important field.

The communication from Senatobia which appeared in last week's Advocate, in the "Tidings From the Field" Department, signed "S. L. Pope," should have been signed Mrs. S. L. Pope. It was well enough written to have appeared over Brother Pope's signature, but we believe in giving credit to whom credit is due. We regret the error.

The Alpha Wesley Class of the First Methodist Church of Tupelo, Miss., celebrated "Drummer's Day" last Sunday, November 5. Mrs. Victoria T. Hoyle delivered the address on this interesting occasion, which is a guaranty that it was a message well worth hearing. This Adult Class is one of the largest and most active in Mississippi.

Captain John J. Bradford, of Wingate, Miss., announces the marriage of his daughter, Miss Carter Wingate to Rev. Robert P. Fikes, pastor of the M. E. Church, South, at Richton, Miss. The wedding will take place on Decemher 14, in the bride-elect's home town, Wingate, Miss. The Advocate extends in advance congratulations and best wishes.

Writing from Jackson, Miss., under date of October 31, Rev. H. P. Lewis says: "I spent Sunday, October 22, with friends in Warren County, and preached twice at old Redbone Church, which was built fifty-six years ago. It is a substantial building, and has had a new roof put on it within the last two years. The Redbone members, though few, are a loyal set of Methodists."

Rev. C. C. Miller, the capable presiding elder of the Baton Rouge District, has lately been ill. He was not able to be present at the quarterly conference of the East Feliciana Circuit which was held on Saturday, October 29. We trust that this faithful worker will soon be restored to perfect health. Most of the charges under his supervision will make a creditable showing at Conference.

We regret to learn that Rev. R. H. B. Gladney, of Macon, Miss., who is to be the host of the North Mississippi Conference this fall, has been suffering for some time from malarial troubles. We trust that he will soon recover and regain his usual strength, since he has so much work ahead in the near future. Brother Gladney is having a successful pastorate in his present charge.

Rev. H. A. Gatlin, who for some time has been in charge of the East Feliciana Circuit, has been transferred to Missouri, and stationed at Appleton City. He left for his new field of labor on November 2. Brther Gatlin did excellent work while serving in the Louisiana Conference, and we heartily commend him to the brethren among whom he has cast his lot as a faithful and promising young minister.

We were pained to learn that the younger brother of Rev. J. H. Felts, of the Aberdeen District, whose illness was reported in a recent issue of the Advocate, has since died. It is gratifying, however, to know that he fell peacefully asleep in Jesus, cherishing the confident hope of a blissful immortality. We pray that the loving Father above may comfort and uphold all who bave been made to suffer by this bereavement.

Dr. T. B. Holloman's fourth quarterly conference, at Port Gibson, Miss., which was an interesting occasion, has been held. Referring to the presiding elder, Dr. H. W. Featherstun, Brother Holloman says: "He made kindly remarks about the condition of the work and the spirit of the people. We are closing a delightful year in this good charge." Every years is a good one where Dr. Holloman labors. He has a habit of succeeding.

Mr. T. L. Boswell and his accomplished young wife, of Nashville, Tenn., who were married a few months ago, recently spent several days in New Orleans, visiting various places of interest in the city and mingling with their friends hereabout. Mr. Boswell is a son of Dr. J. W. Boswell, formerly editor of the Advocate, and naturally feels at home in this office. He dropped in to see us, and was accorded a most hearty welcome.

Rev. W. Marvin Langley, than whom there is no choicer spirit in the North Mississippi Conference, has wrought most successfully on the Jonestown and Belen charge during the present year. Among other achievements, he has succeeded in erecting a neat and attractive parsonage, which has long been urgently needed on this work. No interest of the Church suffers in Brother Langley's hands. It is his habit to do conscientiously his best in every field to which he is assigned.

We have received a handsomely printed invitation which reads as follows: "Rev. and Mrs. W. M. McIntosh request the pleasure of your company in celebration of the twenty-fifth anniversary of their marriage, Saturday, the eighteenth of November, from seven until eleven o'clock, Seldom Inn, Iuka, Miss." We congratulate these valued friends upon the approaching silver anniversary of their marriage, and we trust that the occasion will in every respect be a happy and memorable one.

The General Board of Education (Rockefeller), through its representative, Dr. Wallace Butterick, has promised the Southern Methodist University at Dallas a donation of $200,000 to be applied to the endowment fund. This together with the $300,000 donated by the city of Dallas and $100,000 subscribed on "Education Day" at the State Fair, brings the pledged endowment of this institution up to $600,000. Besides this, the University owns 700 acres of very valuable land in close proximity to the city.

Under date of the 2d inst., Brother J. L. Neill of Hattiesburg writes: "Sister Mary Traylor Meador, wife of Rev. W. P. Meador, who is the faithful superintendent of the Sunday school at Broad Street Church, died Tuesday morning, October 31. She had been confined to her bed for months. She was buried on the afternoon of the day of her death. An obituary will be sent you later." We regret to hear of the death of this elect lady, and we extend sympathy to the bereaved and pray that the Heavenly Father may comfort and sustain them.

In a business letter to our office on the 1st inst., Rev. G. W. Bachman adds: "I go to Sardis in a few days to spend some time in circulating our books and papers, and I expect to attend the Memphis Conference, which will convene in Memphis on November 15. I hope to have all collections in full soon." Let the brethren who are concerned cooperate in enabling Brother Bachman to carry a clean balance sheet to Macon. One who toils as faithfully as he does deserves a large measure of success.

A recent number of the Columbus Commercial (Mississippi) contained a most complimentary notice of a sermon preached at the First Methodist Church of that city by the pastor, Dr. H. G. Henderson. From the account given we quote briefly: "Dr. Henderson since assuming control of the pastorate of the First Methodist Church last December has delivered many fine sermons, and those who heard him last Sunday morning had the pleasure of listening to an unusually forceful, virile, and cogent discourse." The theme which Dr. Henderson discussed was the "Lord's Prayer."

Rev. R. A. Clark, who about a year ago was transferred from the North Mississippi to the Memphis Conference and was stationed at Second Church, Memphis, is having success in his new and important field. He has had (without holding a special revival) over a hundred accessions during the year, had made more than 1,500 pastoral visits, has married about 40 couples, and officiated at a large number of funerals. Brother Clark finds little difficulty in securing the assessments for the connectional claims, and will report everything in full when the Annual Conference convenes next week. Second Church now has 675 members, 350 enrolled in the Sunday school, and 150 in the Epworth League.

From Mansfield, La., on November 1, Brother R. B. Thomas writes as follows: "Rev. Walt Holcomb is conducting another union revival at this place. Four years ago he held the greatest meeting here in the history of the town. The most prominent men were converted and joined the Church. The saloons were voted out and the pool rooms closed up. Since that meeting the Methodists, Baptists, and Presbyterians have erected new churches. The converts of the former campaign are taking the lead in the present campaign. Mr. Holcomb will rest for a month after his engagement here, and his singer can be secured for a meeting. Any pastor needing a singer may write Mr. Holcomb at Nashville, Tenn."

The following committees have been appointed to get things in readiness for the approaching session of the Louisiana Conference, which will assemble in this city at the Parker Memorial Church on Wednesday December 6: Entertainment—Rev. W. W. Holmes, Rev. C. D. Atkinson, and Rev. A. G. Shankle; Worship—Dr. J. M. Henry; Rev. C. D. Atkinson, and Rev. S. H. Werlein; Outing—Rev. A. F. Vaughan, Rev. J. G. Snelling, and Rev. J. L. Sutton; Publicity—Rev. H. H. Ahrens. Luncheon will be served daily by the ladies of the several churches, as follows: Wednesday, Parker Memorial and Carrollton Avenue; Thursday, Felicity Street and Louisiana Avenue; Friday, Rayne Memorial and Epworth; Saturday, First and Second Churches.

News has reached us of the distressing accident which happened to Master Coleman Carlisle, the twelve-year-old son of Rev. W. C. Carlisle, pastor of the Second Methodist Church of Columbus, Miss., on October 31. While playing during an afternoon recess at the Franklin Academy, the little fellow was run over by a street car, and his legs were so crushed that it was found necessary to amputate them both below the knees. Master Coleman is said to have faced the ordeal of the operation with great bravery and manliness, and though his condition was considered serious when we last heard from him, hope of his recovery was entertained. Brother and Sister Carlisle, as well as their unfortunate son, will have the sympathy and prayers of a host of friends in this time of trial and solicitude.

The revival meeting which has been going on for the last ten days at the Carrollton Avenue Methodist Church came to a close last Sunday night. There was a large audience present and Rev. Abe Mulkey preached a powerful sermon on the subject, "The Last Call to Repentance." Rev. J. G. Snelling, the pastor, is much gratified with the meeting, and thinks that the preaching of Mr. Mulkey will have an abiding effect in the hearts of those who have attended the series of services. While the visible results are not what was hoped for, it is believed much good was accomplished by the inspiration which the members of the church caught from the earnest preaching of the evangelist, and the soulful singing of his good wife. After a few days' rest the Rev. Mr. Mulkey and his wife will leave for Florida, where they have an engagement to conduct another protracted meeting.

CONCERNING CONFERENCE ENTERTAINMENT.

To the Preachers and Lay Delegates of the North Mississippi Conference.

Between the 15th and 20th of this month, a card will he mailed to each preacher and lay delegate giving the name of his host. Should any preacher or delegate find it impossible to attend the Conference, please write to me at once and let me know you cannot attend.

The Methodist people of Macon are doing their utmost to make this a memorable occasion in every respect.

R. H. B. GLADNEY.

Macon, Nov. 4, 1911.

AN URGENT CALL.

The trustees of Mansfield College have instructed me to call for the payment at once of the amounts subscribed at the Conference in Homer for Mansfield College. These amounts were pledged with the distinct understanding that they would be paid in May, 1911. The trustees assumed that these pledges could be relied upon and gave their personal notes for the entire amount in order that the college might not be hampered. Half of the subscribers have not redemed their pledges. This failure has been a burden to the trustees. They have had to borrow money and pay 8 per cent interest because of the failure to meet these pledges.

These pledges were made in open Conference and after careful and detalled explanations had been made. Will you not redeem your pledge at once?

N. E. JOYNER,
For the Board of Trustees.

New Orleans, La., Nov. 4, 1911.

FREE CARS FOR ORPHANAGES.

Orphanage Free Cars on N. O. & N. E. R. R. will be run from Picayune to Hattieshurg, Nov. 14, and from Hattiesburg to Meridian, Nov. 15. The local train will carry the cars. Anything to eat, to wear, or that is serviceable, will he received. Brother L. E. Prentice, of Poplarville, Miss., is managing the car. Write to him for any information, circulars, etc.

Free Car from Hattieshurg to Jackson Nov. 28th, on G. & S. I. R. R. The local train will carry this car. Rev. L. F. Alford and Zeno Wall, of Mount Olive, are managing this car. Write to them for circulars.

Let all the Hattleshurg donations be sent to depot and loaded Monday the 27th. Talk up the Orphanage and its needs and get every one to contribute something: Corn, molasses, flour, meat, hogs, potatoes, pinders, all kinds of canned goods, notions, dry goods, made and unmade, top clothing and bottom clothing. In fact, everything that can be used.

These cars will bring things to both Orphanages; mark everything either Methodist Orphanage, or Baptist Orphanage.

W. M. WILLIAMS,
Manager Methodist Orphanage.
J. R. CARTER,
Manager Baptist Orphanage.

A VALUABLE BOOK AT REDUCED PRICE.

We are authorized hy the owners of the books to announce that the price of Jone's History of Methdism in the Mississippi Conference has been reduced to $1 per volume, and may be had hy writing the Methodist Publishing House, Nashville, Tenn.; Rev. G. W. Bachman, Winona, Miss.; Dr. T. B. Holloman, Port Gibson, Miss., or through the Advocate office, 512 Camp St., New Orleans.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

In the stillness of the night of Aug. 27, 1911, the angel of death entered the home of J. F. and J. P. Bush, and translanted to his heavenly home their sweet little flower, EMMA. She was born Aug. 31, 1907. She was barely four years old, but so bright and matured in mind for one of her tender years. She loved the Sunday school, and many Sabbaths found her with her class. She had a sweet, unselfish disposition, though petted and idolized by all in her home. Do not grieve, dear ones. She is only a link that draws you to heaven where she stands with beckoning hands waiting for you. AUNT MARY.

On Sept. 11, 1911, after a short illness, Miss WILLIE RUTH STOGNER passed from her earthly abode to her celestial home. She was born Aug. 16, 1893. She joined the M. E. Church, South, at Forest Hill when she was only 12 years of age. She was a faithful member, esteemed and loved by all who knew her. She lived a consecrated life until the Master said, "It is enough; come up higher."

"How well she fell asleep!
Like some proud river, widening toward the sea,
Calmly and grandly, silently and deep,
Life joined eternity."

Her place is now vacant and our hearts are sad; yet we know that our Lord has promised that we shall live again, and death will only be a short, dreamless slumber, when we shall awake and again be with friends and loved ones, to sing through the ceaseless ages of eternity unto him who loved us and redeemed us.

A. S. RAPER.

On September 26, 1911, the death angel invaded the home of Mr. and Mrs. S. A. Anderson, and took from their midst little DAVIE. God sent this precious child to these dear parents some four years ago; he came as a bright jewel to gladden their hearts for a short while, and now his soul is a beacon light above to lead his loved ones to the Father's house, where there is eternal life.

Davie was an unusually bright child for his age and was dearly loved by all for manly and independent ways. Weep not, dear papa and mamma, and brothers and sisters; little Davie is not dead, but sleepeth in the arms of Jesus, and on the resurrection morn will be standing at the beautiful gates, watching and waiting to welcome his loved ones. Grange Hall Sunday School is sad indeed. Davie is absent. Sorrow not, Sunday school; Davie has answered the roll call of everlasting life, which we all must answer some day.

Blessed be the name of the Lord!

His Sunday School Teacher,
MAY McCRANE.

Mrs. MARY L. ROSE, daughter of W. H. and Amanda Burt, was born in Carroll County, Miss., Aug. 27, 1872; was married to Mr. E. H. Rose March 14, 1895, and died in great peace at their home, in Duck Hill, Miss., Sept. 27, 1911. She was the mother of five children—a boy who died in infancy, and four girls who, with their father, remain to mourn the loss of a devoted mother and wife. But they sorrow not as those who have no hope: for "believing in the resurrection of the body and the life everlasting," they "have the eternal comfort and good hope through grace" of again greeting their loved one in the great family reunion in heaven. Sister Rose was reared in a Christian home, and at the early age of eleven years she made a profession of saving faith in Christ, and was received into the membership of the Methodist Episcopal Church, South, in which communion she continued faithful unto the end. From childhood a lovely Christian character ever adorned her pathway, and in all relations and conditions of life the Christian graces were manifest. She leaves in the Church and community where she lived so long the savor of a good name. "Blessed are the dead which die in the Lord; yea, saith the Spirit: that they may rest from their labors, and their works do follow them." (Rev. 14:13).

G. W. BACHMAN.

MISS SARAH E. KNIGHT, daughter of K. O. and M. W. Knight, was born at Old Athens, Monroe County, Miss., Dec. 6, 1869, and in her early girlhood moved with her parents and settled at Smithville, Miss., where she spent the remaining years of a useful life. When about sixteen years old she gave her heart to God and united with the Methodist Church at Smithville (under the pastorate of Rev. W. S. Shipman), in which she was a most faithful and devoted Christian worker. I have never known anyone who came nearer living up to the vows of the Church. She was the Church organist and a Sunday school teacher for a number of years—filling her place regularly; in fact, she was as faithful and true to her work as a minister. She was a great help to the pastor. No one possibly ever contributed more to the life and growth of the Church at Smithville, and she will be missed for a long time. Miss Sarah was postmistress at Smithville for twenty years, giving complete satisfaction to the public, and was pronounced by the postoffice inspector to be one of the best in the State.

She was kind and courteous to all alike, and won for herself a host of friends. Miss Sarah was a great favorite, especially with the children, and was loved by all who knew her. Her last illness was short, but intense. Oh, how she suffered (with acute pellagra) no one knows, but she bore it with scarcely a murmur or complaint. She endured it all with her accustomed sweet patience and Christian fortitude; and giving full instructions concerning her business affairs a day or two before the end came, she bade friends and loved ones all "good-bye," and folding her hands across her peaceful breast, said: "I am ready to go; meet me in heaven." And her eyes were closed in death, her Spirit went back to the God who gave it June 28, 1911. She leaves an aged mother, two brothers, one sister, and a host of other relatives and friends to mourn their loss.

After funeral services at the mother's home by the writer, her body was laid away in the Smithville cemetery to await the resurrection morn. May the grace of God sustain and bind up the broken hearts, and keep us till we shall all be gathered home!

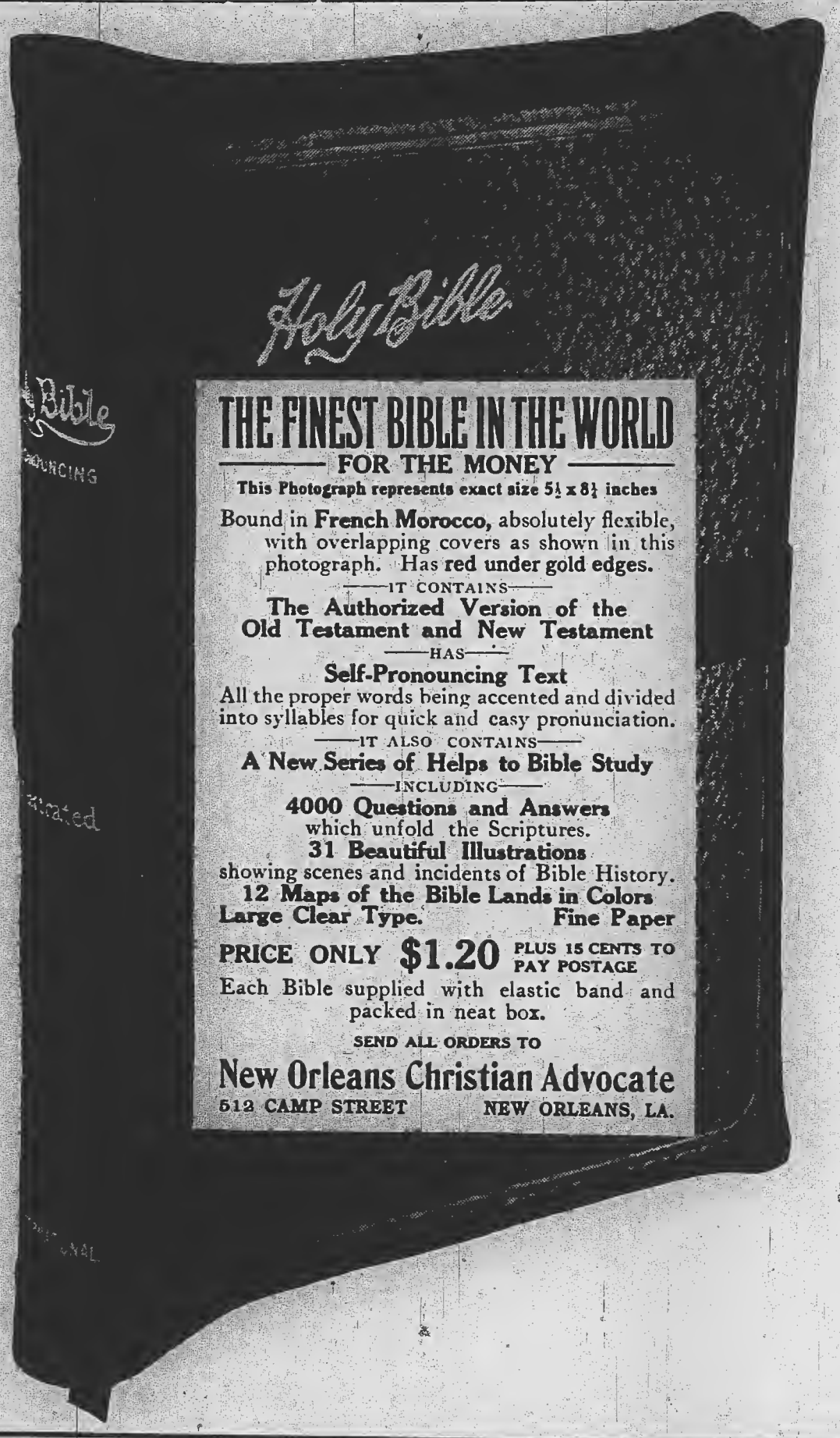
W. A. BOWLIN.

IMPORTANT NOTICE.

To the Sunday School Superintendents of North Mississippi:

Let those that still hold Children's Day funds forward to me at once. My duties during Conference will be more than doubled. You will not forget this request.

R. H. B. GLADNEY, Treasurer.
Macon, Miss., Nov. 4, 1911.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FOR THE MONEY
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Tidings From the Field

Sicily Island, La.:

The last revival meeting for the year 1911 on the Harrisonburg charge came to a close Sunday night with the shout of victory. Ninety-one have been received into the Church on this charge this year. We hope to render a good report at Conference.
G. D. Purcell, P. C.
October 31.

De Ridder, La.:

Just a word from my work. Collections on Conference claims will all be in full, though I have an $87 increase in assessments, and will not get $70 paid last year, and have the labor troubles to contend with. The Adult Bible Class has enrolled one hundred and fifty-eight, and the whole school is doing finely. Brother Singleton makes an excellent elder and should be kept at it for the full four years. Thirty-one have united with the church this year, and we have arranged for regular preaching at Ludlington. My predecessor, Brother Booth, is still remembered most kindly by his former congregation.—John F. Foster, P. C.

Nov. 3, 1911.

Montpelier, Miss.:

As the year is fast passing away, and the time to render an account of our work is drawing near, I will give a brief of our work on the Montpelier Circuit. Our presiding elder says we have one of the best circuits in our Conference, and he knows. I say we have one of the best presiding elders in our Conference, I know. So all we lack is a good preacher-in-charge to make this a first-class combination. I am concluding my third year, and I never expect to serve a more pleasant people. If I should be appointed to finish my quadrennium, I shall gladly do so. As to the work, we have had seven Sunday schools in operation during the year. In these schools about 400 have been enrolled. There has been some good work done. We have one League and one men's mission study class. We have received 20 members on profession of faith, and 6 by letter. Our congregations are good and we hope to report in full at Conference, but we are trying a new method, using our lay leader and missionary committee. Of course, we expect for them to do the work successfully. We have a large territory, full of possibilities and white unto the harvest. The pastor who is so fortunate as to be appointed to this charge for 1912 will find a large, comfortable home, with a seven-acre lot, all in fairly good condition, and as loyal a band of stewards as can be found anywhere.—J. A. Poe, P. C.

FROM BROTHER TURNER.

Dear Brother Meek: I am glad that you have been re-elected editor of the Advocate. You and Brother Chalmers are giving us a good paper.

I am now able to be up and around the house, and I hope to be well soon. Thirty days' absence from my work at this season of the year is unfortunate, but I feel that we shall be able yet to get ready for Conference. My church has been loyal and true to us during my illness. No congregation could have shown a better Christian spirit. Brothers P. O. Lowrey and J. L. P. Sheppard have been very kind.

Brother R. F. Treadway, a Baptist minister, has filled my pulpit most of the time and our people were delighted with his preaching. Brother Sims, from Centenary College, was with us one Sunday and made a fine impression. Rev. Walt Holcomb is now in the beginning of a meeting here which promises to be a real revival, so I am told by those in attendance. Many thanks to the brethren of the Conference who have, by letter and otherwise, shown such a kind and brotherly interest in my welfare.
A. W. TURNER.
Mansfield, La.

FROM THE COLPORTER.

"The Annotated Edition of the Methodist Hymnal" is the title of one of the most valuable books ever issued by our Publishing House. It should be a leader in the market until every preacher and layman who has any appreciation of our church hymnody is supplied. "The hymns are given in full with careful criticism and historic notes. The book contains also biographical sketches of all the authors of hymns and composers of tunes."

"It is one of the duties of the pastor to be familiar with his hymnal, and it is the privilege of the intelligent layman as well. This work contains many valuable facts and opinions, criticisms and approbations that can be found nowhere else."—Preface.

I will have at the North Mississippi and Mississippi Conference sessions a limited supply of this choice book, but enough for all who will notify me by Nov. 20th that they want a copy. By so doing, the postage, at least, will be saved on the regular net price, which is $2, postpaid. Lest ye forget, write me at once on a postal card for this and any other special book you may want at your Conference.

Surely that liberal offer of Dr. T. B. Holloman in the Advocate of "Jones' History of Methodism in Mississippi" at $1 per volume should have hundreds of responses right soon, during the Conferences at farthest.

Collections in full by Conference is now the slogan of pastors and presiding elders, but the Colporter should have his in hand before; not later than Nov. 20, if you please. He who says, "It will do as well to settle at Conference, knows not whereof he speaks."

May we all meet at Macon and Meridian in the spirit of brotherly love and enjoy together that Christian fellowship that is like to that in heaven. Yours faithfully,
G. W. BACHMAN.
Winona, Miss.

TRIBUTE OF RESPECT.

Whereas God in his infinite wisdom has seen fit to take from us our beloved brother and Sunday school worker, P. B. SUMMER, therefore be it resolved

First—That this church expresses its sincere regrets in having to give him up, but with bowed heads, in submission to him who rules in heaven and among men.

Second—That in giving him up, not only the church is losing a faithful and devoted member, but that the whole community, regardless of creed, will miss his kind and friendly attentions, his words and deeds of sympathy, his moral uplift, and the magnificent impression he has made upon those with whom he has come in contact.

Third—That a copy of these resolutions be spread on the minutes of his church and a copy be published in our town paper and in the New Orleans Christian Advocate.

Signed: Mrs. C. K. Jones, Augusta Spann, J. A. Lindsey, Ruth Radford, Committee.

Afraid? Afraid to use hair preparations? Certainly not, if your doctor approves. Let him decide about your using Ayer's Hair Vigor for falling hair or dandruff. It will not color the hair, neither will it harm or injure. J. C. Ayer Co., Lowell, Mass.

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If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price $1.00

Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR NOVEMBER 12, 1911.

"THE INJUNCTION WITH THE INVITATION."

Rev. xxii:17; Dan. xii:3.

In studying the first reference, we have before us the last page of the Word of God. How shall the Book close? Some one suggests that the only fitting word with which to close such a wonderful Book should contain a promise to the righteous, a threat to the wicked, an invitation to the poor and needy, and a welcome to the coming One. This is exactly the kind of word that is employed to close the Book of Revelation—"Come!"

The Double Ministry of the League.

It is the duty of every Christian to watch and pray for the coming again of Christ, and to keep himself in readiness so that when his Lord does appear, he may be ready to go in with him to the marriage supper of the Lamb. Every one who hears the prophecy of our Lord's assured coming should join in the prayer, "Thy kingdom come."

But there is a second ministry, and that is the cry for sinners to come to the Savior—"The Spirit and the Bride say, Come." Every saved individual must of necessity become a savior of others. He simply cannot remain indifferent while others are perishing. I have read that during a heavy storm off the coast of Spain a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass was on her; a canvas shelter on the deck almost level with the sea suggested the idea that there yet might be life on board. Instantly the order sounded to put the ship about, and a boat put off, with instructions to bear down upon the wreck, and rescue life, if aught remained. Away after that drifting hulk go the gallant men, risking their own lives on the mountain billows of the roaring sea. Reaching it they cried aloud, and from the canvas screen creeped out what proved to be a man with body so shriveled and wasted that he appeared a mere skeleton. In tender pity the rough men rubbed the chilled and wasted body. As they were about to pull away the rescued man moved and moaned, and, listening carefully, they caught the muttered words, "There is another man." Every saved Epworthian will be anxious for the "other man."

A Good Rule for the Leaguer to Adopt.

A minister tells of an instance of direct labor for souls which he says he can never forget. In conversation with an engineer employed on a pleasure boat which plies on a certain river, the discovery was made that the man was a Christian, and the inquiry being made by what means he was converted, he replied: "My mate is a Christian, and he kept telling me of the great love of Christ, and his readiness to save; and he never rested until I gave my heart to Jesus, and became a changed man. For it is a rule in our church that when a brother is converted he must go and bring another brother; and when a sister is converted she must go and bring another sister; and so more than a hundred of us have been recovered to the simplicity of the gospel of Jesus Christ."

Why Evangelism is Imperative.

Although God so loved the world as to give his only begotten Son, and Christ freely gave his life to redeem the world from sin, yet the human hand, the human head, the human heart, the human voice, are indispensable in carrying the message to individuals. "Let him that heareth say, Come." There is no reference here to age, or position, or gift, or learning. He that "heareth" is to "say, Come." If you cannot "say, Come," in the church, you may say it in the shop, or in the home, or on the road. For Christ's sake we ought to "say, Come." The condition of Christless souls may well excite our pity, and prompt us to active exertions in their behalf. For our own sake we ought to "say, Come," for "they that turn many to righteousness shall shine as the stars for ever and ever." Besides, Christian activity is twice blessed—it blesses the giver and the receiver.

You have heard of the traveler who was crossing the mountain height alone over almost untrodden snows. Warning had been given him that if sleep overcame him he would never wake again on earth. For a time he went bravely along his dreary path. But with the deepening shade and freezing blast of night there fell a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself; in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate his foot struck against a heap which lay across his path. It was not a stone, although no stone could have seemed more lifeless. He stooped, and found a human body half-buried beneath a fresh drift of snow. The next moment the traveler had taken a brother in his arms, and was chafing his cheeks and hands and brow, breathing upon the stiff, cold lips the warm breath of his living soul, pressing the silent heart to the beating pulses of his own generous bosom. The effort to save another had brought back to himself life, warmth and energy. We must save others, or perish ourselves.—Pittsburg Christian Advocate.

AN ENGLISH AUTHOR WROTE:

"No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add no freedom from catarrh, which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, completely cures catarrh, and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.

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Marriages.

Oct. 25, 1911, at the home of the bride, by Rev. Thos. L. Porter, Mr. S. A. RAMSEY, of Mathiston, Miss., to Miss ELMA STEVENS, of near Kincaid, Miss.

Oct. 11, 1911, at the residence of the bride's father, near Wilson, La., by Rev. F. N. Sweeney, Mr. ADAM P. SMITH to Miss LETA GORE.

TERRIBLE TRAIN OF TROUBLES.

Lake Charles, La—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui, I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Saucier has organized Beginners' and Primary Departments and introduced the new graded literature

* * *

The Sunday school at Chunkey has a Cradle Roll, Home Department and separate rooms curtained off for classes. We may look for fine reports from this school from this time on.

* * *

Sumrall has an organized class. The big fire recently has to an extent disorganized affairs in that thriving little city, but it gives more time to consider Sunday school matters.

* * *

Conditions in Philadelphia are very satisfactory. A Teachers' Training Circle has been organized with twelve members; the Primary Department has been organized, the new graded course introduced, and Rally Day services have been held. Brother Black usually "does things."

* * *

The Worker's Manual for Sunday school boards prepared by Mr. Pepper at the request of the Sunday school chairmen, is from the press, and ere this has reached every member of the Mississippi Conference Sunday School Board. We trust each member will read it carefully and come to our annual meeting prepared to profit by the suggestions found therein.

* * *

Last Sunday was "Rally Day" in Columbia. A teachers' meeting was held previously, the town was divided into districts, and they, with the Home Department superintendents, systematically visited every Methodist home and others having children in our Sunday school. These fathers and mothers were not only invited to attend the Rally Day services at 11 o'clock, but cordially invited to attend the Sunday school session and see the school at work. The entire 11 o'clock hour was given to this Rally Service. Songs and recitations by the children were followed by addresses by several of our teachers, and a collection was taken for the model Sunday school building at Junaluska.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mr. R. A. Weaver's Men's Class, Tupelo, increases in interest and size; it has lately taken full charge of the choir for the church service, and is doing a great and appreciated work.

* * *

Mrs. Helen Porter, of Boyle, organized her class with 21 adult members, and it is confidently expected that the number will soon be doubled under Mrs. Porter's consecrated teaching.

* * *

A young women's class, with a separate and attractive room, has beautiful flowers brought every Sunday, and after the class exercises, they are sent to the charity ward of a nearby hospital.

* * *

Blue Springs has a good school, and is planning a reorganization and uplift along modern Sunday school lines. There are fine people all over Brother Foust's large charge, who are willing, ready and even eager to strive for the highest and best.

* * *

A class of Boy Scouts has had an attractive booth all during the Fair week in their home town. There they have met, interested and entertained, as well as shielded, every boy of their age possible, who visited their Fair and made a week of joy to themselves as well as actual helpfulness to the other fellows.

* * *

Miss Mary V. Duval is planning to organize a mixed Adult Class at Shelby, Miss. She is a fine teacher and a clever historian, and her work will be of the best quality. Brother Bachman passed that way and reminded those fine people what they were missing in not having such a class, and this enthusiastic organization will be the result.

* * *

Miss Dollye Thomasson of Belden, has a class of 26 Intermediates, and they are members of Mr. Arthur Davis' fine school at that place. These pupils with quite a number of others, under the leadership of Mrs. Simpson, picked cotton all one day last week for the Orphanage, and it was a beautiful and helpful sight indeed to see the busy childish fingers pile great heaps of the fleecy staple of this Southland for the love of other children, less favored by circumstances.

* * *

The 51st young lady was enrolled in Mr. J. H. Ledyard's fine Philathea Class at Tupelo, Sunday, Oct. 15th. They are preparing an interesting exhibit of their class work for the Annual Conference in Macon. It is to be boped that many classes will follow this highly commendable example. Mr. Ledyard is not only a progressive and uplifting teacher in his home school, but is a member of the International Committee of Superintendents, and doing specially effective work in that executive body.

* * *

Mrs. J. E. Holmes, of Sherman, has a splendid class of young boys and girls, and Mrs Phillips has a class of little folks in that sweet, useful and attractive new church in this good town. Mr. G. M. B. Smith is the superintendent, and all are planning even greater and better things for the coming year. Brother Foust will have the new church dedicated by Bishop Wilson Nov. 1st. This church of 30 members has 55 enrolled in Sunday school, and all are alive, active and happy, and are a great inspiration.

* * *

The Home Department is very much needed in many of our schools and very many of our rural communities. Our Methodist Home Department literature is especially attractive and helpful, and quite a number of good, active teachers have been made from this preliminary step to vital Sunday school life. Only four things are necessary to have a Home Department: (1) A Sunday school; (2) A home with some one in it who does not attend Sunday school; (3) A lesson quarterly; (4) Some one to carry the quarterly to that home. This Home Department interests the home in the school and the school in the home, increases the membership of the school, and improves the quality of work done. The boys' "messenger service" and the girls' "Sunshine Bands" can be of great help along this line. The emblem of the Home Department is a purple button with a white center, and you can secure information and supplies direct from our Publishing House.

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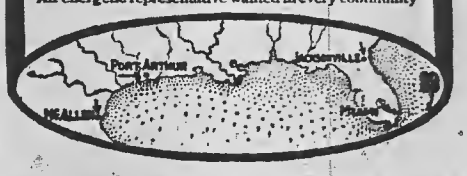

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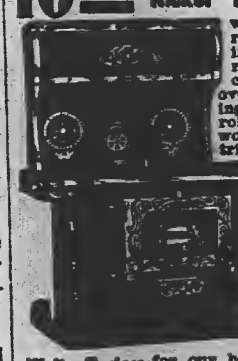

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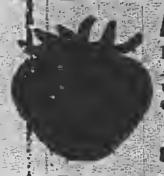

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DALLAS - - - - - TEXAS

ROBERT W. McKEOWN DEAD.

Dear Doctor Meek: On the night of the 26th inst. Mr. Robert W. McKeown died from hematuria in the King's Daughters Hospital in Greenville. Brother McKeown was a member of our Leland Church and a faithful friend of his pastor. Several times during the year he declared to me his purpose to keep in the narrow way that leads up to God. Besides friends and other relatives, Brother McKeown leaves a brother, wife, two children, and father, Rev. L. A. McKeown, to mourn his departure. There has never been a man among us more faithful in comforting the bereaved than Rev. L. A. McKeown, and I know merely to mention his great sorrow in the loss of his son, Robert, will call forth for him and the other bereaved ones the sympathy and the prayers of every member of the North Mississippi Conference.

JAS. T. McCAFFERTY.

Leland, Miss., Oct. 28, 1911.

THE GULF COAST MISSION.

Two institutions on the coast that could not be dispensed with are the Sailors' Rest at Gulfport and the Wesley House at Biloxi. Both are under the control of the Home Mission Board of the Methodist Episcopal Church, South, and both are under the more direct management of Rev. W. T. Griffin. That both of these institutions do a great amount of good is shown by the report for the year which was submitted by Mr. Griffin to a committee from the Home Mission Board, which was in Gulfport Tuesday. The two institutions spoken of are combined under the name of the Sea Coast Mission.

A committee, composed of Rev. John M. Moore, Home Mission Secretary; Mrs. R. W. MacDonnell, Woman's Mission Secretary, of Nashville, Tenn.; Rev. C. W. Crisler, of Vicksburg; Rev. A. F. Watkins, and Rev. G. H. Thompson, of Hattiesburg; Rev. M. L. Burton and Rev. W. B. Jones met at Gulfport to plan the work for the coming year.

It was decided to continue the work under the same plans as heretofore. The reports showed substantial work being done at both places. There have been 10,800 visits from sailors and officers to the reading rooms at the Rest in twelve months; 2,025 attended gospel services; 2,400 attended concerts, socials, etc.; 617 visits were made to ships; 11,000 tracts, Testaments and books were distributed; 3,500 magazines were donated to out-going crews; free beds were furnished 465 needy sailors; 62 were helped who were out of money and food.

That the work is appreciated was shown not only by the above facts, but by letters received from men who have been helped to a better life. The services of a young man from Chicago, a Scandinavian, who has had experience in this work, have been secured and he will soon enter upon his duties as assistant. The American Tract Society and the Norwegian Mission Board have supplied the Rest with a library of hundreds of volumes.

The Wesley House at Biloxi is under the supervision of Miss M. M. Long and an assistant, Miss Campbell, with Miss Stubbs as kindergarten teacher. Their night school and kindergarten classes have overrun their present quarters and they are very much in need of more room. They have the help of Miss Gordon and other teachers from Biloxi in their night school. There is also a large sewing class of girls from seven to fifteen years of age. These are given a regular course in stitching and domestic sewing. Clubs for married women in domestic science will also be a feature of the work. The night school embraces the ordinary branches of a grammar school.—From the Gulfport Daily Herald.

CURCH EXTENSION RECEIPTS.

Shaw, L. A. McKeown	$47
Tunica, J. W. Honnoll	46
Ripley Ct., R. C. Kennedy	15
Coldwater, D. W. Babb	64
Coahoma, H. M. Young	36

J. R. BINGHAM, Treasurer.

SORE EYES

Are cured without pain in one day by Leonardi's Golden Eye Lotion. There is no other eye remedy so soothing, healing, prompt and effective. It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

CHURCH FIRES.

Inspections Important.—The season is Approaching when Fires are Numerous.

The subject of fire waste has been paramount lately and fire prevention day officially observed in many states has given an opportunity to inform the public as to the tremendous fire loss in the United States ($2.39 per capita, as against 44 cents in England) and how to avoid many fires—such as are due to carelessness and neglect.

A warning has recently been issued by the New York Board of Fire Underwriters regarding the dangers from fires in churches, halls, schools and such buildings. In part this says:

"Defective heating and lighting devices, together with carelessness in the handling of motors, fuel, packing materials, paint and general refuse have caused the majority of fires in churches. Systematic supervision of these features will, therefore, prevent many church fires."

This is a reminder of what may not be known to all, that it has been the custom of the National Mutual Church Insurance Company, of Chicago, ever since it began business, to send out annually, just before the holidays, a warning to its members as to the hazards incident to cold weather and the demands made on the heating plants.

This company has persistently urged the frequent and careful inspection of heating apparatus, smoke pipes and flues. In this inspection work—spreading the gospel of carefulness, preaching "an ounce of prevention is worth a pound of cure"—the Church Insurance Company has rendered a service of great value to Methodism and has been a pioneer in giving its people information, a portion of which is just now reaching the public through other sources. This feature of its work alone should commend its plan to all. All church officials would do well to follow the suggestions which it makes and write for specific information.

Another point urged by the Church Insurance Company is that many churches carry too little insurance—a matter of great importance, particularly at this season.

HERBS AND FLOWERS CURE CATARRH

A Safe, Simple, Reliable Remedy Which Costs Nothing to Try

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. After years of research and experiment Dr. Blosser discovered a compound of herbs, leaves and flowers which by a unique method is applied to every nook and corner of the mucous membrane in the head, nose, throat and lungs.

Any sufferer, after giving it a trial, can readily see why it is so greatly superior to such ordinary treatments as sprays, ointments, salves, liquid or tablet medicines, because all these do not and cannot reach all the affected parts, while Dr. Blosser's method reaches every spot; and this explains, at least in part, the wonderful success with which it is meeting. The full size package costs but one dollar. It is harmless, pleasant to use, and is easily applied even by a child.

No matter how deep-seated, your catarrh may be; no matter how long it has troubled you; no matter if other remedies have failed; you should give this treatment a trial, and it will do for you what it has done for thousands of other sufferers. Write at once to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., in order to avail yourself of his offer of a free trial package of the remedy and an illustrated booklet which gives all the facts about catarrh. It is not necessary to send any money—simply send your name and address.

RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 99 Alvarado Bldg., Syracuse, N.Y.

Mr. Jackson is responsible. Above statement true.

THE GO-BETWEEN

whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its *cooling* effect prevents congestion and the *antiseptic* qualities prevent swelling, blistering and superation afterwards.

"It draws the fever"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT

DR. H. B. BARTLETT
National Dental Parlors
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NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist.
The Largest and Best Equipped Dental Parlors South.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE.

Durant Dist.—Fourth Round.

Lexington ....7:30 p.m....Nov. 10
Black Hawk, at Acona....Nov. 11, 12
Ebenezer, at Hebron ....Nov. 13
Pickens ....11 a.m .....Nov. 14
Durant ....7:30 p.m ....Nov. 14
Sallis, at Sallis..11 a.m..Nov. 15
Kosciusko Sta. ..7:30 p.m..Nov. 15
Kosciusko Ct., at Kosciusko 10 a.m. .....Nov. 16
McCool, at McCool.11 a.m.Nov. 17
Ackerman, at Salem.....Nov. 18, 19
Rural Hill, at Rural Hill, 11 a.m. .....Nov. 20
Chester, at Chester 11 a.m.Nov. 21
High Point, at White Hall.Nov. 24
Louisville, at Rocky Hill...Nov. 25, 26

The Licensing Committee and candidates will meet at Kosciusko, 10 a.m., Nov. 16.

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Lake Cormorant, at Lake Cormorant .....Nov. 11, 12
Eureka, at Mt. Olivet....Nov. 15
Oakland, at Enid .....Nov. 17
Courtland, at Courtland...Nov. 18, [illegible]
Batesville .....Nov. 19, [illegible]
Arkabutla, at Brooks Chp.Nov. 23
Long Town, at Davis Chp.Nov. 25, 26

We call the licensing committee to meet at Sardis the fourth day of October. W. M. YOUNG, P. E.

Corinth Dist.—Fourth Round.

Guntown and B Ct., at G..Nov. 9
Sherman Ct., at Liberty..Nov. 10
Myrtle Ct., at Hickory Flat .....Nov. 11
Ripley Mission, at Rainey Chapel .....Nov. 12
Belmont Ct., at Belmont..Nov. 18
Tishomingo Ct., at Tishomingo .....Nov. 19
Baldwyn Ct., at Wheeler..Nov. 23
Hatchie Mission, at El Bethel .....Nov. 25, 26

The pastors will be expected to see that trustees make their reports, to have a complete list of the names of all trustees in answer to Question 31, and to have a list of names to be nominated in answer to Questions 25, 26, 27, 28, and to keep within the law as to number.

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Greenwood Springs .....Nov. 11, 12
Okolona Circuit .....Nov. 12, 13
Tremont, at Asbury .....Nov. 18, 19
Fulton, at Vanburen.....Nov. 19, 20

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Sturgis .....Nov. 11, 12
Starkville Circuit .....Nov. 18, 19
Mayhew .....Nov. 25, 26

Will the pastors please be ready to answer question 31 and see that the trustees are ready to answer in full question 32? J. E. THOMAS, P. E.

Greenville Dist.—Fourth Round.

Clarksdale .....Nov. 12, 13
Friars Point .....Nov. 14
Benoit .....Nov. 19, 20

W. W. WOOLLARD, P.E.

Oxford Dist.—Fourth Round.

Grenada Ct., at Spg Hill..Nov. 11
Grenada .....Nov. 12, 13
Ashland, at ——.....Nov. 16
Waterford, at Pine Mt...Nov. 18, 19
Holly Springs .....Nov. 19, 20

J. E. CUNNINGHAM, P. E.

Winona Dist.—Fourth Round.

Tutwiler, at Mattson....Nov. 10
Moorhead, at Doddsville..Nov. 11, 12
Inverness, at Inverness..Nov. 12, 13
Bellefontaine, at Long Branch ..Wed .....Nov. 15
Slate Springs, at Spring Hill ....Thurs .....Nov. 16
Winona Ct., at Bethlehem.Nov. 18, 19
Kilmichael, at Kilmichael.Nov. 19, 20
Mars Hill at M. H. Tues..Nov. 21
Lambert, at Glendora ....Nov. 25, 26
Indianola, at Indianola....Nov. 26, 27

Special attention is called to questions 31 and 32. Let us carry up to the approaching Annual Conference the best report the Winona District ever made. E. S. LEWIS, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Plaquemine .....Nov. 12
Covington .....Nov. 19
Slidell .....Nov. 19
Louisiana Ave .....Nov. 20
Epworth .....Nov. 22
Felicity .....Nov. 23
Parker Memorial .....Nov. 24
Rayne Memorial .....Nov. 27
First Church .....Nov. 28

J. M. HENRY, P. E.

Baton Rouge Dist.—Fourth Round.

Franklinton, at F.....Nov. 11, 12
Bogalusa .....Nov. 12, 13
Wilson .....Nov. 18, 19
St. Helena, at Greensburg .....Nov. 25, 26

C. C. MILLER, P. E.

Monroe Dist.—Fourth Round

Oakridge .....Nov. 11, 12
Collinston .....Nov. 12, 13
Eros .....Nov. 18, 19
Florence .....Nov. 25, 26
Mangham .....Nov. 26, 27
Monroe .....Nov. 29
Winnsboro .....Dec. 2, 3
Gilbert .....Dec. 3

S. S. KEENER.

Ruston Dist.—Fourth Round.

Simsboro, at Pine Grove.Nov. 11, 12
Ringgold, at Andrew's...Nov. 15
Jonesboro, at Hodge.....Nov. 18, 19
Winnfield, ..p.m .....Nov. 19
Haughton .....Nov. 22
Lisbon, at Arizona .....Nov. 25, 26
Homer, ..p.m. .....Nov. 26
Minden .....Nov. 29
Cotton Valley .....Nov. 30
Bernice, at Alabama.....Dec. 2, 3

R. W. TUCKER, P. E.

Lafayette Dist.—Fourth Round.

Lake Arthur .....Nov. 11, 12
Jennings .....Nov. 12, 13
Rayne .....Nov. 18, 19
Indian Bayou, at I. B.....Nov. 19
Church Point, at Long Point .....Nov. 22
Sulphur, at Sulphur.....Nov. 25, 26
Eunice, at Estherwood ....Nov. 26
St. Martinsville .....Nov. 29
Jeanerette .....Dec. 2, 3
Lafayette .....Dec. 3, 4

J. E. DENSON, P. E.

Alexandria Dist.—Fourth Round.

Colfax .....Nov. 10
Jena, at Jena .....Nov. 13
Trout, at Trout .....Nov. 14
Selma .....Nov. 15
Glenmora, at Fellowship ..Nov. 17
Harrisonburg, at Jonesville .....Nov. 21
Melville .....Nov. 22
Opelousas .....Nov. 24
Alexandria .....Nov. 27
Fullerton and Oakdale....Nov. 29
Tioga .....Nov. 30
Columbia .....Dec. 2
Bunkie .....Dec. 4

We would urge careful preparation on the part of pastors and officials so that they may be in readiness to answer every question carefully and fully. Let the pastor thoroughly canvass beforehand the matter of his nomination for official position. Let the trustees be ready with their reports in writing. Let us all remember that this is the most important conference of the year.

PAUL M. BROWN, P. E.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

The whole world does not produce a Piano to equal the KIMBALL in popularity.

Over 225,000 Made and Sold. Over 100,000 over any other Piano. There's a reason.

Absolute Confidence Player Pianos

Can be placed in every Kimball product, so why not have one in your home? The price is within reason and we make terms to suit.

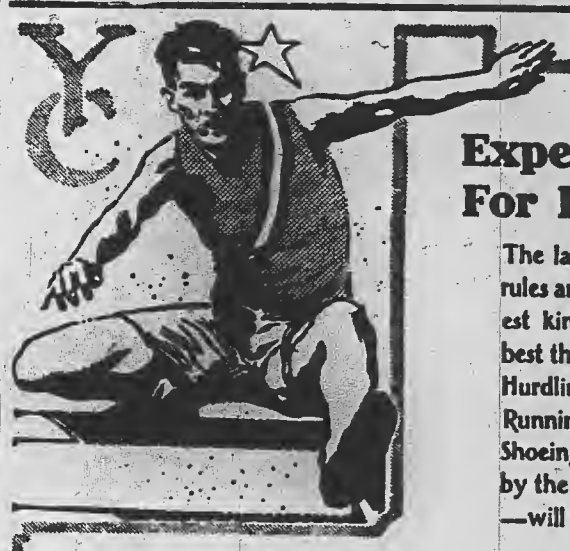
See us if you want the latest and most up-to-date Player Piano at the lowest price consistent with quality.

HAVE YOU SEEN OUR AERO-PNEUMATIC PLAYER? IT'S THE PLAYER PIANO SENSATION OF THE AGE.

A Full Line of Music, Talking Machines, Records, Musical Instruments, Conducted by the ASHTON MUSIC COMPANY, Ltd.

Junius Hart Piano House, Ltd.,
J. P. SIMMONS, President,
703-705 Canal Street, near Royal, New Orleans, La.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for $3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.



Expert Athletics For Boys

The last word on Football rules and practise; the newest kinks in Baseball; the best there is to know about Hurdling, Cross-Country Running, Swimming, Snow-Shoeing, Kite-Flying—all by the foremost authorities—will be found in

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Subscribe to-day, sending $1.75 for 1912, and get all the issues of The Companion for the remaining weeks of 1911 Free. On Jan. 1, 1912, the price will be advanced to $2. See offer below.

300 Glorious Stories for 1912

Stories of primitive Indian life, of perilous adventure by sea and land—stories for men and women, for boys and girls—articles by famous soldiers, statesmen, sailors, men of affairs. By subscribing to-day you will get free the remaining 1911 issues containing the opening chapters of Ralph D. Paine's great serial

"THE CROSS AND THE DRAGON"

A story of missionary devotion and heroism during the Boxer Rebellion in China—a story that you will wish never would end.

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ALL THE REMAINING ISSUES FOR 1911, including the beautiful Holiday Numbers for Thanksgiving and Christmas.
THE COMPANION PICTURE CALENDAR FOR 1912, lithographed in ten colors and gold. LD218
Then The Companion for the 52 weeks of 1912—from now until January, 1913, for $1.75.

THE YOUTH'S COMPANION, BOSTON, MASS.

Ah, friend, if the grace of God by trial shall work in you the quiet patience which never grows angry and never ceases to love, you may have lost a trifle of comfort, but you have gained a solid weight of character.—C. H. Spurgeon.

WEBER SANATORIUM 17 Garfield Place Cincinnati, Ohio
A Private Institution for the *Medical* (non-surgical) treatment of all forms of External
CANCER
And Tumors. Accommodations homelike. Thirty years practical experience. Descriptive book and references sent on request.

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BAKING POWDER

Absolutely Pure

Absolutely has no substitute

Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar

CHRISTIAN ETHICS.

By Rev. J. W. Sandell.

Dear Brother Meek: The word Christian is in only three places in the Bible: Acts xi:26; xxvi, 28, and I Pet. iv, 16. In Acts xi, 26, it is said "The disciples were called Christians first in Antioch." I have never seen an article in the literature of our Church on Christian ethics. The sermon of Jesus on the Mount contains some very essential instruction along that line. The Quarterly Review for July and October contains two articles on the "Ethical Element in the Talmud." But we need the ethics of the New Testament.

There are lessons to be learned from the facts connected with the three places in which the name Christian is used. The name itself is significant. The fact of the disciples being called Christians first at Antioch is worthy of serious consideration. There are reasons for it. One important feature of the disciples at Antioch was their readiness to supply the needs of the poor saints at Jerusalem. Moses had taught that "the poor shall never cease out of the land," and Jesus had said "the poor ye have always with you." Paul had agreed with the apostles at Jerusalem to remember the poor in his ministry to the Gentiles, and he says, "the same which I also was forward to do." This promise was faithfully performed by that great man, both by his example and teaching among those to whom he ministered. He went with others from Antioch to Jerusalem to deliver the collections for the poor saints. He devotes two chapters (the 8th and 9th) in II Corinthians to that important Christian duty. It is an interesting mental exercise to follow the teachings of the Bible.

Dr. Clark says in his commentary on this name: "An early fruit of Christianity was mercy to the poor." The age in which we live and the usages and customs observed by the people in the social, commercial, civil and religious relations existing among the people in so-called Christian nations indicate the propriety of a serious consideration of what is true in Christian ethics as it should be applied to individuals and organizations.

In connection with the name Christian, the poor are prominent in the call for religious co-operation. Twenty-two years ago the writer wrote and had published a pamphlet on Conference claimants in behalf of that class of Church beneficiaries, not expecting at that time to live to be in that class. Notices have been published in the Advocate that distribution to the claimants cannot be made for lack of funds. There are 68 claimants on that fund this year. The assessment is $12,000, an average per claimant of $176. This includes 21 superannuate prachers and 47 widows and orphans. The highest sum paid a superannuate in the Mississippi Conference is $300, and there is only one in the Conference who receives that amount. At this time, when the cost of living is so high, it would be a wise movement on the part of the churches to adopt the Christian ethics that the New Testament commends to people who are called Christians. The Annual Conferences cannot expect much aid from the Superannuate Endowment Fund for many years to come; therefore, it is important that each and every Annual Conference should provide liberally for its own claimants, and for the times called "to-day."

ADAMS CIRCUIT.

This is a summary of the year's work up to the present on the Adams charge. I began my first revival at Johnston Station, July 30, with Rev. H. A. Gatlin doing the preaching. By his clear, logical exposition of the Holy Scriptures, the members of the two churches were very much edified and built up. Here we received two members on profession of faith. My next meeting was at Ebenezer, beginning Aug. 20. The pastor did his own preaching, except the evening sermon on Sunday, which was preached by Brother Rawlins, one of our home boys who was home from school for a few days, when he returned to finish his collegiate course. Our young brother's discourse did us all good. We closed our meeting here on Wednesday. There were no accessions at this point. Our next meeting began Aug. 27, at Old Adams Camp Ground, in Lincoln County, where we have a high school, and where God has so wonderfully blessed his people in times past. Quite a number of our young men now in the ministry were converted and called to preach the gospel here. But the church here, like the Laodiceans, have grown cold and formal. It was here that the Lord sent to us Brother H. A. Gatlin, who preached us a series of awakening sermons. Each seemed to be just the right one in the right place. As a result of this meeting, we received one member by baptism and the church was somewhat revived. Since that time we have organized a Senior and Junior Epworth League. The Seniors are organized into a mission study class. They will take up the study of Cuba. We have an excellent corps of teachers and they have all joined our Senior League. I will give our people at Pisgah a two-days' meeting next Saturday and Sunday.—C. H. Herring, P. C.

AN APPRECIATION.

No more effective or helpful bit of bookmaking has resulted from the intense interest in Sunday school work than the Working Manual for Chairmen, Members and Field Secretaries of Annual Conference Sunday School Boards of the Methodist Episcopal Church, South, edited by that indefatigable, helpful, capable and all-round Sunday school expert, Mr. John R. Pepper, of Memphis, Tenn. At the meeting of the Sunday School Boards in this city, April last, there was noted the deficiency of "campaign literature," and to Mr. Pepper was delegated the Herculean task of editing an initial volume on the needed lines, and at once, and he has assuredly made a splendid success. The Manual is artistic in color, very attractive in paper and printing as well as technique—a real joy in the plethora of medicore efforts along similar lines.

The contents, culled from every available and competent source, is stamped with the vibrant Sunday school enthusiasm and long years of active, world-wide experience of the editor and compiler, and will begin the work of realizing the great ideals these busy Sunday school folk have had in view all these strenuous uphill days of previous years. The crying needs for just such a manual makes its appearance in such a satisfactory form all the more keenly appreciated. Field secretaries and indeed all Sunday school workers everywhere will gladly welcome this valuable aid in carrying on the work in this best and whitest harvest field of all Christian activity. The Sunday school world already owed Mr. Pepper an immense debt of gratitude, but this latest touch of his pen, with the ink scarcely dry, has heaped the measure of obligation mountain-high.

With this volume at hand, a Methodism-wide increase in this special line of work may be expected, and to Mr. Pepper is due large and heartfelt thanks from all the beneficiaries of his skill, promptness and Christian generosity in creating the instrument by which to produce such long desired results.

ELIZABETH KILPATRICK.
Nov. 1, 1911.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will drect them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Who Can Doubt Sworn Testimony of Honest Citizens?

Some time ago I began the use of your Swamp-Root with the most remarkable results. For years I was almost a wreck and was a great sufferer. The doctors who treted me made me believe that my great sufferings were due to female trouble. I was so bad at times I would faint away and had sinking spells. Finally a new doctor was called in and he said that I had kidney trouble and gave me medicine, of which I took several bottles. I obtained some relief from this but I was getting weaker all the time; I could not sleep and suffered so much pain that my husband and children had to lift me in and out of bed. After this time two friends sent me word to try Swamp-Root, which I did, and am glad to state that the first dose gave me great relief. After taking the third dose I was helped into bed and slept half of the night.

I took several bottles of Swamp-Root and I feel that I owe my life to this wonderful remedy. The two family doctors said that I could not live three months. I would have to be helped in and out of bed ten to twenty times every night. After taking Dr. Kilmer's Swamp-Root for two days I was entirely free from getting up and could sleep soundly.

MRS. D. E. HILEMAN,
Tunnelton, W. Va.

Personally appeared before me, this 11th of September, 1909, Mrs. D. E. Hileman, who subscribed the above statement and made oath that the same is true in substance and in fact.

JOSEPH A. MILLER.
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

THE FOUNTAIN OF YOUTH.

From the time when Ponce De Leon crossed the ocean in search of the Fountain of Youth, to the present day, people are trying to find an escape from the infirmities of old age. But they do not find it because they do not reason out their weaknesses and are unwilling to apply the remedy.

Blood alone gives strength, health and vigor to our bodies and keeps aglow the Fire of Life within us. How important then it must be to keep this Life's Blood in the best condition. By taking W. H. Bull's Herbs and Iron, the means of attaining a ripe old age with a strong, healthy body, is within reach of all. Herbs and Iron makes pure blood, invigorates the nerves, creates a healthy appetite, stimulates the liver and kidneys and strengthens the heart action. Take this life-giving medicine, and you will have discovered what others are seeking, a strong, healthy, and young old age. Herbs and Iron gives to the body a feeling of new life and energy, making you feel that life is worth living. If you wish to enjoy the pleasures that old age holds forth to you, try W. H. Bull's Herbs and Iron, it will make you feel like a new person. This preparation can be had at all druggists. After using two-thirds of a bottle, according to directions, if you feel that you have not been benefited, return the remainder and the purchase price will be refunded to you—every cent of it.

NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 46. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2909.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY NOVEMBER 16, 1911. CHAS. O. CHALMERS, Publisher.

Editorial

Dr. Wu Ting Fang wants to retain the Emperor as a "figurehead" in the new Chinese government. Monarchs are fortunate to retain any sort of a head in these opening years of the twentieth century.

* * *

A writer in the Western Christian Advocate makes the following observation: "In Asbury's time the Conference resolved that, "No man who does not relinquish his trade of buying and selling, though it be only pills, drops, or balsams, shall be considered a traveling preaching any longer." Whether this rule forbade the selling of tombstones, town lots, the writing of insurance, and such like, the brother does not say.

* * *

Dr. Gilbert, one of the most capable editors in American Methodism, recently began thus his editorial notes: "Lost, strayed, or stolen: One Emanuel Movement. Liberal reward for its return." This is by no means the only modern scheme which has been brought forth in the religious world with much ado, only to live a brief life of unfulfilled promise, and die "unwept, unhonored, and unsung." Most of our little hobbies quickly run their race and cease to be.

* * *

A dispatch from Los Angeles, Cal., states that it had been arranged for the registration clerks to attend the prayer meetings of that city with a view to registering women voters. This is encouraging, since it indicates that the prayer meetings there are well attended. We fear that if all present at some of our mid-week services in the East were enrolled as suffragists, the number expected to exercise the right of franchise would not be much increased. Certainly the prospect of having more voters from the praying class of our population ought to hearten and cheer us in this day of perplexing governmental problems, even though they be suffragettes.

* * *

The well known Wesleyan layman, Sir Robert W. Perks, who for seventeen years was a member of the British House of Commons, and who was a conspicuous figure at the recent Ecumenical Methodist Conference, while on this side of the Atlantic passed the following criticism upon American Methodism: "Methodism here is out of touch with the working classes. It must revert to the early ways of the Church. It needs not the high-salaried preacher, but the man who works for the love of the creed and the Church of John Wesley. America must join forces with the strong, and build, as we have built in England, great halls for service, and not small and elaborate churches where only the more fortunate seem welcome." These impress us as wise words. Only the Church that feels that it has a mission to the masses of the people and seeks faithfully to fulfill it, has the possibility of a great future.

A NATIONAL REPROACH.

The position of leadership among the nations is held by the United States in most things. In the variety and value of our agricultural products, in inventions and enterprise, and in the matter of accumulated wealth our country stands first among all the nationalities of the globe. But unfortunately we lead in many practices that are evil as well as good. For instance, it is said that we have more homicides, indulge more in gambling and consume more intoxicants than any other civilized people on the planet. And lately, as the Chicago Inter Ocean has pointed out, Prof. Bailey, of the Yale Department of Political Economy, has registered another severe indictment against us. That journal says: "Mr. Bailey has printed a chart giving the divorce record of eleven nations for a five-year period ending in 1902 or 1903. It shows that of the Christian nations the United States has the most divorces. During this period we piled up a total of 55,502, or seventy-three to each 100,000 of population, as against 8,864, or twenty-three for each 100,000 in France. The German Empire had only fifteen and Great Britain only six to each 100,000 of population. Of the countries on the list of Christian nations we find that Austria has the smallest proportion of divorces—only one to each 100,000, while Italy with three, Great Britain with six, Norway with six, Sweden with eight, Hungary with eleven, the German Empire with fifteen follow in the order named.

"Switerland comes next to the United States in the number of divorces, her total for the five-year period being 1,053, or thirty-two to every 100,000 of population. But as this is less than half the proportion of the United States, it is evident that Switzerland cannot teach us anything on this subject.

"Professor Bailey cites only one Oriental record, but that is so far ahead of all Occidental ones that the Christian nations may well despair of equaling it. It is hardly necessary to say that the reference is to Japan. That nation now adds to the late familiar demonstration of its skill in war a no less striking proof of its talent in the field of divorce. It had 93,949 divorces in the five-year period. This amounts to 215 to every 100,000 of population. In other words, when it comes to divorce statistics, Japan nearly doubles the total for the United States and trebles the proportion to population. It has moreover more divorces to its credit than all the Occidental nations.

"After stating that in some European countries divorce is almost unknown and citing the case of Ireland, where there was but one divorce granted from 1900 to 1903, Professor Bailey goes on to say that 'whatever evils we may claim are brought here by our large immigration, a greater tendency to divorce is not one of them. Whatever the cause, we do not need to search for it outside our own country."

Having shown what a bad record we have for disregarding the sanctity of marriage, the Inter Ocean tries to palliate the force of these discreditable figures by stating that in all these countries, except Japan, it is more difficult to get a divorce than it is in the United States, and that there would likewise be more of them in other lands, if they could be secured with equal ease. But this is a pitiably poor defense, since the laws of a country are but crystallized public sentiment, and the fact that other nations have legislated more wisely than we shows that they have sounder views on the subject.

The truth is, the extent to which the divorce evil prevails among us is a national reproach and is fast becoming a serious menace to the public welfare. Mr. Gladstone in his day characterized the disposition to regard lightly the marital vows and trample them under foot upon trivial provocation as one of the greatest dangers of modern society, and this tendency has greatly increased since the famous English statesman passed off the stage of action. The family is the unit of the social order, and whatever tends to disrupt and destroy it, strikes at the very foundation of civilization. The Christian home, where love and virtue sit enthroned, is the corner-stone of the republic, and when that gives way the national fabric will not long survive.

The causes of this shameful reign of the divorce evil among us we will not now attempt to discuss, though we quote the folowing statement from the New York Christian Advocate of November 2, which bears on this point and is quite suggestive:

"Statistics compiled from the records of the District Supreme Court at Washington, D. C., show that forty per cent of all divorces in that city are the result of runaway matches and that thirty per cent result from marriages where one of the contracting parties was under twenty-one years of age. Eighty per cent of the divorce suits have been filed by women, and less than ten per cent of the couples who seek the courts are parents. There is one divorce suit in the District to every four marriage licenses. * * * There is a warning in these statistics to young people who run away to be married and a caution to persons to consider well when inclined to marry in haste."

It requires no bravery to kick the man who is down, nor to fire at evil that is afar off. When Beattie's wicked life was exposed recently, many of the secular papers grew hot with indignation and poured out upon him a stream of denunciation. All this, and perhaps more, he deserved. But why is it that these journals have little or nothing to say concerning the conditions existing about their very doors which ensnare young men and drag them down? And we feel much the same way about the recent marriage of Colonel Astor. That he should have presumed to wed again when he has a divorced wife living, who is a worthy woman, was, we think, wrong and deserving of censure. But are not such cases common in the land? Cannot they be found in nearly every city and town? Indeed, we have seen such couples occupying prominent places in the Church. What sort of consistency is it which blinks at evil near by and rages about it at a distance; which tolerates wrong in the obscure and excoriates it in the conspicuous? We believe in the reformer who begins at home and who battles uncompromisingly for his cause everywhere.

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tion of it is "without ceasing." They were undeterred by the iron gate, though it moved not on its hinges at their earnest cries. Of a truth, theirs was a heroic faith that undertakes without the use of key or slightest touch of human hand to open the iron gate beyond which an imprisoned treasure lies. The conflict seen here is often reproduced—faith against iron gates. Within the iron gate was a sleeping saint. Peter, the prisoner, was made secure against release and all that was possible was done to hold him, and many and great difficulties stood between him and liberty. The Church had undertaken a gigantic work in trying by prayer to break the many bonds that had been put upon Peter. Look at the situation. The great iron gate, opened and closed, ushered him into the prison. Then the doors of the first and second wards closed upon him. Two chains bound his limbs and armed soldiers guarded him. The keepers before the door kept the prison. Surely nothing more could have been done to prevent his release. Tight-bound was Peter, the prisoner.

On the morrow the chains were to be unlocked, the soldiers dismissed, the gates thrown open and Peter led forth to die. Was he afraid? The account says: "When Herod would have brought him forth, the same night Peter was sleeping between two soldiers." This is one of the grandest pictures in all the Bible: the eve of execution arrived and the sleeping saint resting sweetly in the care of God. Ah, it is written: "He giveth his beloved sleep." Peter was trusting against vast odds; and did his trust in God triumph? Glory to God, right through the iron gate came a divine deliverance. Prayer prevailed and its high aim was reached. The prayers of the faithful, though waking not the sleeping city, were heard on high. God's ear is ever open to his people's cries and he will deliver. An angel was sent of God; and, quicker than light and noiseless as the roll of worlds, the messenger of God came into Peter's prison-cell. "A light shined in the prison; and he smote Peter on the side, and raised him up, saying: 'Arise up quickly.' And his chains fell off from his hands." The angel said to him: "Gird thyself and bind on thy sandals." And so he did. And he saith unto him: "Cast thy garment about thee, and follow me."

They passed the sleeping guard and drew near the inner gate. It opened at their presence. When they had passed the first and second wards and came to the iron gate, it, by unseen power and as if of its own accord, opened to them; and Peter passed through into liberty. Angels are better friends than soldiers; and God's dear children should, no matter what the difficulties in the way, go forward with faith and prayer in obedience to the call of God. The iron gate will open by divine command, and the prisoner go free who puts his entire trust in God, his best Friend and sure Deliverer.

MY FIRST CHARGE AND ELSE.

By Rev. H. P. Lewis, Sr.

No. 3.

On one occasion in the spring, while preaching, I noticed a stranger in the congregation, a young woman apparently about 25 years of age, who eyed me closely and seemed to give the strictest attention while I sang and preached. I learned she was a Miss Wedgeworth, and lived not far from Mr. Hudson's, the place where the preaching service was held. After the preaching service, she stayed for dinner and seemed much interested in the young preacher. It was Saturday, and I was to preach ten miles from there Sunday. When I bade the family and others good-by, she, having gone out into the flower yard, fixed up a beautiful bouquet of flowers and gave them to me as I left. Now, the question arose in my mind, "What must I do with this?" To go riding along the road with one hand full of flowers, while I guided my horse with the other, was not according to my custom and interfered with my reading and studying. Then I had no home to carry them to. I was not long deciding what to do. I saw a large pine stump near the road, so I decided to leave my flowers on the stump, and I did. When I passed there again I looked for my flowers but they were gone. I never heard of Miss W. afterwards.

From Mr. Hudson's I went to John Bell's, where I usually preached the fourth Sunday. When I got to Brother Bell's I was met by one of the best women in all that land, Mrs. John Bell. I was the youngest preacher that had been in that section for years. Sister Bell had some boys about my age and size, and of course wanted her boys to do well, and was not opposed to their being intimate with her preacher. She encouraged it. There were John, George (usually called Gad), Jack and Hannibal. They lived on the bank of Bayou Banard, six miles from Hansboro. The tides were noticeable in the Bayou. I had heard of the ebbing and flowing of the tides, but did not know just what it meant. For the first time I saw and studied the tides here. Webster says, "The tides are the results of the attractive force of the sun and moon."

At this point I usually had a good congregation. There were two local preachers present at my first appointment here—W. G. Evans and a Brother Jordan. To me they both looked wise, and I was scared. I knew I could not preach; but most of the people I had preached to up to this time knew less about preaching than I did. Brother Evans especially looked like a man of more than ordinary intelligence, and he was. At the hour for preaching, I sang, I prayed, then sang again. Then—well, I read some Scripture, took a text, but what I said I don't know, for I could not get those preachers off my mind. I said a few words, sang another song, called on Brother Evans to pray, dismissed the congregation and went to bed. Sick? I don't know. I wanted to hide.

There were several people of more or less intelligence in the audience, and Brother Bell, big-hearted man that he was, invited many of them to stay for dinner. I could hear them talking and laughing, and was sorry I did not have the courage and sense to join them. Dinner being over, Brother Evans came in the room where I was, sat down and talked to me in a pleasant, encouraging way, and invited me to his home. I felt better.

Brother Evans proved one of the best and most helpful friends I ever had in all that country. He and Brother Alex Scarborough were the principal help I had in that wonderful revival meeting we held at Coleville later in the year, during which sixty-six joined the church. Brother Evans passed to his reward on high years ago. He has two sons, prominent lawyers, living in Gulfport, Miss. I soon learned Brother Evans to be a young preacher's friend. I never heard him criticize any one. He had too much good sense to criticize harshly young preachers. He labored to help them up and on. He brought up and sent out into the world a family of good children.

I usually spent five or six days visiting in the neighborhood of this appointment. Here I found fathers and mothers, brothers and sisters. Then I was near Hansboro, my postoffice. This church, Bayou Banard, was near the Captain Kibby place and was afterwards purchased by Rev. J. B. Walker, of the Louisiana Conference, and used by him for a summer resort the latter part of his life. After spending several days in the neighborhood, sightseeing, visiting, preaching, etc. (during which time I went to Mississippi City, where Rev. Henry T. Lewis, the noted temperance lecturer, was editing a temperance paper), I started on to my next appointment, White Plains, which was twelve or fifteen miles away.

NATIONAL W. C. T. U. NOTES.

The recent National W. C. T. U. Convention at Milwaukee passed some splendid resolutions. One of the most important of these had been put before the Committee on Resolutions by Mrs. Martha C. K. Miller, of Hammond, La. She was the delegate at large, sent there by the vote of the Louisiana State Convention. This resolution asked that Congress be memorialized to enact such laws as would prevent the issuance of internal revenue liquor license in dry territory. When this resolution was read before the convention, a delegate from Kansas moved that it be stricken out. Her argument against the passing of this resolution was that the revenue license is prima facia evidence against the man who has it. To this argument, Mrs. Miller replied that a revenue license protected the "blind tiger" man that fears the violation of the United States laws a great deal more than he does the violation of State laws; that he becomes alarmed when he knows the United States authorities are tracking him; remove the revenue license for the sale of liquor and there would be few or no blind tigers.

This resolution caused much debate in the Convention. It was also championed by Mrs. Frances E. Beauchamp, the W. C. T. U. State president of Kentucky. She was one of the most fearless and brilliant women in the Convention. It was also strongly advocated by Margaret Dye Ellis, the national W. C. T. U. secretary for the Department of Legislation. After many strong arguments by others for its passage, a vote was taken, and the resolution was passed by a large majority.

It now becomes the imperative duty of all ministers and local W. C. T. U. organizations to see that petitions to Congress be sent from every town, city, village and community in the United States, and especially from the Southland. Now is our opportunity. Let these petitions stretch from the Pacific to the Atlantic, from Canada to Panama. We have no time to waste; begin now. Send them to your Congressman as soon as possible, so the consideration of the question may begin with the opening of Congress. Get all church members to sign the petitions, and also get people outside the churches to sign them. Let the churches and ministers take enthusiastic interest in this matter, and go to work in earnest to memorialize Congress to prevent the issuance of the internal revenue license for the sale of intoxicating liquors in territory where prohibition prevails.

On Jubilee night, Mrs. Dilliard, of Oxford, Ga., was the first speaker. This distinction fell to her because Georgia had made the greatest W. C. T. U. gain during 1911. Mrs. Dilliard was deliberate and convincing in her remarks.

Miss May Russell represented Mississippi. She was eloquent and forceful. Mrs. A. C. McKinney, of Ruston, La., represented Louisiana; her remarks were unique, being full of wit. Mrs. Beauchamp, of Lexington, represented Kentucky. She and Mrs. Curtis, of Texas, rank among the most logical and brilliant women orators in the nation. Mrs. Hoge, who is National Assistant Recording Secretary, represented the Virginia delegation. She is a facinating woman of the Southern type; she charmed her audience. All of these ladies received much applause, as each made a two-minute talk, stating conditions in her State.

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CONCERT PIPE ORGANIST.

Miss Beulah Margot Herring, of Corinth, Miss., will be open for dates this fall and winter as a concert organist. Church recitals and sacred concerts a specialty. Write her for terms. Miss Herring is a graduate of the University of Arkansas, also the American Conservatory of Chicago, under the famous organist, Wilhelm Middleschulte.

The Daily Corinthian says: "The First Methodist Church had standing room only last night with which to accommodate the large and critical audience that greeted Miss Beulah Margot Herring at her organ recital. She was not only happy in her selection of the numbers, but in the rendition as well. Her technique is flawless, and her pedal work really wonderful. Her interpretation of the great music masters was par excellence."

A VALUABLE BOOK AT REDUCED PRICE.

We are authorized by the owners of the books to announce that the price of Jone's History of Methdism in the Mississippi Conference has been reduced to $1 per volume, and may be had by writing the Methodist Publishing House, Nashville, Tenn.; Rev. G. W. Bachman, Winona, Miss.; Dr. T. B. Holloman, Port Gibson, Miss., or through the Advocate office, 512 Camp St., New Orleans.

Church News

The Memphis Conference is in session this week, with Bishop Candler presiding. The session is being held in the Bluff City in the Madison Height's Church.

* * *

The Methodists of England are erecting on the site of the old aquarium, facing Westminster Abbey, a headquarters for world Methodism, which is expected to cost $2,500,000.

* * *

The Southern Methodist Church is said to be maintaining 400 missionaries in the foreign field. Our per capita contribution to tbis cause is now reported to be about 22 cents.

* * *

The Tennessee Conference had last year more than 4,000 conversions, and more than 3,500 additions to the church on profession of faith. A pretty good showing for the "Old Jerusalem Conference."

* * *

The women in the two Missionary Societies (Home and Foreign) of the Methodist Episcopal Church raised during their fiscal year, just closed, the magnificent sum of $1,724,100. This was a gain over the preceding year of $295,000. Part of the credit for this large increase is given to the Woman's Jubilee Campaign.

* * *

The beautiful new Methodist Episcopal Church at Evanston, Ill., which with the site cost $225,000, was dedicated by Bishop W. F. McDowell on October 15. To the strong and scholarly dedicatory sermon the Northwestern Christian Advocate makes the following reference: "The Bishop was at his best, and his best no one can better."

* * *

According to the last report of our Sunday School Editor, Dr. E. B. Chappell, there are at present in the M. E. Church, South, 15,980 Sunday schools, with an enrollment of 127,761 officers and teachers and 1,377,108 pupils, the gain in enrollment over last year being about 71,000. The sales of Sunday school literature for the year ending March 1 footed up the sum of $314,872.26.

* * *

South Carolina Methodism is this year constructing a large number of new churches. The Anderson District is erecting three at a cost of $60,000; the Charleston District is building 7, the Cokesbury District 3, the Florence District 6, the Kingstree District 3, and the Orangeburg District 1. We are pleased to note this indication that the followers of Wesley are making substantial progress in this historic commonwealth.

* * *

The Central Methodist Advocate says: "Only one-third of our Methodist homes, it is estimated, are visited regularly by a church paper. Now and then a stray copy drops into the other homes, but is generally soon lost in the scrap bag or goes to the dump. If we could only get the other two-thirds of our church membership to take and read their church paper regularly, what might not be accomplished for the spread of Christ's kingdom."

* * *

The Board of Missions of the Methodist Episcopal Church has advised the missionaries to China, who belong to that denomination and are now at home on furloughs, not to return until things have assumed a more settled shape in the Chinese Empire. It is gratifying, however, to note that Bishop Bashford sent the following cablegram to the Board on October 30: "All our work in China continues except the schools in Kiukiang and Chengtu, which have been temporarily suspended. Both the government and the revolutionary forces are friendly to the missionaries. I advise the fullest possible appropriations to our work in China."

* * *

Rev. Joseph Lambert, pastor of the Elmwood Temple Congregational Church of Providence, R. I., who enjoys the unenviable distinction of having officiated at the marriage of Col. J. J. Astor and Miss Madeline Force, has tendered his resignation and expressed a purpose to quit the ministry and go into business. He affects to be much hurt by what he terms the unkind criticism of the ministers of the city in which he resides. Mr. Lambert deliberately placed himself in his present unfortunate predicament, and has no right to complain of the treatment accorded him. We do not think the cause of Christ will be hurt by his retirement.

* * *

The Young Woman's Christian Association is beginning the construction of a new headquarters building in New York City, which will cost $500,000. In addition to this, the site, which is on Lexington Avenue and was the gift of an unnamed donor, is valued at $200,000. This structure will be twelve stories high, and will surpass, in size and the conveniences afforded, the Y. M. C. A. building in that city. Former United States Senator Clark, now a resident of New York, has given to the Los Angeles Y. W. C. A. (which has a membership of 2,200, the largest of any chapter in America) a building which cost $200,000. He did this in honor of the memory of his mother, who was a life member of the Los Angeles organization.

SHALL SUCH THINGS BE?

A news item reads as follows:

"Martha Raser, a juvenile lion tamer, aged 12 years, who was attacked by a large lion while the Sparks Shows were giving a performance at Utica Saturday afternoon, died this morning at the Jackson Sanitarium."

Shall such things be permitted in Mississippi?

This should rouse our people to demand an adequate child labor law covering all sorts of shows and an officer to enforce the law. Such a thing could not happen in Louisiana. A good law with Miss Jean Gordon enforcing it has protected children in that State.

No child of twelve years should be allowed to perform in a show, as many are now doing in moving picture shows and others at the risk of morals, if not of life.

The Vicksburg Herald, commenting upon this tragedy, sugests that the man who thus put a child in peril of her life deserved to be shot. I hope the editor of the Herald will turn his righteous indignation in the direction of prevention and urge an amended child labor law. I appeal to all who believe in the protection of children to agitate this question. I also ask members of the legislature to create the office of inspector and to submit an amendment making women eligible for such office.

The protection of children inside the home and outside as well is certainly the special duty of women.—Nellie Nugent Somerville, in the Jackson Daily News.

LOST AND LAWLESS GIRLS.

Facts gathered in the two recent, nauseating cases have brought plainly to the surface a condition of affairs existing in Memphis which should be abated in some way. How, it remains for the police to say, but in the Union Avenue case and in that which is now pending in the criminal court a state of depravity is exposed that is most deplorable.

In several States institutions for homeless and outcast women have been established. They are cooperative to an extent, but have met with small success. The unfortunate truth is that a great majority do not feel that it is worth while attempting to save a woman who has become an outcast.

The first emotion of nearly every one, when the subject is presented, is amiable enough, but there is the accompanying belief that it is impracticable to maintain such institutions. If a sin can only manage to become common enough, it is finally regarded as a part of the natural order of things. Any attempt to remove it, or to obviate its effects, is looked upon like an effort to dig away a mountain. This is the view of philanthropic people who do not fully understand the possibilities of reform. They feel that the evil has become so thoroughly intrenched, that the world has become so used to it, that really it is a gratuitious task to try to abate it.

This is not the case. If evils cannot be absolutely abated, they, at least, can be regulated. In this instance no attempt is being made to keep young girls off the street, or to prevent older sisters, who have gone wrong, from selling their younger sisters into a life of shame.

Moral evils follow a uniform law. If the pressure against them is strong they usually succeed by compromise. Society as a whole capitulates under the name of compromise. A few are in earnest and the few should be helped.

It is a good rule, when you wish to do men service, to seek some struggle, apparently hopeless, and help that. Here is a chance. The struggle to assist these unfortunate girls, to guard them from the lecherous men and women who seek their downfall, is the one to help. It is unfortunate, but true, that the average woman who goes wrong does not repent, but seems to have an overwhelming desire to drag others down with her. This is especially the case where an elder sister has a younger one, over whom she holds the influence of superior years.

This has become a custom among weak women and it is never difficult to follow a fashion. To set one is another thing. John Howard, who was one of the most illustrious philanthropists of England, who was responsible for the prison reform laws, for the abolition of the debtors prison, so vividly described by Charles Dickens, set aside the customs of his country. He plunged into the dungeons of Europe and brought the sunshine of human sympathy with him.

Our charity is languid so long as it is skeptical. The methods may be matters of difference and debate, but not the object. It was not more a matter of course, a century ago, that debtors should be imprisoned, than it is now that the friendless and outcast women of our society should be utterly lost.

We have grown wiser about imprisonment for debt. We should not now despair of rectifying the present and growing evils of society.

The persons who are interested in this subject in Memphis, and in every city, are precisely those who understand the peculiar difficulties of any effort. They are neither Utopians nor Sybarites. They are of the kind by which the work of the world is done. The least we can do is to encourage them. If we cannot hope, we can at least pray.

Young womanhood and weak womanhood must be guarded at all costs, and must be helped back to a path of rectitude, if their unshod feet slip along the slippery way of righteousness.—Memphis Commercial Appeal.

Whitworth College.

Oct. 26, 1911.

Session 1911-1912: enrollment 232 (two hundred and thirty-two). A few vacancies in the boarding department. One hundred and thirty in the music department. College was never more prosperous than now.

Each graduate of the Brookhaven High School, 1910-1911, entered Whitworth College in September. This is an evidence the College is appreciated at home. The faculty is giving unusual satisfaction. Prospects are good for an enrollment of 265, session 1911-1912—a record of which Whitworth friends are delighted. Send for catalogue. Address,

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Secular News and Comment

A Committee of Congressmen who returned last week from inspecting the Panama Canal expressed the view that the great waterway will be completed in 1913, and that the expense of its construction will be within the estimated cost of $375,000,000.

* * *

The Nobel prize for chemistry for the current year has been awarded to Mme. Marie Sklodoskwa Curie, of the University of Paris. This brilliant woman, jointly with her husband, has won International fame in this science, and well deserves the distinction accorded her.

* * *

After five weeks of wrangling, the Court had on the 8th inst. secured three jurors in the McNamara murder case, now in process of trial at Los Angeles. It is predicted by some that it will take until Christmas to select the whole twelve. Truly, the rules of practice in our American courts are in urgent need of revision. Mr. Taft has been directing attention to the necessity for such a reform for some time, and it is to be hoped that it will be forthcoming in the near future.

* * *

Postmaster General Hitchcock has issued an official order instructing postmasters to deliver letters addressed to "Santa Claus to charitable persons or institutions asking for them." In case there should be more than one call for such mail, it is to be divided as the postmaster thinks best. This is wise action. It will not hurt Uncle Sam to aid in carrying blessings and brightness into the homes of the poor within our borders. Indeed, somewhat more religion might help the old gentleman in many ways.

* * *

Mr. A. J. Balfour resigned the leadership of the opposition party in the British Parliament on Oct. 8, giving as a reason ill health and increasing age. It is thought, however, that the sting of criticism also had something to do with it. This distinguished statesman is of a philosophic temperament and possesses a considerable reach of scholarship. He gave to the public some years ago the well known volume, "Foundation of Belief," which won high praise on both sides of the Atlantic. It is not improbable that he has been too much of a student to be an adroit and tactful politician.

* * *

The price of land is reported to be steadily advancing in Louisiana. As an illustration of this, it is said that some parties in Jefferson parish sold a few days since 10,000 acres that are low and wet, which they purchased for $19,000 in 1907, to a New Yorker for $53,082. The indications are that the South will witness within the next two or three decades the most marvelous material development in its history. It is to be hoped that our people will not become panicky because of the depredations of the boll weevil and sacrifice their lands for less than their true value. It is not likely that they will ever be as cheap again as they are at present.

* * *

A cablegram to the New York Sun from Berlin states that Germans generally are much dissatisfied with the terms of the Moroccan agreement, and are alleging that France got much the best of the transaction. They affirm that Morocco will gradually become another Tunis, adding substantially to the wealth and prestige of France, while their acquisitions in South Africa are of doubtful value commercially. There is little doubt that the settlement would have worn quite a different aspect had it not been for England's vigorous re-enforcement of the French contentions. Britain's mighty navy gives tremendous emphasis to anything she says concerning international disputes.

* * *

Dr. Wu Ting Fang, who was the Chinese minister to the United States from 1897 to 1902, and again from 1907 to 1909, and who is probably the most brilliant Mongolian that ever resided in America, has committed himself to the cause of the revolutionists in the Chinese Empire. Dr. Wu has been since August, 1910, Councilor to the Foreign Office under the Manchu administration, and has been invited to take the same post under the new provisional government which has been formed. He thinks that ninety per cent of the people are in sympathy with the insurrection movement. Referring to his own views, the Doctor says in a statement made through the Associated Press: "Personally, I favor a limited monarchy, retaining the Emperor as a figurehead, with a strong cabinet and constitution, but the prevailing sentiment seems to favor a republic."

* * *

Though the final count of the votes leaves Maine in the dry colum by a majority of 758, nothing seems to have been definitely settled by the recent election. Gov. Plaisted has announced that at an early date, probably next February, he will call a special session of the Legislature with a view to having submitted to the people a constitutional amendment empowering the cities to deal independently with the liquor question as they see fit. This means that there will be another battle royal in the Pine Tree State in the near future. The statement by the whisky press that prohibition has been tried in Maine and found unsatisfactory, and that this explains why there has been such a change of sentiment there, is unfair and misleading. It is not a change in the convictions of those who enacted the present laws which has put in jeopardy their continuance, but an influx of foreign population. This same stream of immigration has made New England Roman Catholic instead of Protestant.

* * *

The elections held in several of the States on November 7 passed off quitely, and there were few surprises in the results. The Democrats carried Kentucky, where Hon. J. B. McReary, who was governor of the State thirty-two years ago and is now seventy-two years of age, defeated Judge E. C. O'Rear, a most brilliant and worthy leader, by a large majority. Governor Foss, Democrat, was re-elected by a decreased majority in Massachusetts, where Mr. Luce, a Republican, was chosen Lieutenant Governor. The Republicans also carried Maryland by a narrow margin, and elected a majority of the legislatures of New Jersey and New York. The other States holding elections went as they usually go; the new commonwealth of New Mexico joined the Democratic column. Much speculation is being indulged in as to what the election returns foreshadow as to the approaching presidential contest. They probably are of very little significance, so far as that is concerned. The loss of the New Jersey legislature may, however, affect adversely the political fortunes of Governor Woodrow Wilson. The Chicago Inter Ocean a few days since contained an interesting editorial in which Mr. Wilson was spoken of as an "alias" of Mr. Bryan, and the view was advanced that by his nomination the Democrats would probably throw away their chance to elect the next president.

THE COLLEGE OF BISHOPS IN DALLAS.

The entire College of Bishops spent three days in Dallas last week, except Bishops Lambuth and Murrah, who are across the waters, and Bishop Kilgo, who was detained on account of illness. It was the occasion of their fall meeting. This is a new arrangement for the Bishops, as it has only occurred since the last General Conference. Formerly, there was only one meeting, and that was about the first of May each year. Now they meet twice a year. But the fall meeting is not of general importance, as it restricts itself to the duty of simply reviewing their six months of work and to decide such questions of law as develop in the meantime. They fix their appointments to the several conferences at the May meeting, and this is the one event toward which the Church looks with more than ordinary interest.

The Bishops are looking well, notwithstanding their arduous labors. Bishop Wilson presided, and, while laboring under a depleted bodily condition and weighted down with years, is still alive to the interest of the Church and quick to discern its needs.

Bishop Key, though on the nominal list, is an older man than Bishop Wilson in years, but he is more robust physically, and his mental powers are active and alert. He is looking unusually well.

Bishop Hendrix grows a trifle more rotund with age and seems to be vigorous and almost youthful.

Bishop Candler is the unique member of the College, but one of the ablest and most influential. He has all the elements of a genius, and whenever he speaks he says something original.

Bishop Morrison is inclined to be feeble, though he retains his old appearance, except the tinge of his hair is slightly off color.

Bishop Hoss is easily the most versatile and intellectually fertile member of the body. He grows stouter with age.

The others are all young men, only elevated to their positions at the last General Conference. But they are becoming used to the harness, and it will not be long until they, too, will be seasoned veterans in the work.

Dallas gave them a cordial welcome, and was sorry to see them go. The different pulpits in the city were occupied by these distinguished men Sunday morning and evening, and though the day was cool and inclement great congregations greeted them at every service.

The Daily News gave good accounts of their services in the Monday morning issue.

We had the pleasure of hearing Bishop Waterhouse at Trinity Church. Though we have known him thirty-six years and first met him as a green, gawky boy in Roan County at a District Conference in 1876, and been intimately associated with him more or less since then, yet this was the first time we ever heard him preach. He is a stalwart man physically and robust intellectually, and he is a great preacher with no apparent pretention whatever. He has an analytical mind, and goes into the heart of his subject with inclsiveness and force, and brings out things new and old. But through the whole of his discourse there was a deep spirit of evangelistic truth, and the sermon gave great pleasure and satisfaction to the congregation.—Texas Christian Advocate.

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FROM THE PRESIDENT'S CHAIR.

You are doing well, Meek, and I congratulate you. No man was ever consoled who, when jilted by the girl he adored, was told by some "Job's comforter" that there are as good fish in the sea as any taken out of it. Disconsolate and forlorn, his sighs declare his doubt. For him, that particular mermaid was the last! But the saying has a kernel of truth.

We have men even in the presiding eldership (!), I believe that was your former vocation, who can do something else than ask the question: "What has been raised the present quarter for the support of the ministry, and how has it been applied?" They are not all dry as dust, mere clerks, attending to routine work, tied to the red-tape of system as completely as a manacled convict. We have too many of that kind, but not all. Give them the opportunity and they make good in other spheres. The position you are filling with so much satisfaction to the Church exposes you to eminent perils. From that tripod men have gone to the episcopal throne, and in these times "uneasy lies the head that wears a crown." Witness China. The whole drift of our age is toward democracy. In many places it is not a drift, but a swift, strong, irresistible current—running even into the extremes of Socialism. The Episcopacy in the Southern branch of Methodism has developed in the very opposite direction. The government of the Church itself is an oligarchy. The quarterly conference, a mere fraction of the Church and itself a self-perpetuating body, in no sense representative of the whole membership, is the unit of the organization. The quarterly conference elects delegates to the district conference, the district conference to the Annual Conference, the Annual Conference to the General Conference, which elects the Bishops. If there are two million members of the Methodist Episcopal Church, South, three hundred thousand would be a liberal allowance for the members of the quarterly conferences. The General Conference represents these three hundred thousand Methodists. The other seventeen hundred thousand members have no more voice in the government under which they live than the mayor of Timbuctoo. It is taxation without representation on a grand scale, only the revenues are not regarded as taxation. Now, this form of government is called an oligarchy—government by the few. And in this government the Episcopacy is an autocracy. Such a government will have a hard time holding its own amid the triumphant activities of democracy. The foundations of our Episcopacy are as insecure as a sand-bank. The whole subject of Methodist government will have to be readjusted. It would be easy by agitation to produce a revolution.

I do not think you are an aspirant for these perilous honors, but, Meek, be admonished, and do not set your heart on fame. She is a cruel divinity, and sometimes punctures the irridescent bubble of conceit with remorseless indifference to the suffering of her victim. I lay in my tent on a Virginia camp ground. The blue rim of the horizon was ridged with the undulations of the Bull Run mountains. Suddenly my cogitations were interrupted, the curtains parted, and a gentleman, unaware of my presence, entered and proceeded to perform the barber's act on his face. He turned and saw me lying on my cot, and apologized for his intrusion, saying: "My name is Judge ——."

"No intrusion," I said; "Make yourself at home. My name is Steel. I am glad you are here. They are expecting a great speech from you to-day, Judge."

I was the minister in charge of the camp meeting; he, a distinguished layman, who had been invited to deliver the principal address on Layman's Day.

As he proceeded with his shave he said: "You say your name is Steel? When I graduated at Emory and Henry College nearly twenty-five years ago, there was a young man named Steel—S. A. Steel—from Mississippi, I think, who delivered the literary address. It was a very fine address, and I regarded him as a very brilliant man, but I have never heard of him since."

"That's unfortunate," I ventured to remark.

"Yes sir," he went on as he wiped his razor. "I have often wondered what became of him and how he turned out. I predicted for him a brilliant career, but he seems not to have fulfilled the promise of his youth."

"I cannot speak so confidently about how he turned out," I replied, "but I can tell you what became of him. You are talking to him."

With a sudden jerk of the razor from his half-shaved face, he looked at me in surprise and said: "You don't mean that you are the S. A. Steel that delivered that address?"

"I do," I answered.

"I beg your pardon. I would not have made that remark, if—"

"No apologies necessary," I replied. "But, Judge, where have you been all this time not to have heard of me? I have made about as much racket in Israel in my day as is permitted to men of my ability."

He finished his shave in a hurry, gave a splendid address, avoided the preacher's tent, and left early, evidently annoyed at his own frankness. Beware of fame, Meek. She is a deceitful charmer.

When Bishop Fitzgerald, of tender memory, was editor of the Nashville Christian Advocate, he ran a department of natural history that was very popular with the readers of his paper. The brother by the fireside cared nothing for the learned discussions about higher criticism, but he turned eagerly to read about the monkeys and elephants of Fitzgerald's religious circus. They made Fitzgerald a Bishop, and the animals disappeared. A pious Piers Ploughman asked his preacher, "What became of that man Fitzgerald, that used to edit the Christian Advocate?"

"They made him a Bishop," the preacher replied.

"Well right thar is where I lost sight of him," was the naive response.

Jungle stories kept Brother Fitzgerald and Teddy in the limelight, and made Kipling's fame. Meek, beware and don't be lost sight of!

The Memphis Conference Female Institute appears in the Bulletin of the Board of Education, just received, as an "unclassified institution." It appears to be in good company, however. I have been in trouble more than once by letting the cat out of the wallet. The pesky critter has scratched me for my carelessness, so I am a "leetle" bit cautious. But I could tell some tales on some of the colleges classed "A"! I have my opinion of a college that confers an M. A. degree, and its possessor, when applying for a position to teach mathematics, stipulates that she will not attempt to teach algebra. Such an M. A. reminds me of Hammond's story of Hugh Price Hughes. Hughes was to preach somewhere, and a circular was sent to a church to be announced whose pastor was not posted on the degrees. He read the circular to his people: "Rev. Hugh Price Hughes, M. A.," will preach at so and so, and then exhorted as follows: "Brethren, I don't know anything about the old lady, but if she talks like her boy, you ought not to miss it!" I don't go by the M. A.'s.

Imagine, if you can, Miss Augustus putting her name to the diploma of a graduate with the M. A. degree who would undertake to teach mathematics without understanding algebra. She would resign before she would do it.

We will present to the Conference when it meets the architect's plans for the new college buildings, and when they are completed this will be one of the most imposing and admirably equipped colleges for girls in the South. A number of necessary changes will be made when the Conference meets, and these will make others necessary. So there are many uncertainties, but we expect Dr. Weber to come back to the First Church in Jackson. He stands deservedly high in the esteem of the whole city.

S. A. STEEL.

Jackson, Tenn.

WHAT DO YOU THINK ABOUT IT?

By Rev. Jno. W. Ramsey.

In the issue of the Advocate of November 2 the editor says: "The Southern California Conference of the Methodist Episcopal Church has petitioned the approaching General Conference to strike from the Discipline the rule against card-playing, theater-going, and dancing, and leave these amusements to the individual conscience." And then the question is asked: "Is not this sufficient proof that the Church, South, is needed in the Far West?"

Now, while the rule against these amusements still stands in the Discipline of the Church, South, it stands there, not as indicating the sentiment and practice of the present, but as a record of the piety of other days, and as an expression of the thought of the Fathers of the Church relative to all forms of worldliness.

The truth is, it is a well known fact that the rule of the Church, South, touching these matters is a dead letter, and in these latter days it is utterly ineffective in prohibiting worldly amusements. If it were not that this rule, standing as it does in the Discipline, places the Church, as such, on record as being opposed to these amusements, we might as well pursue the course indicated by the petition of the Southern California Conference of the Methodist Episcopal Church. Indeed, did not a former editor of the Nashville Christian Advocate, in an editorial in that periodical, suggest that we take the very step pointed out by the action of the Southern California Conference of the Methodist Episcopal Church?

I have said that the rule of our Discipline is ineffective in prohibiting worldly amusements. In proof of this statement, I could produce scores of instances which have come under my personal observation; but why offer proof of that which everybody knows? Let one or two instances suffice. A praying Methodist man said to me not long since, "I would quit my Church before I would quit my theater." I know a town where the ladies of the Methodist Church devote whole afternoons to the game of "forty-two," while their children are cared for by negro nurses. The leading man in a leading station church, who was also connected with the county fair, attached his name, or allowed it attached, to the foreword of the fair catalogue which contained an advertisement of a ball at the leading hotel, the proprietor of which was a Methodist. I know a city church whose pastor, some of the Sunday school teachers, and many prominent members attended Buffalo Bill's Wild West Show. But why multiply instances when thousands of similar ones have come to the knowledge of every faithful pastor whose heart bled as he witnessed these derelictions which he could not prevent? I recently heard a pastor say from his pulpit that the time was coming when such church members must go, and my spirit cried out within me: "How long, O Lord, how long?"

In some of my articles to the Advocate I have been accused of criticising the Church. If pointing out the sins of men who occupy prominent places in church circles is criticising the Church, then I must plead guilty to the charge. But I cannot see it that way.

The world has gone wild on godless sports and worldly amusements, and many church people, having cut loose from their moorings, lost their faith in God and their respect for the authority of the Church as expressed in her rules, are drifting to destruction on the rising waves of a high-running tide of worldliness.

As I see it, if we do not call a halt, we might as well follow the example of the Southern California Conference of the Methodist Episcopal Church. What do you think about it?

If the reason mentioned in your editorial paragraph is the only reason for our Church remaining on the Pacific Coast, we might as well withdraw and expend our energies elsewhere. What do you think about it?

(We think that Brother Ramsey takes rather a too gloomy view of the matter under discussion. We have, to be sure, some members who patronize the dance, the theatre, and the card party, but they are in a hopeless minority. Unless our observation has misled us, the great majority of our people steer clear of such things. Nor do we think that, because discipline is not strictly enforced when our rules against such amusements are violated, it would be wise to modify or strike out these rules. Though they do not absolutely prevent indulgence in such practices, as we see it they exercise a most wholesome restraining influence. Their elimination would be regarded as a retreat upon the part of the Church, and, in our opinion, would make matters much worse. —The Editor.)

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THE GOOD-NIGHT ANGEL.

The good-night angel comes at eve
Across the quiet hills,
And tucks the sleepy blossoms in
Beside the meadow rills.
On uplands wide each drowsy bird
He cradles in its nest,
And in the dewy valley far
Rocks the wild winds to rest.

He pauses in his gracious guise
Where little children play,
And blesses each before he speeds
Upon his kindly way.
And ere he passes back to heaven,
Beyond the sunset bars,
To watch the babies, birds and buds,
For lamps he lights the stars.

—L. M. Montgomery, in the Central Christian Advocate.

A KITTEN'S PUZZLE.

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn, when she learned that they quarreled about its name. Janey wished to name the kitten "Midnight," because it was so black. Carolyn insisted upon calling it "Jetty." The only fact about that kitten upon which the little sisters agreed was its color. It was unquestionably black.

Janey wished the kitten to be fed nothing but milk and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the woodshed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma and grandpa.

While mother, father, grandma and grandpa were feeling so bad because Janey and Carolyn quarreled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was Midnight or Jetty. Sometimes he thought he was Midnight, and liked nothing but milk to drink; again, he was sure he was Jetty, who preferred bits of beefsteak for dinner. It was extremely puzzling.

One day something happened that never had happened before.

Said Janey: "Its name is Midnight, I tell you."

Said Carolyn: "And I tell you its name is Jetty."

The kitten had listened to this many times before; but, when Janey made a face at Carolyn, and Carolyn that very minute made a face at Janey, the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited with fresh saucers of milk. Carolyn waited with a feast spread on the woodshed steps.

At last Janey cried: "I am afraid something has happened to our dear kitten," she said. "Oh, if it will only come back, we will call it 'Jetty'!"

"Don't speak of it," answered Carolyn. "If the sweet thing ever comes back, I shall be too glad to call it 'Midnight.' I am afraid it has been killed by dogs."

"Or run over by an automobile," wailed Janey.

"And it is all our own fault," persisted Carolyn. "If we had even said: 'Come back, kitty, kitty, kitty,' that day, I believe it would have stayed at home."

"Instead of doing that," moaned Janey, "I called, 'Come Midnight, Midnight, Midnight,' and it mewed and ran fast."

"Yes," added Carolyn, "and, when I called, 'Come, Jetty, Jetty, Jetty,' it mewed and ran faster than ever. I believe that kitten knew more'n we supposed."

"Oh, I often saw the little thing wash its face and think at the same time," admitted Janey.

One moonlight evening, when Janey and Carolyn were sitting on the front steps with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten! Midnight and Jetty had come back home, but which is which neither Janey nor Carolyn knows to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten himself knows which one he is, because once in a great while, when Janey and Carolyn talk over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn got over their surprise, the kitten quickly has a game of "tag" with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving little sisters as Janey and Carolyn have been ever since their black kitten left home long enough to think of a way out of his puzzle.—Boys and Girls.

HOW TED SHARED.

Ted was cross. That very morning, when he found the ground all covered with snow, he had sat down to the breakfast table feeling that it would not do him any good, anyway.

"For you see, papa, I haven't a sled, so it isn't any fun at all without one," he said.

Papa laughed.

"Well, Ted, we must see about that. A snow storm without a sled would be a good deal like a mince pie without any mince. How much will a sled cost me?" He asked.

This was encouraging.

"I can get a beauty for $2!" said Ted eagerly.

So after breakfast he started for town as fast as he could go, with his shining silved dollars tightly squeezed in his hand.

On the way he stopped in for his intimate friend, Ned, who lived in a small house with so many children in it that Ted used always to think of the old woman who lived in a shoe. But they were the happiest family you ever saw, which was fortunate, for if they had quarreled it would have been so much harder for the little house to hold them.

"Have you a sled yet, Ned?" asked Ted, as they tramped down the road.

"Not yet," answered Ned cheerfully. "I did earn a dollar to get one, but Mamie needed shoes just then."

It did not take long to buy the sled, and then, as it was Saturday, they went to the hill to try it. But some way Ted did not enjoy it as he thought he would. And when he came home he sat down before the grate fire and fell into a deep study. And it must be confessed it was not a good natured one, either.

"What is it, Ted?" asked mother, after she had heard two or three long sighs.

"I do wish everybody was rich. You see, Ned gave up his sled to buy shoes for Mamie, and I'm such an old stingy I never thought of buying him a dollar one and one for me, too. And it just took all the fun out of it when I was riding to have Ned up there waiting for his turn, with his hands in his tight pockets—they're always too little. And now I've used the sled, I don't s'pose they'd take it back."

"I think I could arrange that if you would really like to, dear," said mother.

Another struggle went on in Ted's mind.

"I think it would be nice for papa to give him $2 for one, don't you?" he said at last.

"No, I don't dear. I believe you will enjoy a cheaper sled better if you take it for Ned's sake," answered mother.

"Well, I'll try it," said Ted. So he took the sled and note from mamma down town; and when he came in again his eyes were like stars.

"You're right, mother," he said. "She goes like a top. And Ned is as happy as I am."

"So am I," whispered mother.—L. E. Chittenden, in Youth's Companion.

SURE ENOUGH.

A Boston school teacher had been explaining to her class about the three kingdoms of nature—the animal, the mineral and the vegetable. When she had finished she said to the class: "Now, who can tell me what the highest degree of animal life is?"

At this a little girl in the rear row of seats raised her hand, and replied: "The highest degree of animal life is the giraffe."—Zion's Herald.

LITTLE ISLANDS OF NOTHING TO DO.

Barren and rocky out there in the sea,
Bold and as cold as an island may be,
Loneliest islands and sorriest, too—
Poor little islands of Nothing to Do.

Nobody wants them, for every one knows
Nothing takes root there, and not a tree grows,
Nobody lives there. To tell the truth, who
Wishes to stay where there's nothing to do?

—Zion's Herald.

The goal of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.

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Editorial.

THE RANDOLPH-MACON CONTROVERSY SETTLED.

The following dispatch was sent out from Danville, Va., on the 8th inst.:

"The long and acrimonious controversy over the question of church control of the Randolph-Macon system of schools and colleges, made up of five institutions in this State, was settled to-day by the acceptance on the part of a committee of the Virginia Conference of the Methodist Episcopal Church, South, of a resolution recently adopted by the trustees of the Randolph-Macon system, providing for Conference approval of nominations by the Board of Trustees to fill vacancies in its membership. The resolution of the Trustees provides that when a vacancy arises the Board shall nominate a man therefor, subject to the approval of the Conference. If the Conference refuses to ratify the nomination, the Board must nominate some one else. In the event the retiring Trustee be from the Baltimore Conference, that body shall have opportunity to ratify the nomination of a successor; if in the Virginia Conference, that Conference has the right of ratification."

We are pleased to hear of the amicable adjustment of the long standing difference between the Virginia and Baltimore Conferences and the Trustees of Randolph-Macon. As we understand it, the cause of the trouble was the desire of the Trustees to have the institutions of this system become the beneficiaries of Mr. Carnegie's liberality, which necessitated a weakening of the Church's connection with them. The course which they undertook to pursue is, in our opinion, one of the most discreditable chapters in the history of American Methodism.

Not having the full text of the terms of the agreement reached before us, we are not in a position to discuss it intelligently. Unless, however, the right of the Chnrch to pass upon the Trustees is given some legal basis, it seems to us that the compromise virtually amounts to the surrender by the patronizing Conferences of the position for which they have been contending. If the power of Conference confirmation rests alone upon the will of the Board of Trust, what is to hinder that Board from revoking it when they see fit and thus throwing off entirely the authority of the Church? For our part, we think that the Methodists of the South ought to have a more secure hold than this upon an educational institution before they put their money into it and consent to build it up with their patronage. If we have not been taught this much by the Randolph-Macon and Vanderbilt controversies, we are slow indeed to learn, even in the hard school of experience.

WHAT IT CHALLENGES.

There are some who think that those who have been sounding the alarm against the assaults of higher criticism are unduly panicky, and that they are quite unfair and unjust in their judgments. They insist that nothing of consequence in the system of Christian doctrine has been attacked, and that those who advance the contrary view are heresy hunters who are making much ado about nothing. We invite this class of brethren to read carefully the following statement (which we take from the last number of the Methodist Review) from the gifted pen of Rev. John C. Granbery, who perhaps has been more liberal in his treatment of the higher critics than any other man in Southern Methodism:

"Some well-meaning scholars and friends of progressive thought are making a mistake. In seeking to allay suspicion and to commend modern scholarship, they overshoot the mark. They assure us that the old faith is not endangered by criticism; only the unimportant and unessential things that can be shaken are removed, in order that the eternal verities may abide, and so on. Their motives are good, but either their words lack thorough sincerity, or else they do not themselves apprehend the bearings of modern criticism. They ought to know how far-reaching, system-destroying, and reconstructing these 'harmless' newer views and methods are, and they ought to be candid enough to say so. In the long run, half truths are not even good policy. What intellectual acrobatic feats are performed in the name of pedagogy! Adaptation is God's own method with the race, but it has its limits. These 'liberals' make nothing by dodging and evading—nothing for the cause of truth, though they make a soft bed for themselves. Come out into the open, ye critics, and tell us the whole story! Let us see what it all means! Follow the example of the Roman Catholic Modernists! But the real critics are already in the open, and always have been. It is the popularizers—often a timid folk—who should come from under cover.

"What could be more absurd than the popular and supposedly illuminating distinction between the 'destructive' higher critics and the 'constructive' ones? The distinction is fictitious, created as a kind of breastworks for progressive thought. Let such stand on its own merits, or fight its way—if so be it has sufficient vitality—tragically, if necessary. What matters it if individuals go down? Only let not truth be compromised.

"Another baseless assertion, sounded in our ears for many years, is that in Germany a reaction has set in, or is about to set in, toward conservative views and traditional theology. One is reminded of a consumptive who keeps getting better and better, every time you ask about his health, till he dies. Criticism in Germany has rather become more searching and radical. The long-predicted reaction never arrives.

"A third amusing circumstance is the jubilant and reassuring way in which conservatives and half-baked, timid progressives claim Harnack. His dating of some of the books of the New Testament is somewhat earlier than that of some other scholars, and occasionally he decides in favor of the traditional view as to authorship where some other scholars take the other side; but in no method and at heart Harnack is, and always has been, just as radical as any."

DR. STEEL'S LETTER.

We publish this week a breezy and interesting letter from our honored friend, Dr. S. A. Steel, now the accomplished President of the Memphis Conference Female Institute at Jackson, Tenn. It is scarcely needful to say that we do not agree with our brilliant correspondent in all that he says. We belong to the conservative school, and Dr. Steel is a progressive. We do not, for one thing, concur in his view as to the episcopacy of the Southern Methodist Church. We have never thought that our episcopacy has any specific Scriptural warrant, but we think its existence is fully justified on the ground of expediency. Certainly it has worked well in the little more than one hundred years of its history. It is true that our Bishops have delegated to them vast power, but they work under law and are held to a strict account (or ought to be) for the manner in which they exercise it.

Dr. Steel is unquestionably correct in the statement that our form of church government is not democratic. But whether an organization should be a democracy depends upon what work it has to do. We do not think, for instance, that a democratic government would contribute to the efficiency of an army. Our Church has wrought marvelously and outstripped all the other Protestant denominations since it came upon the stage of action, and it is the conservative Southern branch that is to-day leading the van in the forward march of the various Methodist bodies. The achievements of Episcopal Methodism constitute its ample justification and defense.

As to the wisdom of having the entire Church membership elect the members of the quarterly conference, we are in full accord with Doctor Steel. It was our pleasure to support such a measure at the recent session of the General Conference at Asheville, and we regretted its failure to become a law. The Australian Methodists have adopted this plan, and we yet hope to see this change embodied in our Discipline.

Dr. Steel's facetious references to the editor in connection with the episcopacy are amusing in the extreme. That chain has long ago been broken, so far as the New Orleans Advocate is concerned. We have about as much expectation of ever holding high office in the Church, as we have of becoming an aviator, and, in the language of Ben Hill, "blowing our breath upon the sun." And we think we are about as well fitted for one job as the other. Dr. Steel must forgive us for these lines. He is to us the prince of preachers, and a Christian gentleman for whom we entertain great admiration. He has had a secure place in our esteem ever since wo have known him, though we do not always think as he does.

SOMETHING NEW.

In the Wesleyan Christian Advocate of November 2, Dr. C. O. Jones, chairman of the Board of Education, announces that Dr. H. N. Snyder, of Wofford College, will conduct a series of vesper services at the session of the North Georgia Conference. The Doctor further says:

"The themes are most appetizing. The general topic of the vesper lectures will be 'The Literary Interpretation of Life,' and the sub-topics; 'The Moral Element in Literature,' 'The Poet of Faith in an Age of Doubt,' 'Shakespeare's Handling of the Tragic Issues of Life,' 'The English Bible.' The subject of the annual address will be, 'The Mission of the Church in Education.'"

We do not doubt that Dr. Snyder's literary lectures are well worth hearing, but their appropriateness for such an occasion we fail to see. Studying Shakespeare at an Annual Conference, think of it! Surely this is "something new under the sun. And this in Georgia!"

THE PASTOR'S SALARY.

It is to be hoped that the officials in every charge will do their utmost to see that their pastor is paid in full. At best, the amount contributed for ministerial support is not large, and now, when the cost of living is so high, it is doubly important that the amount assessed for the preacher should not come up short. A deficit can usually be made up by everybody giving a little more and no one is hurt thereby; but a shortage of $50 or $75, which has to be borne wholly by the pastor, entails upon him a considerable hardship. Let our stewards bestir themselves and see that no faithful itinerant is thus made to suffer this year. The obligation to pay the minister who has wrought for the spiritual good of a community should be considered as sacred and binding as any other. The preacher is entitled to what was promised in the beginning of the year, and upon which he has probably been depending.

PERSONAL AND OTHER NOTES.

Examine the label on your Advocate and see when your subscription expires. Send in your renewal at once, or hand the money to your pastor so that he may forward it. You cannot afford to be without your Conference organ.

Rev. Robert Selby has been conducting a series of revival services in the Methodist Church at Moss Point, Miss., doing the preaching himself. We think it is a good idea for the pastor sometimes to conduct his own meeting.

In renewing her subscription, Miss Maggie Tate, of Blue Mountain College, who is one of the progressive educators of North Mississippi, has some commendatory things to say about the Advocate. We greatly apreciate her kind words.

Rev. J. L. Owen has had a year of great success on the Poplar Creek Circuit, North Mississippi Conference. He reports 275 conversions and reclamations, 82 accessions to the church, 30 family altars erected, and several prayer meetings organized. Everything is harmonious and the outlook most encouraging.

The meeting recently conducted at Lexington, Miss., for the pastor, the Rev. T. H. Lipscomb, by Dr. A. C. Holder, of Shreveport, is reported to have resulted in 25 additions on profession of faith and a general quickening of the spiritual life of the church. Brother Lipscomb is closing out a pleasant and profitable year in this good charge.

The following brethren have our hearty thanks for good work recently done for the Advocate: Rev. W. E. Akin, Bonita, La.; Rev. W. W. Graves, Homewood, Miss.; Rev. S. A. Brown, Boonville, Miss.; Rev. C. C. Wier, Franklin, La.

We regret to learn that Sister D. W. Babb, the wife of our pastor at Coldwater, Miss., is seriously ill with pneumonia. We trust that the malady will speedily yield to treatment, and that this elect lady will soon be restored to perfect health.

We are informed that Rev. S. M. Thames has had a pleasant year on the Carrollton charge. He has met every appointment except one, and his pulpit work has been strong and impressive. He will carry a good report to Conference.

Rev. G. W. Bachman spent Sunday, November 12, at Senatobia, occupying the pulpit both in the morning and evening. He reports that Brother Pope's work at that place is in good condition, and that the indications are that he will close out the year with his usual good record.

Information comes that Rev. R. A. Tucker is winding up in good shape at Sardis, Miss. He will report the Conference collections in full at Macon, and is hopeful of being able to wipe out the balance of the indebtedness on the Church by the time the Annual Conference meets. Brother Tucker will have Bishop Candler with him on Sunday, November 26.

Miss May Russell attended the recent meeting of the National Woman's Christian Temperance Union at Evanston, Ill., and participated actively in the proceedings. She is still sojourning in the Northwest, where she is alert and is keeping in touch with the prohibition work in that section. Mississippi has cause to be proud of this gifted advocate of the temperance cause.

Rev. J. W. Price, our pastor on the Wilkinson Mission, Mississippi Conference, and Mrs. Price were in the city shopping Tuesday of this week, and favored the Advocate office with a call. Brother Price pleased the publisher by bringing with him a list of subscribers. He reports his work as progressing favorably, and stated that it is about 50 per cent ahead of last year.

Rev. T. W. Lewis has made full proof of his ministry at our great First Church in Memphis. His preaching has drawn large audiences and produced a fine impression, and he has also excelled in his pastoral work. He has had 264 additions during the year and his flock now numbers 1,712. This is John R. Pepper's church, and has a Sunday school second to none in the South.

We were delighted to have a visit a few days since from our genial friend, Mr. D. R. Barbee, who was in the city en route to Greenville, Miss., whither he was going to visit his brother, Mr. J. D. Barbee. Mr. Barbee, after a term of brilliant service as managing-editor, has severed his connection with the Montgomery Advertiser. He is a most capable and enthusiastic newspaper man.

In a personal note to the editor a few days since, Rev. W. L. Duren, of Tupelo, Miss., says: "My work has been unusually heavy this fall, but our usual report will be forthcoming." We do not at all doubt it. There is no such word as fail in the vocabulary of this noble people. Brother J. A. Bowen was wont to say when he served it, "It is down hill anywhere from Tupelo," and he did not miss it much.

A note from Brother Harbin, written from St. Francisville, La., on Nov. 10, stated he was in a meeting at that place, which was opening up most auspiciously. This energetic worker has been instrumental in leading many souls to Christ during the year, and his ministry has also greatly quickened the church at a number of places. We thank Brother Harbin for a nice list of subscribers.

The Lincoln County Times, published at Brookhaven, Miss., in its issue of November 9, contained the following: "Dr. I. W. Cooper preached a powerful sermon last Sunday morning at the Methodist Church on the theme, 'The Cry of the Human Heart for God, or The Spiritual Sense,' using as his text Haggai, ii, 7: 'And the desire of all nations shall come.' It was heard with rapt attention by a large audience."

The meeting at the Louisiana Avenue Methodist Church of this city has resulted in the accomplishment of much good. Pastor Sutton was assisted throughout last week by Rev. A. A. Bernard, of Covington, La., who proved to be an efficient helper. On last Sunday the preaching was done by Dr. I. W. Cooper, who delivered two eloquent and able discourses. Twelve members joined the church, and two were baptized.

We acknowledge the reception of a copy of the Bulletin of the Noel Memorial Church, Shreveport, containing a program of the services arranged for Sunday, November 5, together with sundry other announcements and matters of interest. We note that Rev. H. T. Carley of Centenary College was down to conduct the League exercises for that evening. Evidently this congregation is forging forward under the capable leadership of Dr. Felix R. Hill, Jr.

Rev. J. W. Dorman is in high favor with his flock at Ittabena, Miss., where he has made his influence strongly felt for good. He is one of the safest and truest men in the North Mississippi Conference. He was a close friend of the late Bishop Charles B. Galloway, who often spoke of him in terms of appreciation. Brother Dorman expects to be present at the unveiling of the Bishop's portrait in the chapel of Millsaps College next Wednesday.

Rev. H. R. Singleton requests us to state that the Special Sleeper, which is to be run from Shreveport to New Orleans for the benefit of delegates to the Louisiana Annual Conference, will leave the former city over the L. R. and N. Railway on December 4 at 6:50 p.m. About one-half of the berths have been taken. Other parties desiring to secure accommodations on this car may do so by writing Brother Singleton at Shreveport. The price of the berths is $1 each.

From Tupelo, Miss., Rev. J. W. Ramsey writes: "I have held a number of revivals this year resulting in scores of conversions and additions to the church. My latest engagement was at the Shiloh Camp Meeting, where there were about 40 conversions. I am impatiently awaiting the meeting of my Annual Conference and my return to the pastorate." We are pleased to know that this energetic worker will again put on the harness for active service, and take his place in the ranks.

Rev. T. D. Lipscomb, who transferred last spring to the Holston Conference and was stationed at Trenton, Ga., has transferred back to the Louisiana Conference and will take an appointment at the hands of Bishop Mouzon when that body meets in New Orleans in December. Brother Lipscomb had a pleasant year at Trenton, Ga., but it was never his purpose to leave Louisiana permanently. He will reside in this city, at 926 Second Street, until the Annual Conference assembles.

From a report of his work on the Mount Olive charge, sent in by Rev. L. M. Alford, we take the following: "Our fourth quarterly conference was held on October 30. Brother Sharborough, our presiding elder, gave us three excellent sermons. We feel sure, notwithstanding the heavy increase and the ravages of the boll weevil, that all our assessments will be paid." We like the ring of these words. The man who succeeds in spite of adverse circumstances is entitled to double honor.

Answering the editor's personal letter concerning Advocate matters, Rev. W. D. Dominick, our worthy pastor at Heidelberg, Miss., says: "It astonishes me that three Annual Conferences do not give the Advocate 10,000 subscribers. I have made a personal canvass and secured 30 new subscriptions and three renewals. Seven will soon expire, and I feel sure that these will want the paper to continue to come." We highly appreciate Brother Dominick's good service and encouraging words. He has certainly wrought well for us.

Rev. F. D. Van Valkenburgh, who spent the summer at Marble Head, Mass., filling the pulpit of his son, Rev. W. B. Van Valkenburgh, the pastor of the Methodist Episcopal Church in that city, who was away on a European tour, has returned to New Orleans, where he and Mrs. Van Valkenburgh will spend the winter at 1620 Calliope Street. Brother Van Valkenburgh paid our office an appreciated visit Tuesday of this week. He seems to be in good health and spirits, and says that he is glad to get back to Louisiana.

Rev. T. H. Lipscomb and the progressive little city of Lexington will be at the front at the approaching session of the North Mississippi Conference. Brother Lipscomb will make a fine report: 50 accessions, 30 on profession of faith, and the finances in full. Lexington will invite the Conference to hold its next session there. For the third time in succession, Brother Lipscomb will report the Conference proceedings for the Commercial Appeal. This is a guaranty that the people will have daily an admirable account of what is going on.

We are informed that on the fifth Sunday evening in October an enthusiastic and edifying service in the interest of the Men and Religion Movement was held at the Methodist Church at Philadelphia, Miss., three splendid addresses being given by laymen. The Sunday School Rally held at 11 a.m. the same day was largely attended and of much interest. The pastor of this growing charge, Rev. M. M. Black, who is one of the most accomplished ministers in Mississippi, has received 70 members this year—40 by certificate and 30 on profession of faith.

From Wilson, La., Rev. F. N. Sweeney, under date of the 11th inst., writes as follows: "We have just closed a good meeting here. Brother W. G. Harbin did the preaching, and Brother Jeffries the singing. We had twelve accessions to our membership, and the church in all its departments seems to have taken on new life. I wish you could hear our 'Sunbeam Class' of fifty children sing. Brother P. H. Howse conducted a successful revival for me at Pisgah, where there were twelve accessions to the church. We have taken in sixty members during the year. Praise the Lord for his goodness."

Mr. and Mrs. J. E. Rather, of Leland, Miss., came to New Orleans a few days ago, brought here by the illness of Sister Rather, who has since undergone an operation at the Touro Infirmary. She is reported to have stood the trying ordeal very well, and at this writing her case is thought to be progressing favorably. Let prayer be made for the prompt recovery of this faithful Christian worker, who is a devoted member of our Church at Leland.

Wednesday, November 22, is the date for the unveiling of Bishop Galloway's portrait. The principal address will be delivered by Bishop W. A. Candler.

Presidents J. W. Beeson and M. A. Beeson report one of the most gratifying revivals ever held at the Meridian Male and Female Colleges. The Holy Spirit was wonderfully present from the first service to the last, and many were converted and quite a number lifted to a higher religious experience. Rev. M. A. Ferguson, of Mount Vernon, Illinois, did the preaching. Other helpers in the services were Brother Smith, the college pastor; that prince of laymen, Mr. L. P. Brown, and Brothers Paul, Harrison, Larabee, Wertenberger, and Hopper. These institutions are said to be having excellent sessions in every respect.

We sent out last week a personal letter to every pastor in Louisiana and Mississippi, asking their hearty co-operation in a forward movement in behalf of the Advocate. This letter was sent to all alike, and a number of the brethren have written us most encouragingly on the subject. Since we have held our present position, the preachers in our patronizing territory have given us much valuable assistance, and we shall never forget their great kindness. But for them the Advocate would soon have to shut up shop. We feel sure that the brethren will remember us in these closing days of the year, and we are confidently expecting good collections at the Annual Conferences.

Under date of November 11, Rev. Eugene Johnson, our pastor at Ripley and Blue Mountain, writes: "The 3d of November was a great day at Blue Mountain. Bishop A. W. Wilson dedicated our church there on that date. The thrilling and soul-elevating discourse of the Bishop produced a profound impression on the vast audience and will abide with them." Alpheus Waters Wilson is one of the most majestic figures in American Methodism. We have been particularly pleased to note his active work in North Mississippi, since it indicates that this "grand old man" of Southern Methodism may yet be spared to the Church for some time to honor and bless it. God grant that it may be so!

In our issue of last week we inadvertently stated that "Rev. Paul Jones," of Meridian, was assisting Dr. Hines in a meeting at the St. Charles Avenue Methodist Episcopal Church of this city. We meant to write that the Rev. John Paul was rendering this service. This was the editor's mistake. It was doubtless due to his mind attending to something else, and his latent consciousness directing his fingers as they touched the keys of the typewriter. Truly, the human mind is a wonderful thing. It accomplished a remarkable transformation in this instance, at least: that of a peaceful evangelist into a naval hero. Brother Paul must forgive us, especially as we conferred upon him an illustrious name.

The Mansfield Star of October 27 congratulates our Female College at that place upon having placed its bond issue and adjusted for the present its financial difficulties. It further says of this institution: "In its halls audiences have listened to some of the best and brightest men in the State. 'Standing with reluctant feet where brook and river meet,' many a mother, who is to-day queen in her home-realm, has received here her training for the duties of life. May this school prosper, and its ennobling influence spread with the passing years." Undoubtedly the outlook for Mansfield College is brighter than it has been in some time. Let us, each and all, now rally to its support and carry it forward to yet larger things.

Mr. R. C. Steen, President of the Y. M. C. A. of Millsaps College, writes: "The regular annual revival meeting held at this institution under the direction of our Association will begin Friday, November 17, and continue through the following week. Rev. H. W. Bowman, of Amite, La., will do the preaching. There is every reason to believe that the meeting will be one of the best ever conducted at the college. Besides having secured an efficient minister to conduct the services, those in charge feel that the time is more opportune for revival work than in the spring, which is usually a very busy season. Moreover, it is hoped that an early meeting will increase the religious interest and activity of the student body throughout the entire session."

Miss Mamie Taylor, of Meridian, Miss., while attending the recent Convention of the United Daughters of the Confederacy at Richmond, Va., in a letter home thus refers to an address delivered before that body by Mrs. Stevens of Mississippi: "Five thousand people gave our own Daisy McLaurin Stevens an ovation at the conclusion of her speech last night, such as has never before been accorded a woman upon a Richmond platform. She covered us all with pride and glory." Mrs. Stevens is a daughter of the late Senator A. J. McLaurin, and the widow of Judge W. F. Stevens, who was one of the brightest young men in Mississippi, and whose early death at Carrollton, Miss., some years ago was widely mourned. She is not only a woman of uncommon intellectual gifts, but also of beautiful Christian character.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

D. O. LIDDELL died in Natchez, Miss., Aug. 19, 1911, at the age of 41 years. He leaves his parents, one brother, W. J. Liddell; a sister, Mrs. L. Greenlee; his wife and several children to mourn their loss. May our Heavenly Father bind up their bleeding, aching hearts! He is gone, but not forgotten; never shall his memory fade from the minds of us who loved him. Resolutions expressing deep sympathy for the bereaved and commending them to the care of the infinite One were adopted by the Woman's Home Mission Society of Natchez.

A METHODIST.

Little BESSIE FERRELL was born Oct. 27, 1902, at McComb City, Miss., and died in Shreveport, La., May 5, 1911. She was the oldest of two children. She leaves her father and mother, Mr. and Mrs. T. A. Ferrell, and little Hazle to mourn their loss. The funeral services were conducted at the Baptist Church by the writer, assisted by Brother Chapman, the pastor of the Baptist Church. Little Bessie has gone to be with Jesus; so dear friends, mourn not as those who have no hope. You cannot call her back, but you can go to her. So may the translation of little Bessie to the kingdom of heaven be but the means of winning the hearts of the loved ones and weaning their affections from the things of this world, and placing them on heaven and heavenly things. Her pastor,

C. H. HERRING.

Mrs. MARY JANE SMITH (nee Chambers) was born in Wilkinson County, Miss., November, 1852. She came to Louisiana in 1891, and was married to A. P. Smith, Dec. 20, 1891. She joined the Christian Church when quite young, and always lived a consistent Christian life. She was Brother Smith's third wife. He had six children, four daughters and two sons. I never knew a stepmother that was more attached to stepchildren than she was, and they all loved her as their own mother. She was a faithful Sunday school worker, her husband being the superintendent. She always cooperated with him in doing all she could for the salvation of souls, and to make home happy. She was a great sufferer for six weeks before she died; but she bore it all patiently and was prepared when the end came. May the blessings of God rest upon the loved ones she has left behind!

F. N. SWEENEY.

SALLIE PERKINS EVERETT, the youngest daughter of Mrs. Willie Everett, was a bright, affectionate child, whom everyone loved. She was permitted to stay in her earthly home only eight years; on Oct. 13, God loosed the soul and body, and the spirit of the pure, sweet little girl returned to the Father, before it was stained in the least by the things of this world. How sad it must have been to give up the darling baby! While her voice is forever hushed among her loved ones on earth, she will sing, no doubt, with the angels in the eternal city of God. The memory of her sweet life will always be fragrant. Although gone for a season, she still abides with us in thought and memory. Our prayers ascend to God in behalf of the bereaved, that they may have divine help in their great grief. Her little body was laid to rest in the Liberty Chapel Cemetery with services conducted by Brothers E. C. Sullivan and N. G. Augustus. The funeral was attended by a large crowd of relatives and friends. May the God of all grace bind up the broken hearts with love and comfort, sustaining them by his promise, "Whosoever believeth in me, shall never die!"

A FRIEND.

On Sunday afternoon, Oct. 15, 1911, the death angel visited the home of Mr. and Mrs. Joe Wilson and took from them a precious jewel, little JIMMIE, aged six years. Jimmie was a sweet child, loved by all who knew him. Heaven is made brighter since he has gone to live there. All that loving hands could do, was done; but God in his infinite wisdom saw fit to take him. We must bow our heads in humble submission and say, "Thy will be done." We shall see him again; this parting is not for eternity. Jimmie is "safe in the arms of Jesus; safe on his gentle breast." This life is short; soon will the summons come for us to go. May we all meet him around the "great white throne, where parting is no more." Jimmie is waiting for us in heaven.

Beautiful hands of a little one see;
Baby voice calling, O mother, to thee;
Rosy-cheeked darling, the light of the home,
Taken so early, are beckoning come.

A FRIEND.

About noon, Monday, Oct. 23, 1911, the spirit of Mrs. MAY WILLIAMS McKAY took its flight to the God who gave it. For several years she had been a sufferer from tuberculosis. In vain, loving ones sought to restore her health. Her husband took her West for a season, but finding no improvement, brought her back to her mother, where she spent her last days. From childhood, she wore a sunny face. She joined the Methodist Church while quite young, and was ready to meet her Savior when the end came. She is survived by a fond mother, one brother, and four sisters, besides an affectionate husband, R. L. McKay, and a little son, Robert William McKay. These will more deeply feel the loss, but a host of others will grieve with them. Dear May, our loss is your gain, and even though a few years may separate us, may each be ready to meet you in that great beyond, where you have gone to join your brother, Jim, and much lamented father, J. M. Williams.

A devoted friend,

LUCY BREWER SIMPSON.

On Nov. 7, 1847, the ever busy Giver of every good and perfect gift gave to Mr. and Mrs. Dangal Calhoun a child, whose name has since been known as CHARLIE H. CALHOUN. His parents lived in Alabama seven years after his birth; then came to Louisiana and settled in Jackson Parish (now Lincoln). His father lived only one year after coming to Louisiana. Charlie, then eight years old, with the aid of his mother, assumed the responsibility of managing the business that his father had begun in Louisiana. He made such success as a farmer while but a boy that a large planter employed him at the age of seventeen to take charge of his farm. He kept Charlie as manager of his business for eight years. Sept. 2, 1873, he married Miss Laura E. Parker, at her mother's home near Old Trenton, La. They had seven children born to them. One little one died at seventeen months; two little boys died before they were seven; four children are living. All of these are grown and married except one, who is off at college fitting himself for future days. Brother Calhoun was elected four years ago as police juryman. He served there well and made a strong arm in favor of prohibition in Morehouse Parish. He was steward of the Methodist Episcopal Church, South, for twenty-seven years. He always considered it a pleasure to see after the needs of his pastor, and counted it a blessing to work for the cause of the Master. He was a loving and devoted father and husband. No one can truly sympathize with the widow and children except those who have had the same ordeal. He lived for others, and in so doing made his own happiness. His life was pure, and without doubt his soul shall appear before the great white throne to hear from him who sitteth Judge Supreme the welcome words: "Well done, good and faithful servant; enter thou into the joys of thy Lord." The thirteenth day of August, 1911, early in the morning, the ever busy harvester of the souls of men garnered to himself a noble spirit for its reward. Oh, that all men loved the church and their neighbors as did this noble chaarcter! Loved ones and friends of him, our deceased, trust now "Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

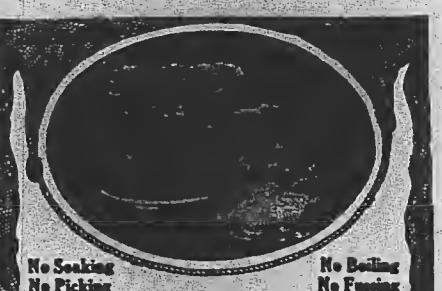
T. J. HOLLADAY.

RUTH PACE, daughter of Albert Sidney and Laura Webb Pace, was born Aug. 14, 1898, and died Oct. 30, 1911. Ruth was in her fourteenth year since Aug. 14. The only daughter, she was the ideal of the home. She leaves her father, mother, and only one brother, her grandparents, and a host of kindred to mourn her death. This was one of the saddest of deaths, because of her beautiful person and character. She was a daily companion of her mother, and, being the only daughter, her decease is heart-rending to the family. Ruth possessed the charm of making friends of all who met her. The writer took her into the church four years ago, while helping in a meeting at Wall Hill, Miss. Her father is a merchant in Wall Hill. Some four weeks ago Ruth was stricken with typhoid fever, and was dangerously ill for many days. She was buried in the cemetery at Cold Water. May her bright, beautiful life be sanctified and blessed of God to the spiritual good of all the kindred, and may all meet in heaven.

W. M. YOUNG.

Mrs. A. YOUNGBLOOD was born in Claiborne County, Miss., and died at her home in Jefferson County, Miss., Nov. 23, 1910, at the age of about sixty-nine years. She joined the M. E. Church, South, at the early age of six years, and was converted when she was twelve years old. She lived a faithful Christian life to the hour of her death. Sister Youngblood was the only daughter of Brother James Callendar and Sarah Callendar. These faithful ones were known to many of the preachers, and loved by all who knew them. She was a niece of Rev. James F. Griffing, who was for many years a member of the Mississippi Annual Conference. She was related to Rev. John G. Jones, and many other prominent ministers of our Church. Forty-six years ago she was happily married to Brother A. Youngblood. God blessed the union with eight children; three of them preceded their mother to the better world. One brother, her devoted husband, four sons, and one daughter survive her, all of them following the same Savior that saved their loved one. Sister Youngblood was truly a good woman. This writer knew her from his childhood, and always knew her to be faithful in all the relationships of life. As a daughter she was obedient and loving. This remark of hers fixed itself firmly in my mind when but a youth: "I cannot sleep at night if I feel that I have done the least thing during the day that disturbs father or mother." As a wife she was considerate, true in every respect, and entered fully into all the cares and responsibilities of her husband. As a mother, she was kind and indulgent. Last, but not least, she was a true and faithful child of God, never failing to give place to the duties of her church; never happier than when she was in her own home entertaining and making happy the servants of her Lord. She was fully confident that all of hers would be Christians, and lived to see it. No doubt her entire household will one day be crowned with her in glory. May the God of all grace sustain and keep them to the end! Your loved one is not dead; she lives with God in his eternal abode.

W. M. SULLIVAN.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Tidings From the Field

Cochrane Circuit:

Dear Brother Meek: The fourth quarterly meeting for this charge has been held. My presiding elder, Rev. J. E. Thomas, came on Wednesday and stayed with us until the next Wednesday. His visits are always helpful. He helped us with the collections, edified us with his preaching and cheers, and encouraged us with his presence and counsel. Our report from this charge will be as follows: 1, We have purchased a nice new parsonage; 2, we have built a new church and organized a congregation in a new town where we had no church; 3, we have put handsome pews and pulpits in two of our churches; 4, we have had 17 accessions to the church and baptized 8 little children; 5, our finances are in pretty good shape. We paid our assessments for Home and Foreign Missions in the spring. We have our assessments for Church Extension and Conference claimants in hand, and will try to get the others.—W. J. Burt, P. C.

Nov. 7, 1911.

Rienzi Circuit:

Having been a reader of the Advocate ever since I can remember, I am disposed to write a few lines for its columns, and let its readers know what is happening in this part of our Lord's vineyard. Bethel Church has a fine Sunday school and prayer meeting, composed of Methodists, Baptists and Presbyterians, and you cannot tell one from the other, so beautifully do they work together. It takes this to give success to the work in the country. Our prayer meeting has influenced men to offer prayer to the Lord who were never known to do so before, and this in itself is a grand thing. There is nothing nobler in my eyes than to see the young men of our country taking the lead in such work. Our pastor, Brother Cunningham, has accomplished much for the Rienzi Circuit, and is generally beloved and honored by our people. We shall greatly miss him if he is not returned. It is with a sad heart that we give up our presiding elder, Brother Jaco, who has wrought so nobly on the Corinth District for four years. We pray that God may richly bless him wherever he may be sent. Our fourth quarterly conference was held on Nov. 8. Our Woman's Home Mission Society, for some reason, has ceased to be active, but with the coming year we hope to start again, and by the help of the Lord, do something for the cause of missions. May God bless the Advocate and its readers.—A Reader.

Bucatunna, Miss.:

I thought perhaps there were some who would appreciate a report from Bucatunna charge. We have had some successful revivals. As a result of one of our meetings, we practically raised an old church debt of $260. There have been 43 accessions to the church; one house of worship has been built, which is clear of debt. On the fifth Sunday in October we had the pleasure of having with us our beloved and efficient presiding elder, Rev. W. H. Lewis, who preached two excellent sermons, and dedicated two churches for us. We also appreciated having with us on this occasion Brother B. W. Lewis, of Enterprise, who was instrumental in building our neat and up-to-date church in Bucatunna, and Sunday evening at 7:30 o'clock he delighted the audience with a splendid sermon. On Monday the places of business were closed, and the people of the town, with the school children, made a good congregation for Monday. Our presiding elder preached in demonstration of the Spirit and of power, and good interest was manifested. In the afternoon we held our fourth quarterly conference. The churches were well represented and everybody seemed to be interested. During the conference, a motion was made to raise funds to repair and insure the parsonage. The churches subscribed for that purpose. Taking everything into consideration, we feel greatly encouraged.—S. N. Young, P. C.

Baker, La.:

My fourth quarterly conference was held at Blackwater on Oct. 21-22. The presiding elder, though very unwell, was present, presided with grace and ability, and preached two very fine sermons at Blackwater, and also one at Baker. The people had prepared a nice dinner, which they served in the churchyard. The reports from the different churches on the charge were fairly good, and the brethren all seemed encouraged, notwithstanding that we are in the midst of the boll weevil district, and corn is almost a failure. The following Sunday we had a very delightful communion service at Baker, and your humble servant preached a sermon on the Passover and the Lord's Supper and showed the connecting link. I am very busy now trying to get ready for the meeting of the Annual Conference. The assessment for the benevolences on the Baker charge are based on the numerical strength of the charge, and are entirely too heavy. Our roll needs to be revised. We have members that live nearer other places, and still don't move their membership. Think of a country circuit assessed $815 for pastor and $540 for the benevolences! It is not right. It will be utterly impossible to collect it. I'm doing my best to do it; but we are in the midst of territory infected by the boll weevil and other crops this year are almost a failure. Mr. Editor, I am not complaining, but simply stating the facts to show how utterly impossible it is under such circumstances to raise all the Conference collections. The spiritual condition of the charge is improving, and the people are cheerful in spite of short crops. They are loyal to the church and big-hearted. The year has been a very pleasant one to me, and my only regret is that I have not been able to do more. God bless the Advocate, and all that are connected with it.—S. D. Howard, P. C.

THE VETERAN MINISTERS' ASSOCIATION OF THE NORTH MISSISSIPPI CONFERENCE.

The Annual sermon before this Association will be preached by Rev. J. W. Bosweli, D.D., at 3 o'clock p.m. of the first day of the Conference session at Macon, Miss. The sermon will be followed by mutual greetings and short talks, reminiscential or otherwise, by members of the Association. It is earnestly desired that all superannuated and supernumerary preachers and all veterans and sons of veterans still in active service should be present at this annual meeting.

T. C. WIER, Secretary.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR NOVEMBER 19, 1911.

"GIVING CHRIST THE RIGHT OF WAY."

Gal. ii, 20; vi, 14; Col. iii, 3.

Paul's conception of "giving Christ the right of way" was first to be "crucified with Christ." What is it to be crucified with Christ? By his crucifixion Christ became insensible to surrounding objects; he ceased to feel, hear and see—he died! Although the Christian is not thus literally crucified, he is so spiritually. Hence he becomes dead to the law, to the world, and to sin; dead to human pride, and pleasures, and degrading passions.

How Appropriated.

Henry Ward Beecher said: "My conception of Christ is that he is mine not in any sense which appropriates him to me alone, but mine as really and truly as though I were the only being in the universe. My father was absolutely mine, although my next younger brother could say the same thing, and though every brother and sister could say the same thing. I had the whole of him, and each of my brothers and sisters had the whole of him. And I have the whole of my God. The God of all the heaven, and the God of the whole earth, and of time, and of physical law and its sequences, and of all invisible laws and their sequences—he is my God!"

Christ's Love an Individual Love.

The great tronble is that folks take everything in general, and do not take it specifically to themselves. Many think that Paul was beloved, that Peter was beloved, that their mother was beloved, and that many others with superior natnres and full of moral excellencies; but they do not realize that God loves every individual, no matter how unlovable he may be. In illustrating this precious truth Mr. Moody offers the following: "Suppose a man should say to me, 'Moody, there was a man in Europe who died last week, and left five million dollars to a certain individual.' 'Well,' I say, 'I don't doubt that; it's rather a common thing to happen;' and I don't think anything more about it. But suppose he says, 'But he left the money to you.' Then I pay attention; I say, 'To me?' 'Yes, he left it to you.' I suddenly become interested; I want to know all about it. So we are apt to think Christ died for sinners, he died for everybody, and nobody in particular. But when the truth comes that eternal life is mine, and ...ies of heaven are mine, I beg... ...erested."

No Christ ...thout the Cross.

Every one ... ...t of glory—the avaricious, we... ...ain, distinction; the ambitious, ... the self-righteous, virtue; the ph... cal, wisdom; but the Christian sings.

"In the cross of Christ I glory,
Towering o'er the wreck of time;
All the light of sacred story
Gathers round its head sublime."

That celebrated divine, Jonathan Edwards, in giving his interesting diary of the life of Brainerd, the great American apostle who was the means of converting thousands of the wild Indians, records that for some time poor Brainerd, in simplicity and not in guile, thought that the best way to make men sober was by preaching to them the attributes of God, laying hold of the conscience, and keeping the cross in the background. It is a remarkable fact that he found the whole system a failure; he could not produce one sober man. "Then," he says, "I bethought me that I would go and preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make them spiritual;" and from henceforth he too glorified in and held forth nothing but the cross.

The Life Hid with Christ in God.

"Have we not heard of rivers rolling in their calm and apparent majesty, hidden from the eye by the deep woods, by the solemn mountains and wide-extending prairie? Hidden! Nay, has it not been our lot to listen to the murmurings of far-off mountain streams we could not see? The Christian's life is such; like one of those glorious streams borne and taking its rise in far-off mountains, then descending the awful sides of the rugged hill, and shooting into light; then winding and wending its way through the villages and fields, by cities and by towns; more or less quiet, more or less observed; then taking itself to far-off country places again; telling, as it rolls, no story of its birth, and little of its means of widening growth; now watering the giant oak and the graceful beech and the lovely elm; and apparently lost in creeping its way by sedgy nettle-beds, and banks covered with hemlock and weeds; but not less useful in the one place than the other, till at last, beyond sight it is lost in the sea. So it is with the Christian life, and the life of God as revealed in the human soul."
—Pittsburg Christian Advocate.

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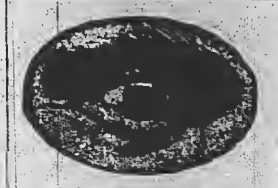

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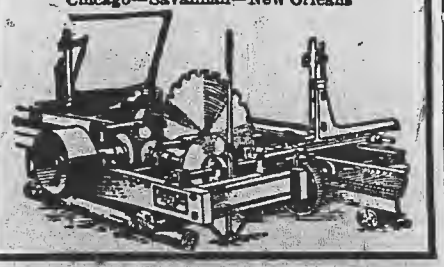

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mrs. Ross Gamble, who was a faithful Sunday school teacher and superintendent of the Home Department at Grand Cane, La., now lives at Castor, and as there is no Methodist Sunday school there, she has gathered a group of some forty pupils in a home class, somewhat on the Junior League plan, and is taking the lead in raising money to build a church which is to be ready for occupancy by Conference. Rev. J. G. Sloane is the pastor at this place.

* * *

Rev. H. M. Banks, pastor, thinks the Sunday school at Sardis, ten miles south of Monroe, is the oldest Sunday school in the State. It is seventy-five years old. Brother Joe Rutledge, an uncle of Rev. S. J. Rutledge, our pastor at Indian Bayou, is the present superintendent. The Sunday school at Saline, also on Brotner Bank's work, has run longer this year than ever before, and has no thought for going into winter quarters.

* * *

Upon the cordial invitation of the pastor, Rev. J. W. Brown, the writer recently visited Fordoche, and found this (about the center of the Point Coupee Mission) a needy field. The only meeting place for public assemblages here is a dance hall, which is not equipped with either window lights, or a heater to make it comfortable in winter, and otherwise it is not a very pleasant place for divine worship. Because the little twelve-by-sixteen school house was not commodious enough for the forty pupils of the public school, the Parish Superintendent of Education has up to the present sent no teacher for this year, and so a secular and religious educational dearth prevailed. In our house-to-house visitations and addresses, we put emphasis on the need of both a public school and a Sunday school, and we had the satisfaction of seeing a Sunday school organized with fair prospects for success, and a subscription list for enlarging the public school building is being circulated, and the people are responding liberally. The Sunday school's officers chosen upon organization are: H. P. Simmonds, superintendent; Paul Jones, assistant superintendent; Mrs. C. J. Normond, secretary and treasurer; Mrs. Dr. L. F. Magruder, superintendent Home Department; Miss Annie Simmonds, superintendent of the Cradle Roll. A collection for literature was liberally responded to, and an adequate supply ordered. The school will meet in the dance hall, the public school building, or in a private residence.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Brother Mills, Timberville, has a growing interest in the work in both his churches, and two good Adult classes.

* * *

Miss Duval's Adult Class, Shelby, Miss., was organized with 12 members and the following officers: President, F. W. Bullock; Vice-President, Mrs. C. J. Jacobs; Secretary, W. T. Wilkinson; Treasurer, Mrs. Geo. Roberts; class motto, "Work is Prayer;" class flower, white rose.

* * *

Brother Myers, at Louisville, has closed a great meeting, and he and his people are planning enlarged usefulness and more progressive organization in every department of his Sunday school.

* * *

Brother Lipscomb's Sunday school at New Albany is well organized. Mrs. Hamer's Men's Class is growing in members and efficiency every day, and they have a splendid winter campaign planned.

* * *

Hon. J. D. Fontaine has the Men's Class in Pontotoc and is making quite a success of it. Classes for girls and boys are also organized and doing unusually good work, housed comfortably in a fine new church.

* * *

At Lake Cormorant, on November 2, Brother Bennett had a fine program, participated in by enthusiastic Sunday school workers, and, with his interested people back of it, the occasion was a great success.

* * *

Mrs. Alexander's class of boys, Houston, Miss., will have a float at their Fair to be constructed and decorated by their own hands. They are doing fine work along Bible-study lines and out-of-door activitles.

* * *

"The common problem
Is, not to fancy what were fair in life
Provided it might be; but finding first
What may be, then find how to make it fair
According to our means. A very different thing."

This is the proper mental attitude for the Sunday school worker, and, with the right mental attitude, much may be accomplished.

* * *

Brother Eugene Johnson has a fine Sunday school at Ripley, with Dr. J. Y. Murry as superintendent and Mr. J. E. Finger as his able assistant. Dr. Murry's consecrated life and influence are evidenced in every department of his Sunday school work. Mr. Pegram has a good and prophetic men's class, and from the Cradle Roll to the Teachers' Training Class every line of work is well kept up. Dr. Murry has a very helpful closing service to his school; each class in concert, as it is called, repeats a verse of Scripture appropriate to the lesson, or from the lesson text itself, and the concerted effort is most helpful and effective.

* * *

Houston has a well equipped and finely organized school. Even the younger classes are organized, with prepared programs and future work well in hand. The spirit of the school and the intense interest manifested by the teachers prove the work they are doing. Mrs. Neblett's Men's Class of 84 fine Sunday school boosters opened their well-appointed new class room on Thursday, Oct. 26, in honor of the Field Secretary, and no more beautifully planned or hospitably carried out house-warming could be imagined. The room is large, well-lighted and attractively papered, and will be a source of continuing joy to its members and the entire church. The president, Mr. West, assisted by his pastor, our much loved president of the Sunday School Board, and his efficient committeemen, made the occasion a rare red-letter day for all concerned. Mrs. Neblett is the thoughtful, progressive and tactful teacher of this class, which has this year reached such commendable excellence.

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You have never used anything which takes hold of a bad cough and conquers it so quickly as Pinex Cough Syrup. Gives almost instant relief and usually stops the most obstinate, deep-seated cough in 24 hours. Guaranteed to give prompt and positive results even in croup and whooping cough.

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Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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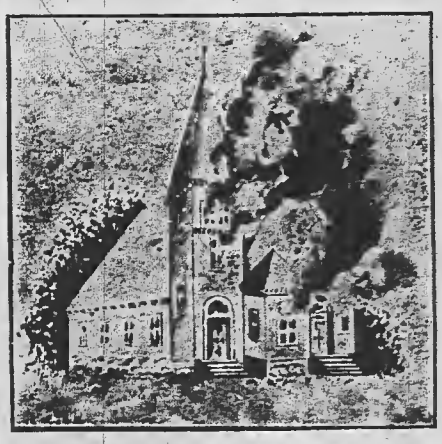

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DALLAS - - - - - TEXAS

DO WE NEED GOD IN OUR WORK, OR DOES HE NEED US IN HIS—WHICH?

Brother Editor: In last week's issue of your paper, Brother S. L. Pope, writing from Senatobia, says this: "As Dr. Meyer says, 'We are trying to get to the point where we will not ask God to help us in our work, but let us help him in his work.'" I may not be orthodox, but somehow that sentence looks to me like it is just backward from what it ought to be. I may be wrong, but it has always been my notion that we need God in all we do. As a bread-winner, I must go out into the world and battle with its forces. Certainly, I need God to help me. As a Christian I am to be "the light of the world." Certainly, I need God to guide and direct me. At every turn in life, in all of its phases, I need God. I have been taught that God could get along without me, though it would grieve him to do so, but that I could not get along without him. I do not care to abandon that doctrine now. If so, my strength is gone. I have regarded him as a "great help in time of need." I am commanded to "work out my own salvation." Do I need God to help me in that "work?" I feel sure dear Brother Pope will take no offense when I say frankly that I trust we will never get to the point where "we will not ask God to help us in our work." "But my God shall supply all your need according to his riches in Glory by Christ Jesus." (Phil. iv, 19.)

W. A. BELK.

Holly Springs, Miss., Nov. 8.

EXCELLENT MEETING AT LOUISVILLE, MISS.

Dear Brother Meek: We have just closed one of the greatest meetings at Louisville it has ever been my pleasure to attend. We began under many difficulties and discouragements. The time was late in the year and several efforts had been made by some of the strongest preachers to be had, who had done most excellent preaching; in fact, I have never heard finer than was done by such men as Dr. Jones, of the Presbyterian Church; Dr. Fitzgerald, of the U. S. A. Church; Dr. Potts and Brother Wesson, of the Baptist Church, and Brothers Clifford and Cain of our own Church. With all these men the people were charmed and much good was done, yet they were not able to reach the unsaved and break down the barriers that seemed to be in the way of having a sweeping revival. In the meeting just held, Brother Bell, of Black Hawk, did the preaching and Brother Duke, of Strongs Station, did the singing and conducted the services for the children. The Lord was with Brother Bell in great power in preaching and with Brother Duke in song, and the oldest members of the churches in the town say they have never seen a greater revival. Prof. Rundle, our godly layman and principal of Louisville Training School, said of the meeting, "It reminds me of an epidemic in which everybody has caught the disease." And so it looked.

There were 19 who joined our church on profession of faith, beside 4 who went to the Baptist and 1 to the Presbyterian U. S. A. Church. It is impossible to estimate the number in the churches who claimed conversion and reclamation, or the good done the town at large.

I would most heartily commend these faithful men to any who desire the very best help in preaching, song and service. Brother Bell assisted me also in my meeting at one of my country churches, and the general expression was, "we have never had such a meeting here." There were 23 accessions on profession of faith in this meeting.

From indications and expressions from all parts of the work the charge was never in more prosperous or harmonious condition. The second year of my work here is closing more satisfactorily than at any time in my experience. There have been no great upheavals, but a steady and constant progress all the while, with general good-will and harmony at all times.

The preacher who comes to this eld another year may count himself ortunate indeed. There is no more loyal people, and the most perfect fraternity exists among all the churches that I have ever seen anywhere.

S. B. MEYERS, P. C

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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What other Christmas present costs so little and means so much as a subscription to The Youth's Companion—52 weeks for $1.75? It is a gift which benefits not only the one who receives it, but every member of the same household.

If you do not know The Companion, if you are at all uncertain, just send us a postal card asking for sample copies.

Not only is The Companion the best gift you can choose for the money, but the easiest to choose. Keep the loving Christmas thought bright and unwearied by making your gift The Youth's Companion.

The one to whom you give the subscription will receive free The Companion's Calendar for 1912, lithographed in ten colors and gold, and you, too, as giver of the subscription, will receive a copy of the Caleudar.

The subscription price is now only $1.75, but on January 1, 1912, it will be advanced to $2.00.

"KEEP" TEXTS.

These "keep" texts are all in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."—Epworth Herald.

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Any sufferer, after giving it a trial, can readily see why it is so greatly superior to such ordinary treatments as sprays, ointments, salves, liquid or tablet medicines, because all these do not and cannot reach all the affected parts, while Dr. Blosser's method reaches every spot; and this explains, at least in part, the wonderful success with which it is meeting. The full size package costs but one dollar. It is harmless, pleasant to use, and is easily applied even by a child.

No matter how deep-seated, your catarrh may be; no matter how long it has troubled you; no matter if other remedies have failed; you should give this treatment a trial, and it will do for you what it has done for thousands of other sufferers. Write at once to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., in order to avail yourself of his offer of a free trial package of the remedy and an illustrated booklet which gives all the facts about catarrh. It is not necessary to send any money—simply send your name and address.

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In the Spring of 1903 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

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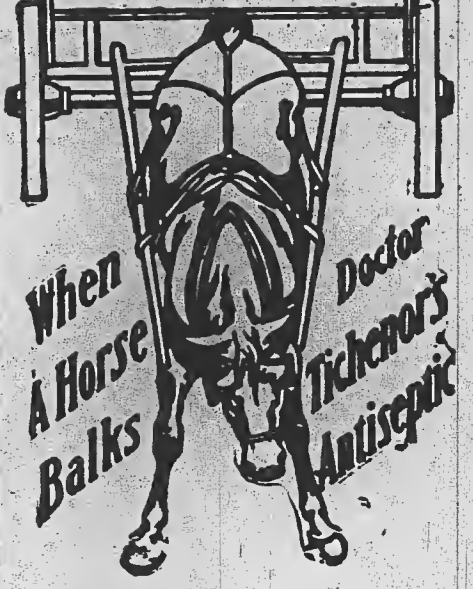

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Fannin	Nov.	17
Canton	Nov.	19
Flora	Nov.	20
Yazoo City ....7:30 p.m.	Nov.	22
Bolton Charge	Nov. 25,	26
Jackson, Capitol Street, 7:30 p.m	Nov. 26,	27
Jackson, First Church, 7:30 p.m.	Nov.	29
Satartia Charge	Dec. 2,	3

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

DeSoto, at Salem	Nov.	17
Matherville, at Andrew's Chapel	Nov. 18,	19
Meridian, Poplar Springs	Nov.	23
Porterville, at Porterville	Nov. 25,	26
Binnsville, at Binnsville	Nov.	28
Vimville, at Pleasant Hill	Nov.	30
Waynesboro Circuit, at Hebron	Dec. 2,	3
Waynesboro ..p.m	Dec.	3

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Meadville, at Meadville	Nov. 18,	19
Scotland, at Bethel	Nov. 25,	26
McComb, Centenary	Nov.	27
McComb and Fernwood, at Fernwood	Nov.	28
North Wesson, at North Wesson	Nov.	29
Wesson, at Wesson	Nov.	30
Pearlhaven, at Pearlhaven	Dec. 2,	3
Brookhaven	Dec. 3,	4

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round.

Carriere and McNeil, at Carriere	Nov. 18,	19
Oakvale, at Oakville	Nov.	21
Long Beach	Nov. 22, Dec.	2
Wolf River Mission 10 a.m.	Nov.	23
Coalville	Nov.	24
Bay St. Louis	Nov. 25,	26
Logton	Nov.	27
Gulfport, 25th Ave.	Nov. 29, Dec.	2
McHenry and Wiggins, at Wiggins	Nov.	30

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Morton and P., at Lindsey Chapel ..Fri.	Nov.	17
Hillsboro, at Hillsboro	Nov. 18,	19
Forest, at Forest	Nov. 19,	20
Philadelphia, at Philadelphia ..Tues..	Nov.	21
Neshoba, at Mars Hill Wed	Nov.	22
Indian Mission, at McDonald	Nov.	23
Stallo, at McDonald. Thurs.	Nov.	23
Laurel, Kingston	Nov. 25,	26
Laurel, Sixth Street	Nov. 25,	26
Lake, at Lake..Wed	Nov.	29
Newton	Dec. 2,	3

Let the pastors be prepared to answer Questions 30 and 31, and see that Question 32 is properly answered.

T. J. O'NEIL, P. E.

Port Gibson Dist.—Fourth Round.

Centreville, at C.	Nov. 18,	19
Woodville	Nov.	20
Wilkinson, at Grange Hall.	Nov.	21
Gloster	Nov.	22
Homochitto, at Mt. Olive.	Nov.	23
Oak Ridge, at Porters Ch.	Nov. 25,	26
Vicksburg, Washington St.	Nov.	26
Mayersville, at Fitlers	Nov.	27
Hermanville, at H	Nov.	29
Rocky Springs, at Hickory Ridge	Nov.	30
Harriston, at Cane Ridge	Dec. 2,	3

Let the preachers-in-charge see to it that full reports from Boards of Trustees are ready.

H. WALTER FEATHERSTUN, P. E.
Port Gibson, Miss.

Hattiesburg Dist.—Fourth Round.

New Augusta, at Wingate.	Nov.	17
McLain, at Cox	Nov.	18
Richton, at Ovett	Nov. 19,	20
Lucedale	Nov.	21
Leaksville	Nov. 22,	23
Oloh	Nov.	25
Sumrall	Nov. 26,	27
Hattiesburg, Broad St.	Nov.	27
Hattiesburg, Main St.	Nov.	28
Hattiesburg, Court St.	Nov.	30
Seminary	Dec. 2,	3

M. B. SHARBROUGH, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Covington	Nov.	19
Slidell	Nov.	19
Louisiana Ave	Nov.	20
Epworth	Nov.	22
Felicity	Nov.	23
Parker Memorial	Nov.	24
Rayne Memorial	Nov.	27
First Church	Nov.	28

J. M. HENRY, P. E.

Monroe Dist.—Fourth Round

Eros	Nov. 18,	19
Florence	Nov. 25,	26
Mangham	Nov. 26,	27
Monroe	Nov.	29
Winnsboro	Dec. 2,	3
Gilbert	Dec.	3

S. S. KEENER.

Ruston Dist.—Fourth Round.

Jonesboro, at Hodge	Nov. 18,	19
Winnfield, ..p.m	Nov.	19
Haughton	Nov.	22
Lisbon, at Arizona	Nov. 25,	26
Homer, ..p.m.	Nov.	26
Minden	Nov.	29
Cotton Valley	Nov.	30
Bernice, at Alabama	Dec. 2,	3

R. W. TUCKER, P. E.

Lafayette Dist.—Fourth Round.

Rayne	Nov. 18,	19
Indian Bayou, at I. B.	Nov.	19
Church Point, at Long Point	Nov.	22
Sulphur, at Sulphur	Nov. 25,	26
Eunice, at Estherwood	Nov.	26
St. Martinsville	Nov.	29
Jeanerette	Dec. 2,	3
Lafayette	Dec. 3,	4

J. E. DENSON, P. E.

Alexandria Dist.—Fourth Round.

Glenmora, at Fellowship	Nov.	17
Harrisonburg, at Jonesville	Nov.	21
Melville	Nov.	22
Opelousas	Nov.	24
Alexandria	Nov.	27
Fullerton and Oakdale	Nov.	29
Tioga	Nov.	30
Columbia	Dec.	2
Bunkie	Dec.	4

PAUL M. BROWN, P. E.

NORTH MISS. CONFERENCE.

Durant Dist.—Fourth Round.

McCool, at McCool. 11 a.m.	Nov.	17
Ackerman, at Salem.	Nov. 18,	19
Rural Hill, at Rural Hill, 11 a.m.	Nov.	20
Chester, at Chester 11 a.m.	Nov.	21
High Point, at White Hall.	Nov.	24
Louisville, at Rocky Hill	Nov. 25,	26

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Oakland, at Enid	Nov.	17
Courtland, at Courtland	Nov. 18,	1
Batesville	Nov. 19,	2
Arkabutla, at Brooks Chp.	Nov.	23
Long Town, at Davis Chp.	Nov. 25,	26

W. M. YOUNG, P. E.

Corinth Dist.—Fourth Round.

Belmont Ct., at Belmont	Nov.	18
Tishomingo Ct., at Tishomingo	Nov.	19
Baldwyn Ct., at Wheeler	Nov.	23
Hatchie Mission, at El Bethel	Nov. 25,	26

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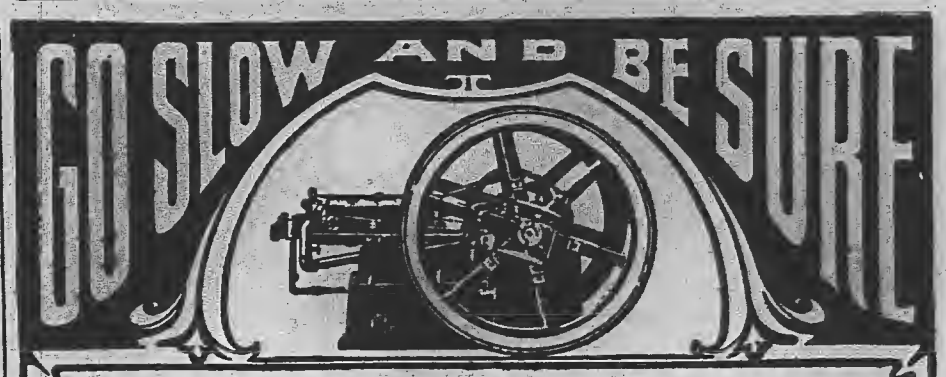

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NORTH MISSISSIPPI CONFERENCE

CLASS FOR ADMISSION ON TRIAL

The Class for Admission on Trial into the Traveling Connection of the North Mississippi Conference will meet the Examining Committee at the Methodist Church, Macon, Miss., Monday, Nov. 27, at 2 p. m. The members of the Class will come prepared for a written examination.

W. E. M. BROGAN,
J. E. LIPSCOMB,
Committee.

NOTICE

The Committee on Admissions will please meet at the Methodist Church at Macon, Tuesday evening, Nov. 28, at 7:30 o'clock for organization and the examination of candidates.

J. E. LIPSCOMB,
For the Committee.

FIRST YEAR

The members of the Class of the First Year are requested to meet at the Methodist Church at Macon, Miss., November 27, prepared for written examination on the books in the course of study. J. A. BELL,
For the Committee.

CLASS OF THE SECOND YEAR

The Class of the Second Year will please meet the Examining Committee at the Methodist Church at Macon, Miss., at 2 o'clock, Monday evening, Nov. 27, 1911. The Class will come prepared for written examination.

J. T. MILLER,
O. W. BRADLEY,
J. T. LEWIS,
Committee.

CLASS OF THE THIRD YEAR

The Class of the Third Year will please meet the Committee at the Methodist Church at Macon, Nov. 27, at 2:30 p. m. J. W. HOLMES.

REDUCED RATES

The railroads in Mississippi have consented to give the usual reduction on the certificate plan for the North Mississippi Conference, meeting at Macon, Nov. 29. Full fare must be paid going, a certificate must be secured for each ticket, these certificates must be endorsed by the railroad secretary at the Conference, after which a return ticket may be purchased, over same route, for half fare, plus 25 cents.

Any group of as many as ten persons may secure a party ticket at any point at a two-cent rate, thus saving the certificate fee of 25 cents and the acceptance of certificate.

J. R. COUNTISS, Secretary.

MISSISSIPPI CONFERENCE

PLEDGES TO THE MISSISSIPPI CONFERENCE

Brethren Hands with some instructions will be sent out immediately to all pastors in the Mississippi Conference according to printed list in our Conference Minutes for 1911. Please observe the instructions and save trouble and errors in our Minutes. W. T. WATTS,
For auditing Committee.

LOUISIANA CONFERENCE

NOTICE

To the Preachers of the Louisiana Annual Conference:

Our Annual Conference opens Wednesday, Dec. 6, at 9 a. m. in the Parker Memorial Church, corner Nashville Avenue and Parker Street, New Orleans. The entertainment committee is now making provision for Conference entertainment. If any preacher has received a special invitation to be a guest at any house, he will please notify Rev. C. D. Atkinson, 76 Nashville Avenue. Entertainment cannot be furnished preachers' wives, but many may be secured at $1.50 per day.

C. D. ATKINSON,
A. C. BRANDLE,
W. W. HOLMES,
Committee.

HE DOCTORS "EASY ACRES."

"Easy Acres" is an expression frequently used by physicians, and means the remedy in which they place the main dependence in treating a disease. Dr. Jas. E. Pierce, of Germantown, Mass., writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncle, malignant pustule, and blood poison. I do not see this advertisement in any way, but use it for the good it immediately gives the patient in my practice."

Gray's Ointment is the sheet anchor of thousands of the best physicians in the treatment of boils, carbuncles, old sores, festering wounds, piles and itch. A free sample by mail if you write W. F. Gray & Co., 997 Gray Bldg., Nashville, Tenn.

THE ONE WHO FOLLOWS.

One day an old veteran member brought his skeleton frames and coloring tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and worn umbrellas I noticed that he seemed to take unusual pains testing the cloth, carefully measuring and accurately sewing the covers. Being always interested in any one who does a piece of work well, I went out to talk with him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without raising up, "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No; I suppose not."

"Do you ever expect to come back?"

"No."

"Then why do you do it?"

"Well, I will be candid with you," came slowly from between his toothless gums. "I am an old man, and my work can't last much longer, but I will live a few years, and I like to feel that when I am gone I will leave behind me the best work I can do."

"Is that all?" I asked.

"No, not all," he answered, as if I were rather a dense dog. "I want my children and grandchildren to remember me as a man who did his best."

Then he went on to explain that his son, a boy of fifteen, was with him, and would some day take his place. He was training him to do his work as well as he could do it himself, and he wanted to leave behind him a boy who would be proud of his father's memory.

"I am not a rich man," he said, "but I have enough to live on, and I am not working for money. I am working for my boy."

CHURCH DIRECTORY

New Orleans District, Rev. J. H. Harris, P. E., residence 1111 Dryades St.; Dillon Street, Rev. J. H. Harris, P. C.

First Methodist Church, St. Charles Ave., near Lafayette St., Rev. F. E. Vernon, pastor, residence 1600 Soniat St., phone Uptown 173.

Napoleon Avenue Church, St. Charles Ave., and General Taylor St., Rev. A. L. Brandle, pastor, residence 1401 Louisiana Ave., phone Uptown 464.

Second Methodist Church, 2321 Burgundy, near Lafayette Ave., Rev. A. J. Tarleton, pastor, residence, 413 Louisa St., phone Gentilly 1274.

Parker Memorial Church, corner Nashville Ave. and Parker St., Rev. C. D. Atkinson, pastor, residence, 764 Nashville Ave., phone Uptown 172.

Louisiana Avenue Church, corner Louisiana Ave. and Magazine St., Rev. C. C. Burton, pastor, residence, 2211 St. Charles Ave., phone Uptown 134.

Felicity Street Church, cor. Felicity and Chestnut Sts., Rev. W. H. Holmes, pastor, residence, 1411 Chestnut St., phone Jackson 1758.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St., Rev. J. G. Snelling, pastor, residence, 1115 Fern St., phone Walnut 1184.

Algiers, Lavergne Street, cor. Delaronde, Rev. J. W. Scott, pastor, residence, 111 Pelican St.

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Mary Warren and Mid-city, Rev. W. E. Perrin, pastor, residence, No. 1018 Tonti-ville St., phone Main 611.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum, residence 1201 St. Charles Ave., phone Uptown 128.

Rev. N. E. Bryan, Superintendent St. Mary's Hall, 1111 Esplanade, residence, 1114 Third Street, phone Uptown 1114. St. Mary's Hall, Gentilly 1450.

Rev. John T. Sawyer, D.D., residence, Taylor Ave. and Bonville St., P. O. Box 1000, phone Gentilly 141.

TO THE PREACHER

Envelopes specially ruled for making your report to the Treasurer of the several Conference Boards and to the Statistical Secretary will be on sale in the Conference room, Macon, Miss. W. E. M. BROGAN

Immediate Effect of Great Kidney Remedy Is Soon Realized.

In March 1907, I was troubled with severe pains in my back and left side, but took little notice of it, supposing it was from cold and exposure. I got so bad that I was obliged to keep the bed, it seemed as if I was suffering almost a dying death with pain, burning and burning pains after each meal, and I would have from five to six pain spells during the night. I had almost given up to die when I happened to think of trying Dr. Kilmer's Swamp-Root. My husband bought me a bottle and I began to improve from the first dose. When I had taken two bottles I was completely cured.

Yours very truly,
(Mrs.) E. E. Hall,
Lincolnton, N. C.

State of North Carolina,
Gaston County.

Mrs. E. E. Hall, who being duly sworn, deposes and says that the above statement, signed by her, is true according to her best knowledge and belief, so help me God.

Sworn and subscribed to before me this 3rd day of July, 1909.

JOHN STOWE,
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

1912 Calendar Free

Four very finest Christmas and New Year Post Cards and a beautiful New Year Calendar ornamented in gold mailed free if you send 4 cent stamp to pay postage. This special introductory advertising offer good only 31 days. Write immediately. Cross Card Club, 54 Capper Building, Topeka, Kan.

MIGHT NOT BE ALIVE

Mooresville, Tenn.—Mrs. Cora Bell of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for 2 days, and the doctor came every day, but he did me no good. Finally he ceased to operate. Then I would not recover, and instead took Cardui. Now I am going about the house, doing my work, and ever so my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, builds up the nerves, builds strength. Try it. At your druggist's.

NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, NOVEMBER 23, 1911. CHAS. O. CHALMERS, Publisher.

HARVEST HYMN.

By John Hampden Gurney.

Lord of the harvest! thee we hail;
Thine ancient promise doth not fail;
The varying seasons haste their round,
With goodness all our years are crowned;
Our thanks we pay
This holy day;
Oh, let our hearts in tune be found!

If spring doth wake the song of mirth;
If summer warms the fruitful earth;
When winter sweeps the naked plain,
Or autumn yields its ripened grain;
Still do we sing
To thee, our King;
Through all their changes thou dost reign.

But chiefly when thy liberal hand,
Scatters new plenty o'er the land,
When sounds of music fill the air,
As homeward all their treasures bear;
We too will raise
Our hymns of praise,
For we thy common bounties share.

Lord of the harvest, all is thine!
The rains that fall, the suns that shine,
The seed once hidden in the ground,
The skill that makes our fruits abound;
Now, every year,
Thy gifts appear;
New praises from our lips shall sound!

THE PRESIDENT'S THANKSGIVING PROCLAMATION.

President Taft has issued the annual summons to Thanksgiving, appointing Thursday, November 30, as the day for giving thanks to God for the abundant blessings of the year. It is as follows:

"The people of this land, having by long sanction and practice set apart toward the close of each passing year a day on which to cease from their labors and assemble for the purpose of giving praise to him who is the Author of the blessings they have enjoyed, it is my duty as Chief Executive to designate at this time the day for the fulfillment of this devout purpose.

"Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thrived far beyond our domestic needs; the productions of our labor are daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine, and of war. Our national councils have furthered the cause of peace in other lands, and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good-will that link us to our comrades in the universal brotherhood of nations.

"Strong in the sense of our own right and inspired by as strong a sense of the rights of others, we live in peace and harmony with the world. Rich in the priceless possessions and abundant resources wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace. That the great privileges we enjoy may continue, and that each coming year may see our country more and more firmly established in the regard and esteem of our fellow-nations, is the prayer that should arise in every thankful heart.

"Wherefore I, William Howard Taft, President of the United States of America, designate Thursday, the 30th of November next, as a day of thanksgiving and prayer, and I earnestly call upon my countrymen and upon all that dwell under the flag of our beloved country then to meet in their accustomed places of worship to join in praise for the loving mercies He has given us."

LET US GIVE THANKS.

The year is far spent, and Thanksgiving Day is again near at hand. The Chief Executive of the Nation and the Governors of the States, by formal proclamations, are calling upon our people to repair to their houses of worship and render thanks to God for his abounding goodness and blessings. This is entirely meet and proper; for it is Christianity which has made our Republic strong and rich and great, and Christianity alone can preserve it from the disintegrating forces which wrecked the governments of the past. In virtue there is health and strength; wealth accumulates only in lands where morality prevails. Nothing is more characteristic of the heathen nations than their outstanding poverty. Vice tears down—it does not build up; it destroys alike the individual and society. The churches of the nation are its strongest prop and support. Upon them, more than upon the army and the navy or wordy patriots in legislative assemblies, the future of our country depends. Worthy of perpetual remembrance are the words of De Tocqueville: "I sought in vain the secret of America's greatness until I went into her Sunday schools and churches. Then understood I why France is a slave and America is free." In reminding us of the source of our innumerable blessings and our obligation to make grateful acknowledgment to Him from whose generous hand they come, our rulers have performed a needed and most important service. A people who forget God cannot hope to prosper long or to go forward to larger things.

A little reflection shows that there is much for which we should be devoutfully thankful. Our harvests, though not equal to some that we have had, are yet ample to supply our necessities. We have bread enough and to spare; we have a sufficiency of material for raiment, and a surplus to send across the seas. There is no likelihood of lean-visaged famine, the curse of the Orient, invading our domain. Whatever want exists among us is due either to misfortune or the inequitable distribution of wealth. Our fertile fields and wide-roving flocks and busy factories have produced enough for all. And also it has been a year of peace, free from serious internal strife and embarrassing foreign complications. The scourge of disease and ruinous disasters have been little known among us. A favoring Providence has smiled upon us and kept us.

But most of all, let us thank God for his spiritual blessings and the triumphs of the Cross. The sweet consciousness of his forgiving love is priceless. There is no diviner gift than his ennobling fellowship. Those who have been honored with this may well sound forth the jubilant notes of praise. In many places our churches have had gracious seasons of refreshing. Thousands have been born into the kingdom beneath our own starry flag, and in all pagan lands the gospel continues to speed forward on its widening way. The name of Christ is more reverenced and honored on the planet in the closing months of this year than at any previous time in history since man left the gates of Paradise. And even if we have had affliction and suffering, there yet remains reason to offer up the sweet incense of praise. Has not God's grace been present to sustain us and sanctify our troubles to our good? The Christian has no incurable sorrow; if earth does not bring relief, heaven will. What shall we render unto the Lord for his rich and unfailing benefits? Shall we not, like the Psalmist, "take the cup of salvation and call upon the name of the Lord."

THE HOLY SPIRIT NEEDED.

Many a passage of Holy Scripture is dark and mysterious to men because they do not seek the aid of the ever-blessed Spirit of God in their endeavor to fathom its meaning. The pre-announced purpose of the Spirit's coming into the world, as stated by our Lord in that memorable discourse with his disciples, was to guide men into all truth and to quicken their spiritual preceptions as to things divine. Where there is lack of spiritual illumination and power in this day of the Spirit's dispensation, the failure can be traced not to the unreadiness or to the impotency of the Spirit to impart wisdom and strength to the seeking individual, but to the unwillingness of the individual to accept the Spirit's leadership. In the performance of the peculiar functions of his office work, the Holy Spirit of God does everything but invade the realm of human free agency in his endeavor to illuminate and guide aright the blood-bought sons of Adam's apostate race. Therefore, if they walk in darkness, it is because they choose darkness rather than light, and ignorance rather than knowledge.

WORTH THINKING ABOUT.

The truest test of civilization is not the census, nor the size of cities, nor the crops; no, but the kind of men the country turns out.—Emerson.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind.—Phillips Brooks.

To serve with lofty gifts the lowly needs
Of the poor race for which the God-man died,
And do it all for love—Oh, this is great.
—J. G. Holland.

A great saint was once asked, "How can I live the highest life?" and he answered, "My child, go and live the lower life, and God will teach you the higher."

Christian Advocate.

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DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after four weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE DOWNTOWN CHURCH.

By Rev. S. H. Werlein, D.D.

The downtown church affords the opportunity to carry out more literally the instructions which our Lord gave to the disciples. It is located contiguous to the working classes and to those who are poor and in need of help. While it reaches transient visitors, traveling men, dwellers in hotels, and permanent residents, it should employ assiduous efforts to reach the poor of the laboring class. The poor must have the gospel preached to them, or the Church is recreant to the spirit and example of the Lord. The deaconess becomes invaluable in bringing them in touch with the Church and encouraging faithful attendance upon the regular services.

What were the instructions which Christ gave the disciples? He bade them "preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." They were to preach the gospel and to heal diseases. In other words, the body, the mind, the social nature were to be ministered to as well as the soul. Our Lord attracted the thousands. He not only preached the good news, but he ministered to the bodies of the people. Leave out the social features of his ministry and the therapeutic energy which our Lord exerted, and how much would he have lost in attractiveness? The attention the missionary gives to the sick in heathen lands and the use of the opportunities to instruct the native women in the arts of daily life are powerful auxiliaries in pushing forward the kingdom of God. The absence of these features in our home work has been largely the secret of our weakness. It is patent that the class who are most in need of the help here advocated are not friendly to the Church. They do not believe in the Church that leaves it all to preaching. To some extent they know of the wealth and influence of the Church, and these are withheld from them. John Wesley, by not ignoring these people, saved England. The breach now existing between labor and capital can be to some extent healed by a wise and philanthropic distribution of these advantages among those who are most in need of them. As a general rule, the Church feels that its duty has been done if the gospel is preached and the regular services are systematically maintained. As a consequence, the average church exerts a limited influence in the community. It does not reach the whole city. It is not the power for good that it should be. It is not recognized as a real necessity.

John Wesley, wise and far-seeing man that he was, not only endeavored to minister to the souls of the people, but also to their minds and bodies. In an age when printing was expensive he prepared for the people books on different departments of knowledge. He opened a number of dispensaries. He "provided a fund for relieving the necessities of the poor by furnishing them with food and clothing." But something more was requisite. Many of them were sick, and their sufferings stirred his sympathy. "At length," he says, "I thought of a kind of desperate expedient. I will prepare and give them physic myself." He took to his assistance an apothecary and an experienced surgeon. "In three weeks about three hundred came. Thousands delivered from sickness were full of gratitude." Tyerman says that "the Rev. Martin Madan, minister at the Lock hospital, and his curate, the Rev. Thomas Haweis, were both passionately fond of music and themselves composers. Once a year their chapel was turned into a concert room for the performance of oratorios; and, on two occasions at least, Wesley was a listener." He was a great lover of music, and by his presence indorsed the musical recitals which were given in a chapel. After hearing the oratorio "Ruth" performed, he observed: "The sense was admirable throughout, and much of the poetry not contemptible. This, joined with exquisite music, might possibly make an impression even among rich and honorable seniors." This man of God was elastic in his sympathies, and did not attach undue sanctity to places of worship. He realized that churches were made for man and not man for churches.

In the city there are hundreds or, as the case may be, thousands of promising young men and women who, while greatly desirous of preparing themselves for useful and successful careers, are unable to do so because of a lack of means. Deprived of the advantages of an education, they are forced to work at almost anything which offers in order to procure a livelihood. The downtown church could reach many of this class by affording them the special instruction of which they are consciously in need—industrial departments in which certain trades are taught, together with stenography, music, art, laundry, cooking, and other things as may be demanded. A free clinic, where poor patients could secure proper attention, would be helpful. I can imagine the eagerness and gratitude with which scores and hundreds would avail themselves of such opportunities. I can see how many could be reached by the gospel dispensed under the roof where such generous help is afforded.

Rev. James E. McCulloch, in his excellent book, "The Open Church for the Unchurched," says: "It is the mission of the Church to give life, and the test of her vitality is in her ability to give a 'more abundant life.' If the home is deficient, the Church must become as far as possible another home. Just where the home has broken down, just where parental obligation has failed, there the Church must step in as another home for both parent and child. The homes ought to have baths; if they have not, the open church provides bathing facilities. The homes ought to have good literature; if they have not, the open church provides a library and free reading room. Where the people are without pure and helpful amusements, the open church provides suitable means of recreation. The over-crowded tenements make healthful social life almost impossible; therefore the church opens a community parlor and arranges club rooms for boys and girls, women and men. The mothers are ignorant as to the art of good housekeeping, consequently the church has mothers' meetings, cooking and sewing classes. So other functions of the home should be performed by the open church whenever the need arises."

The downtown church aims at the saving of the whole man. Hugh Price Hughes, who accomplished a monumental work, in what may be called the downtown region of London, said: "We have dealt too exclusively with the individual aspect of the Christian faith. We have constantly acted as if Christianity had nothing to do with business, with pleasure, and with politics—as if it were simply a question of private life and of prayer meetings. It is because the Spirit of Christ has not been introduced into public life that Europe is in a perilous condition to-day. My wish is to apply Christianity to every aspect of life. Christianity is not something which has to do with a mere fragment of our existence. It has to do with us as men of business and as citizens quite as much as it has to do with our private life; and there are endless ways in which we can preach the gospel in addition to holding prayer meetings and delivering what may be called sermons." Acting on his conviction, he arranged for Saturday night concerts. He determined to provide amusements pure and elevating, and sought to attract people away from the sensuous and salacious recreations and amusements which they so liberally patronized. "The purpose of the entertainment is to provide a counter attraction to the doubtful places of amusement which are so prevalent in the neighborhood, and to supply innocent recreation for the thousands of young people for the West End business houses on their weekly half-holiday." To convert our downtown churches into institutions adapted to the spiritual, mental, bodily, social needs of the downtown people would be to invest them with a life and energy which they have never known. It would make them centers of spiritual and ethical power. Out of them would radiate influences which would reach the entire city. The plan has been successfully operated by some of the best known preachers of the United States. Dr. Greer, rector of St. Bartholomew Church, in New York City; Dr. Rainsford, of St. George Episcopol Church, and Dr. Scudder, of the Congregational Church in New Jersey, have demonstrated the practicability and usefulness of such efforts. Unfortunately, the Methodist Episcopal Church, South, has given the matter little or no attention, and by its determined adherence to the time limit made the venture an impossibility. There must be some special adaptation of men to such work, or it could not be successfully prosecuted. With a prospect of a removal of the time limit or such changes in the law as would except a certain class of preachers, the Board of Missions should give this subject careful attention. This plan of work should be commenced at once in some of our most populous cities, such as St. Louis, Louisville, Nasbville and New Orleans. The money needed for this purpose would be provided by the special efforts of the individual churches interested and the Board of Missions.

THE WORDS OF JESUS.

Some say that "the world needs no special revelation from God;" others that Christanity is "wholly of human origin."

They are "vain talkers;" they know not what they say.

If Christianity as a revelation be false, no other system of faith can demand a moment's attention; for if so the Creator has not communicated with his earthly children, and the most spiritual and elevating precepts are without divine sanction. The Sermon on the Mount is a dream; whatever the consciousness of sin and the anguish produced by it, there is no voice of pardon in nature; no regeneration, no inward purifying, reconstructing and unfailing helpful process; no place for prayer, for that implies faith in a being to whom we may pray and a belief that he will hear.

If Christianity be false, there is no unfailing comfort in trouble; no help; no hope; no hand of divine sympathy; no example of suffering for us; no divine declaration of the beneficient effects of affliction; no divinely imparted strength in temptation; no certainty of future life.

This struggling world will never let such words as these slip out of remembrance: The parables of the Prodigal Son and the Good Samaritan; the Sermon on the Mount; the story of the penitent thief and the dying words of Jesus: "Forgive them, for they know not what they do."

The world will never allow the invitation of Christ to be forgotten: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is he who brought life and immortality to light: "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." "I am the resurrection and the life." "Blessed are the dead which die in the Lord."

Oh, trembling Christian! Never will Christianity die out of the world; but sad is the life which ignores or spurns it and lives and dies without its comforts and its hopes.—New York Christian Advocate.

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UNITY OF FAITH AND KNOWLEDGE.

By Rev. John Tillery Lewis.

The education of the mind, plus the education of the soul, is God's desire concerning all men. The training of the mind without the development of the soul, or the training of the soul without the development of the mind, is but half ideal. Man is a being of three distinct natures—body, mind and spirit. Yet the interests of the three are so closely interwoven that neither can attain to its highest efficiency when either of the other faculties of being is left undeveloped. Especially is this true of mind and spirit.

The training of the soul in the doctrines of Christianity gives to man the highest ideals and principles within the scope of man's imagination. No other religion can be even remotely compared to the Christian religion in the loftiness of its ideals and principles. No other religion teaches the "fatherhood of God" and the "brotherhood of man." Christianity alone, Hebrewism possibly excepted, teaches man to say, "Thou, O Lord, art our Father," and records God as saying to man, "I have loved thee with an everlasting love." Loyalty to God, and loyality to the duties that we each owe to our fellowman, can be inspired in man, by Jesus Christ only. No other personality has ever lived that even claimed to have such power over the heart of man that he could cause him to project his life upon a basis free from selfishness and full of sacrificing love for one's fellow-men. That Christianity has done that very thing in thousands of lives, no one can deny. Redemption from the power and thraldom of sin can be had from no source save Jesus. Christianity is the world's only hope for salvation from sin.

The training of the mind gives power to man. Without mental training, man is a very helpless creature, even though he have a pure heart. Purity of heart can no more make up for deficiency in intellectual training than can high intellectual culture make up for deficiency in heart purity. Materially speaking, no progress has ever been made save by the education of the mind, just as, morally speaking, no progress has ever been made save by the education of the soul. As one has wisely said: "The education of the mind creates new hope, new power, new inspiration toward things yet unattained. It broadens the vision of man, unlocks for him the secret vaults where the wealth of ages past lies buried, and with prophetic finger points to visions of things to be." Education of the mind is the world's only hope for salvation from ignorance.

It is the unity of mind and spirit, in their combined struggle for the God ideal of life, that has brought to earth her present greatest blessings. It is only by the development of mind and spirit that we can find the solution of those problems that stand in the way of our realization of those ideal social conditions that all of us feel should obtain among men. "What God hath joined together, let not man put asunder."

When Moses was forty years old, believing that God had called him to deliver Israel from bondage, he slew an Egyptian who was abusing one of his brethren. Moses thought his kinsmen would know that God had sent him to deliver Israel; but the developments of the day following proved that the Israelites did not so know him. Man-like, Moses thought that the schooling he had received at Pharaoh's court, and from the wise men of Egypt, was all he needed to lead Israel out of bondage into liberty. God did not so think, however. The fact is, though Moses had been taught in all the learning of the Egyptians, he was altogether unfit for a leader of men—that is, God so considered him. Before God counted Moses prepared for the great task of delivering Israel from bondage, he gave him forty years of schooling at "the back side of the desert." He gave Moses forty years of heart training. Nor did his close communion with God cease with his leaving "the side of the desert," either. But all during the following days of his activity, Moses had frequently close communion with God. It was thus with Paul also. Though he was brought up at the feet of Gamaliel, God had to lead him into a place of seclusion, into Arabia, that there he might be taught in God's school before God could make out of him "the great apostle to the Gentiles." Neither Paul nor Moses were lacking in intellectual training, for they each had about all of that that the world could give them; but each of them was deficient in heart culture. God could not use them till there was "unity of mind and spirit."

In the light of the foregoing facts our State schools are making a grave mistake by directing their efforts almost wholly to the education of the mind. That is, our State schools are making a grave mistake, if there be any desire to make of the rising generation characters that will measure up to God's ideal for man. Of course, if the purpose of the education that the State is giving be to so train the mind of the rising generation that they will be able to fight for gold skillfully and tread upon their less fortunate brethren, then it will be well to continue the prohibition of the Bible from our public schools. In other words, if we wish to project our posterity into a civilization controlled by "Wall Street" ideals and principles, then let us continue the present policy of crowding out moral and religious teaching from the public schools. But if there be a desire to perpetuate those high principles of conduct which found expression in the lives of those grand old men of the old South, such as honesty, hospitality, etc., then we will be compelled to revert to the teaching of Biblical principles. If the State refuse to alter her present policy (and the likelihood is she will refuse), then the maintenance of church schools becomes an absolute necessity, unless we surrender the fight for God and the right. The Church must both preach and teach. She must both save man from sin and from ignorance by the unity of faith and knowledge.

Sin and ignorance are world wide. Wherever man is found, there, too, are sin and ignorance. Jesus said: "Go ye into all the world and preach the gospel to every creature." We thus not only have the knowledge that nothing except Christianity and education can save the world from sin and ignorance; but in addition, we have the command of our Lord to carry to all men light for their souls and minds. The light that Romanism, Mormonism and Mohammedanism gives to the world is an eclipsed light. The brilliant light of God's eternal love is hid from men by eclesiasticism, ritualism and the sin of those who are in power. Protestant Christianity alone is God's reliance for lifting man out of sin and ignorance. God's great heart of love is yearning to pour out a blessing on the world that it cannot contain, but he is delayed in thus blessing the world because there are so few who live the "surrendered life"—so few who are letting their light "so shine that others, seeing their good works, may glorify God." Since, then, God is looking to us for the distribution of the "light of love," shall we not do our best to plant the gospel banner of "faith and knowledge" in the heart of every living man? What work of man can be more glorious, what work more fruitful of enduring results? God is leading in this great work, and is beckoning us to follow. Let us not permit him to beckon in vain!

DIVINE INSPECTION.

By Rev. Robt. B. Downer.

The philosophies and religion of man's creation represent man's estate as being too insignificant to give special concern to the Infinite Creator. Even the Psalmist has said: "What is man that Thou art mindful of him, or the son of man that Thou visitist him." Yet Second Chronicles, chapter 16, verse 19, tells us that "the eyes of the Lord run too and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect before him." We are thus instructed at a very early period of time that Abraham's children did not wholly monopolize the love and providential care of the Heavenly Father. It is very encouraging to know that individual loyalty from any quarter of the world will be recognized and rewarded. Abel's faith, Enoch's walk, Abraham's sacrifice, Noah's obedience, the love of Moses' parents, the consecration of Moses, the loyalty of Caleb and Joshua, the devotion of Hannah, the intrepid conduct of David, the constancy of Daniel and his three comrades, are striking illustrations of God's honoring them that honor him.

Covered sin is a corroding cancer in the individual life, destroying it and the beauty and life of God's Zion. The pure heart of Christ, while engaged in rescue work, was fully alive to the degradation brought upon the soul and body of the fallen woman of the well in Samaria, yet he felt willing to endure contact with her, knowing that when her enslaved state was clearly revealed, she would not attempt justification and concealment of her sinful life. Contrast with this his holy indignation and incisive utterances when in the Holy Temple of God—his eyes penetrated the outer covering of holy garments, beholding the corruption of indwelling sin of the Scribes and Pharisees: "Woe unto you Scribes, Pharisees, hypocrites, how can ye escape the damnation of hell," indicating his abhorence and rejection of any holy service emanating from hearts not right with God.

Ample provision has been made for complete perfect, cleansing from all sin in Christ's atoning blood, as seen in the following Scriptures: "Saved unto the uttermost;" "Be made partakers of the divine nature;" "Be filled with all the fulness of God;" "Abide in me"—all referring to the possibilities of God's grace incident to a life in this world. The standard is high, but being God-given, it is the only correct one, and every soul will be justified or condemned by it.

It is well to remember that God's eye is inspecting the work of each individual worker, and holds each worker responsible for all the possibilities of his day and generation. Of course, every soul professing a special call to the work of the ministry has made an absolute surrender of all that appertains to soul, body, mind and spirit, and is wholly the Lord's—a man of one work, that of presenting every soul of his charge perfect in Christ Jesus. He could not afford to present the standard of a holy life in God's sight to his people and himself be a delinquent; but should any be accounted delinquent by God's Holy Spirit—better for that man that a mill-stone be hung to his neck, and he be drowned in the depths of the sea. Have ye not read that "Many (not a few) shall say in that day, Lord, Lord," etc.? Ministers of the gospel must be holy, wise and strong, and always able to safely say, "Follow us as we follow Christ." No minister is wise that fails to teach Christ and him crucified as being the only correct standard, and that salvation is not of the Church as a whole, but of the Church in its individual life. We hear a great deal about "Our minister," "our church," but not so much about "My Christ and personal Redeemer." Our present need is individual consecration of self, the perfect heart before—not the minister or church society—but before God.

The eyes of the Lord are going to and fro through families, church conferences, Sunday schools, Epworth Leagues, Annual and General Conferences, political conventions, halls of congress, courts of justice, highways, hedges, palaces of the rich and hovels of the poor, seeking for hearts that are perfect in his sight. In his seeking I very much fear that he has discovered vast quantities of covered sin, and could we have access to the record made, we would learn that covered sin is destroying the beauty and life of God's Zion. Have you never heard the confession, "I know that I am not living before God as holy a life as it is my privilege and duty to live"—forgetting meanwhile that, "he that knoweth to do good and doeth it not, to him it is sin," and "that the wages of sin is death?"

It is great comfort to know that "a book of remembrance is kept of them who fear the Lord and that think upon his name;" it becomes a strong incentive to "dare to be a Daniel, to stand alone," when ecclesiastical clouds lower, and priests offer the halt and blind in sacrifice, for a Luther, a Wesley, to stand in resistance to the great majority, and unfurl the banner of justification by faith and entire sanctification of soul, body and spirit for time and eternity. It is delightful to have congenial companions in any enterprise, but in loyalty of heart to God each soul must stand alone, even if it requires the forsaking of parents, kinsfolk, friends, houses, land—everything.

Barlow, Miss.

Church News

Dr. E. E. DuBose delivered the Epworth League anniversary address before the Western North Carolina Conference on November 1.

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The State Convention of the Louisiana Baptists met in Alexandria last week. That of the Mississippi Baptists will be held in November next.

• • •

A handsome monument has been erected to the memory of Dr. John E. Edwards (who died in 1907) in the cemetery at Reidsville, N. C. It contains the following inscription, besides the date of his birth and death: "He gave his sympathy to the suffering, his substance to the poor, and his heart to God."

• • •

The St. Louis Christian Advocate of November 8 contains an excellent picture of Prof. E. E. Rankin, M.A., of Emporia, Kans. Prof. Rankin has for several years been a frequent contributor to that journal, and it is stated that he will probably publish this series of articles in book form in the near future.

• • •

The last number of the North Carolina Christian Advocate was an Epworth League edition. It contained a number of pictures, and was in every respect a most attractive issue. The address to the Leaguers from Bishop McCoy, president of the Board, was a stirring call to the young Methodists of the Old North State. The Leaguers of the Western North Carolina Conference are said to number 2,000.

• • •

The members of the International Commission appointed by the recent Ecumenical Methodist Conference from the M. E. Church, South, are Bishop E. E. Hoss, Dr. H. M. DuBose, Dr. B. F. Lipscomb, Mr. John R. Pepper and Mr. T. T. Fitzgerald. This commission will continue for ten years, and will arrange the program of the next Ecumenical Conference, besides performing other service in the interest of world wide Methodism.

• • •

Bishop W. F. McDowell will lead the preachers of Chicago and vicinity in a special service at Centenary Church in that city on December 4, with a view to seeking spiritual power for the work of the winter. Such power alone can make a minister's work effective and fruitful. If the public meeting is of a kind to produce private meditation, heart-searching, and prayer, undoubtedly it will result in the accomplishment of much good.

• • •

Rev. W. B. Morgan, of Shaw, Miss., has been called to the pastorate of the Baptist Church at Brookhaven, Miss. He is a graduate of the Southern Baptist Theological Seminary, and is a tactful and successful worker. Should he enter this new field which has opened to him, it will appreciably weaken the working force of his Church in the Mississippi Delta, where he has been rendering effective service for the past three or four years.

• • •

Rev. Thomas Spurgeon, who in his boyhood was a draughtsman and etcher, has, since ill health compelled his retirement from the Metropolitan Tabernacle, returned to his early love and blossomed forth as an artist. A collection of a hundred water color drawings, painted by Mr. Spurgeon within the last two years, is now on exhibition. They are mainly landscapes of Swiss and Devonshire scenes and seascapes on the Devon coast, with a few vagrant drawings in Suffolk and Surrey.—Richmond Virginian.

• • •

The Methodist Episcopal Church is maintaining twenty-two institutions for the education of the colored people of the United States. The cost of their maintenance last year was $261,858. Of this amount the negroes contributed $131,850, besides raising $11,951 for the special trust and endowment funds. To these schools the Freedmen's Aid Bureau at its recent session at Pueblo, Col., appropriated for the work in 1912-13 $96,800. These institutions own property valued at $1,409,965, and have in them 6,620 students.

• • •

The Korea Conference of the Methodist Episcopal Church, held recently in Seoul, reported a total following of 51,244, or a gain of 4,063, during the year. There are circled as follows: Members 14,157, probationers, 11,874, and adherents, 25,213. Adherents are those who have been enrolled and are in very good attendance. The gain in members during the year was 1,716. There are 114 day schools with 3,141 students. The total contributions of the native church for the year was $34,781 (gold), a gain of $7,444.

• • •

Billy Sunday closed a great meeting at Springfield, Ohio, a few days since in which there were reported to be 1,000 conversions. The tabernacle in which he was said to have cost $5,000, and it is stated that it was packed every night with an audience of seven people. Mr. Sunday's electrical style of preaching are thus described by Rev. Luther B. Rogers in a recent number of the Central Methodist Advocate: "Mr. Sunday will not go up a city unless he is invited by all the Protestant Churches. The invitation accepted, a stock company is formed, shares sold at $10. Enough are sold to stand for the expense of erecting tabernacle, renting furnished house for Mr. Sunday and his six helpers, advertising, etc. About three months ahead he sends a man to hold union services and prayer meetings, and arouse interest in the coming campaign. Later the tabernacle man comes, erects the tabernacle and creates further interest and organizes help for the care of the tabernacle and handling the crowds. With everything ready, the meetings begin and run six weeks. Mr. Sunday takes his text with entire calm and for forty-five minutes or an hour, paces the platform, beats and stands on the pulpit, throws chairs against the floor, shakes his fist and cries out a scathing challenge to sin, condemning it in all forms; consigns it and its advocates to hell, holds up the mercy of Christ, lays the responsibility of his death on the awakened consciences of his audience, then squares himself like a trained gladiator and says, 'It's up to you.'"

"WHAT DO YOU THINK ABOUT IT?"

By Rev. Jno. W. Ramsey.

In the editorial comment upon my article under the above caption, the editor of the Advocate so far misinterprets the spirit of that article that I ask space in the Advocate for the following statements.

The editor's statement, "Nor do we think that, because discipline is not strictly enforced when our rules against such amusements are violated, it would be wise to modify or strike out these rules," possibly leaves the impression upon the mind of the reader that I advocated the removal of the rule against worldly amusements from the Book of Discipline. On the contrary, I am so far from advocating such a step that I would take the admonitions of our Bishops against particular forms of amusements in their addresses to the General Conference and place them as specifications under our general rule, which forbids the "taking such diversions as cannot be used in the name of the Lord Jesus." My contention in my article was not for the elimination of this rule, but for its enforcement; and that, too, not necessarily for the expulsion of the godless member, but primarily for his reclamation and salvation. All know that it is not enforced, but perhaps all do not know that because it is not faithfully enforced, some, if not many, are lost. With all my heart, I sanction your affirmation: "Their elimination would be regarded as a retreat upon the part of the Church."

Admitting that some patronize the various forms of worldly amusements, the editor says that they are in the "hopeless minority." I wonder if the editor ever stood on the street on circus day and watched his members, including his board of stewards, going to see the elephant. In the "hopeless minority"—perhaps, but not so much so but that they bring reproach upon the Church.

The editor says again that I take "too gloomy a view of the matter," thereby leaving the impression that I am pessimistic. Is the machinist who for a moment, passes by the perfections of a wonderful piece of machinery to point out a few defects, a pessimist? Is the young lady who turns from the contemplation of her beautiful face in a mirror to gaze for a moment upon a deformed head, a pessimist? I deny being a pessimist, or taking a "gloomy view" of things. I am an optimist of the best sort, for I have faith in God, believe in the ultimate victory of good over evil, the final triumph of right against wrong, and the glorious merging of the Church militant into the Church triumphant, for "Christ loved the Church, and gave Himself for it, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; But that it should be holy and without blemish."

It is scarcely necessary to say that we did not intend to misrepresent Brother Ramsey's position. We put a question to us which we thought he expected us to answer, and that we tried conscientiously to do. There is really nothing at issue between us.—The Editor.)

MATTERS AT OXFORD, MISS.

Dear Brother Meek: Our beloved pastor, Rev. J. C. Paris, is now in Memphis, where he has gone for an operation, and the people here are very anxious for him. His health has not been good for several months; he has undergone several operations prior to this. We ask the prayers of our Conference to pray that he may be speedily restored to health and his loved employ. We are missing him sorely and realize what a great loss we and the whole Conference would sustain, should he not soon recover. Rev. J. B. Cumiss, of Grenada, filled brother Paris's place here yesterday morning and evening, and gave us two great sermons. Bishop Wilson was dated to be with us on the 14th inst. and came as far as Memphis, but was taken suddenly ill and was turned back to Atlanta. Our people were greatly disappointed, as doubtless they will never have another opportunity to hear him. We trust he will recover sufficiently to hold our approaching Annual Conference. With many good wishes for you and the Advocate force, I am, Sincerely yours,

MRS. FOUNT CALLOWAY.

Premier Yuan Shi Kai, of the Chinese government, began his work in a manner that caused many surprises. He included in his cabinet men from every political faith. His movements are watched with great interest.

Dr. Behsario Porras, former minister to the United States from Panama, when asked if he would run for the presidency of Panama is reportedis having said: "I don't know yet. It depends upon conditions; but if I get the presidency it will be because of the enemies I have made. If I go into the fight it will not be for myself alone, but for Panama." This statement bears the ring of true patriotism.

Whitworth College.

Oct. 26, 1911.

Session 1911-1912: enrollment 232 (two hundred and thirty-two). A few vacancies in the boarding department. One hundred and thirty in the music department. College was never more prosperous than now.

Each graduate of the Brookhaven High School, 1910-1911, entered Whitworth College in September. This is an evidence the College is appreciated at home. The faculty is giving unusual satisfaction. Prospects are good for an enrollment of 265, session 1911-1912—a record of which Whitworth friends are delighted. Send for catalogue. Address,

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Secular News and Comment

By Rev. T. D. Lipscomb.

On November 14 New York had its first snow storm of this season.

* * *

It is stated that within the past five years the circulation of books from the New Orleans Public Library has increased approximately 500 per cent.

* * *

The first cussessful attempt to use an aeroplane in war was accompiished by an Italian aviator, who succeeded in dropping a number of bombs into a Turkish encampment.

* * *

The damage done the sugar cane crop by the recent cold weather in Louisiana is not as great as it was at first reported to be. Some planters think the cane was benefited rather than injured.

* * *

The 48tb anniversary of the accession of King George of Greece to the throne was celebrated on October 31. With the exception of the Emperor of Austria-Hungary, King George has reigned longer than any other living sovereign in Europe.

* * *

On November 10, 1911, Mr. Andrew Carnegie gave $25,000,000 "to promote the diffusion of knowledge among the people of the United States." This increases Mr. Carnegie's gifts to more than $200,000,000 for philanthropic work.

* * *

The New York World, which has been looking up the record, tells us tbat Andrew Jackson appointed six members of the Supreme Court, Abraham Lincoln five, Ulysses S. Grant four, and Grover Cleveland also four. To seven Presidents has come the duty of appointing a Chief Justice of the United States—namely, Washington, John Adams, Jackson, Lincoln, Grant, Cleveland, and Taft.—Zion's Herald.

* * *

The first annual Congress of the new American Indian Association was beld recently in Columbus, Ohio. About one hundred and fifty educated representatives were present. Leading Indian men and women took an active part in tbe work of this Congress. The Congress was one of peace to discuss tbe best methods to soive tbe problems of their nation, and to discover the best way to advance along political, industriai and moral lines.

* * *

The granite temple whicb enshrines the log cabin near Hodgenville, Ky., where Abraham Lincoln was born 102 years ago, was dedicated in the presence of 10,000 persons on November 9. Mr. Taft was the principal speaker, though other addresses were made by men of national note. Tbe Memorial Association has raised to perpetuate Lincoln's memory the sum of $383,000. Tbe granite temple, just dedicated, is paid for and an endowment of $50,000 has been set aside for its maintenance.

* * *

After Yuan Shi Kai had been assured that be would be free to manage affairs as he saw best, he accepted the office of Premier, under tbe present Manchu administration. It is said tbat he intends to form a cabinet at once and attempt to conduct the government of China. It is his purpose to win the favor and support of as many provinces as he can, and permit the others to remain independent at present; but it is his hope to finally win back to the throne all of the provinces.

* * *

Tbe will of Mr. Frank T. Howard, the millionaire philanthropist, who died in New York recently, bas been probated, and shows that he bequeathed $55,000 to charitable and religious institutions, New Orleans institutions receiving $40,000 of this amount. The following is a list of Mr. Howard's benevolent gifts: Trinity Episcopal Church, $10,000; Howard Memorial Library Association, $10,000; Kingsley House, $5,000; for tbe repair and improvement of Confederate Memorial Hall, $5,000; Charity Hospital, $10,000; Washington and Lee University (Virginia) $10,000; to the public schools of Biloxi, Miss., $5,000. Mr. Howard was a resident of Biloxi, but was prominently connected with the business interests of New Orleans. The bulk of his estate was bequeathed to his widow and two sons.

* * *

The secular press states that more than two-thirds of the city of Hankow, China, was destroyed by fire since the revolutionary outbreak, the loss of property being estimated at not less than $50,000,000, and leaving at least 400,000 people destitute. Just who is responsible for the fire it is yet impossible to tell, as the rebels charge it to the imperialists and the imperialists declare that the rebels are responsible for it. Hundreds of bodies lie among the ruins, many of them being women and children. We hope the end of this war is near at hand, and tbat China soon may see a better day.

* * *

In a recent article published in the Outlook, the following causes are given as the reason for the Chinese rebellion: Race hatred, the high cost of living, taxation, provincial jealousy of imperial control of railways and the desire for a constitutional and parliamentary government. The same article states that America has a twofold duty toward Cbina in the present crisis: First, to do immediately our part toward relieving the suffering, and, second, to continue with great determination our work of education among the Chinese. It is said that America has influenced China educationally more than all other nations combined, and that it is largely due to our initiative that 1,500,000 pupils have attended the modern schools of China during the past five years.

* * *

The thirteenth decennial census, whicb was taken on the 15th of last April, shows that the population of the continental United States (leaving out Alaska, Porto Rico, and other outlying possessions) was at that time 91,972,266, an increase since 1900 of 15,977,691—a gain of a little more than 21 per cent, against of a little more than 20 per cent for the preceding decade. The present population according to color is divided as follows: White, 81,732,687, or 88.9 per cent; negro, 9,828,294, or 10.7 per cent; all other persons (Indians, Chinese, Japanese, etc.) 411,285, or 0.4 per cent. The percentage of increase for the whites for each of the past three decades has thus varied: 1880-1890, 26.7; 1890-1900, 21.2; 1900-1910, 22.3; that of the negroes—1880-1890, 13.5; 1890-1900, 18; 1900-1910, 11.3. There are now only two States which have a black majority—Mississippi and South Carolina, and apparently in them it is being gradually wiped out.

REV. M. H. MOORE.

Rev. Marcus Houston Moore was born in Sumpter County, Ala., July 20, 1857. His parents, Andrew McNary and Martha Amanda Elliott Moore, were of Scotch-Irish blood. Their home was a Christian home; the evening and morning sacrifice was offered daily. To a child brought into such environment, the Christian life is his normal atmosphere; hence it is not surprising that he was converted in early life. The heart and life of the young man applied the language of St. Paul, "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Soon after his conversion, he was called to preach. He answered this call, and applied for license at about the age of eighteen. The quarterly conference at Chapman's Chapel, now Binnsville Church, in Kemper County, granted the license, Rev. Jno. A. Ellis, P. E., and Rev. A. B. Nicholson, P.C. He began to cultivate his evangelistic powers by assisting his pastor in revival meetings. One writing of this work said, "He and J. T. Nicholson, of Laurel, assisted Rev. A. B. Nicholson in several meetings in Kemper County, and God was graciously with these boy preachers in their first evangelistic work."

Brother Moore's advantages were those of the usual country boy during and following the Civil War. In the fall of 1874 he attended Cooper Institute at Daleville. In 1875 he went to Southern University, at Greensboro, Ala., and continued till he was graduated from that institution with the degree of A.B. While attending the university he served tbe Greensboro Circuit as supply. In September, 1881, he was married to Miss Katura Burton of Greensboro, and to this union were born six children. Four of them are living. After completing his education at Greensboro, he taught school one year at Newton, Miss. The Annual Conference which met in Natchez Dec. 12, 1883, received him on trial, and elected him to local deacon's orders, and he was ordained by Bishop H. H. Kavanaugh.

His first appointment was Mayersville, where he served acceptably for four years. In December, 1885, at Meridian, he was received into full connection. He was elected to elder's orders and ordained by Bishop J. C. Keener in Jackson, December, 1887. He was sent to North Wilkinson Circuit in 1888, to Amite in 1889, Columbia, 1890, and remained four years; Brookhaven in 1894, Terry, 1895-6; Centerville in 1897, and remained four years; Madison, 1901-2; Florence, 1903, and remained four years; Sharon, 1907-8; Poplarville, 1909-10, and was returned for 1911. His health had not been good for several years and in May he was advised by friends and physicians to go to a higher climate. He was loath to leave his work, and not until the middle of June did he consent to go. With his son, W. P. Moore, he went to Colorado Springs. Growing worse, he was placed in St. Francis Hospital, where all was done that could be to alleviate his suffering till he was called to his reward on the early morning of July 3, 1911.

His body was brought back to Poplarville, accompanied by his son and his brother-in-law, Mr. Morton, of Illinois, where, on Friday, July 7, his friends and relatives gathered in the beautiful church to pay tribute to his memory. The service was conducted by Rev. W. B. Jones, presiding elder of the Seashore District. Rev. T. W. Adams, Rev. Mr. Wilson, pastor of the Baptist Church, and the writer, were present and took part in the service.

Brother Moore was a studious, thoughtful man. His sermons were the result of thought and prayer, and he was wise in his counsel as a pastor. His was "beaten oil." He thought for himself. He loved the Church, and this love for the Church made him intense in his work. No detail escaped his notice. There are none among us who have a better record. No obligation was ever laid upon him, that he did not try to discharge. The journals of the Conference will show that he not only looked after the material interest of the Church, but the spiritual interest was always paramount.

There was one thing he excelled in: the appreciation of his stewardship. He believed that he owed the Lord, and was, for his means, an unusually liberal man. The first time I remember to have heard his name was in connection with a subscription to Church Extension. He was one of four men who gave as much as $100 to the building of the Orphanage at Water Valley, and as long as he lived he was an interested and intelligent contributor. In the last conversation, save one, I had with him, he was discussing the needs of the Church, in her missionary, educational and benevolent enterprises.

Brother Moore's life was one of frugality and industry in all affairs. He and his wife were true to their trust in training their children. W. Powers, their eldest son, stands in the front rank among the young men of our State, morally and intellectually. In his record at Millsaps College and Vanderbilt University, he reflected the teaching of the parsonage home. Miss Julia, their eldest daughter, graduated from Whitworth College only a few weeks before her father's death, having maintained a splendid record as a student and a young lady of noble spirit. Mary and Mc, the two youngest children, have not finished school, but their lives speak for their moral training.

In the going from us of Brother Moore, the Mississippi Conference has lost a diligent, faithful, painstaking pastor, one who never shirked a duty nor avoided a responsibility. That he was free from mistakes, we do not claim; but we do claim for him an integrity of purpose that made it easy when he had done wrong to confess to God and acknowledge to man. His spirit toward his brethren was one of charity in the broadest, deepest sense. As pastor, his first thought was the welfare of the Church. A pastoral visit to him meant a talk on some religious subject of interest to the parties visited, a passage read from the Bible, and an earnest prayer to God for his blessing on the people whom he fondly called "my people."

He was, socially, a pleasant man, but the social circle was not the place of his strength. He was a good preacher, but the pulpit was not the place of his greatest power. His power lay in his life before his people—in his earnest, direct admonition, and godly counsel. He died as he lived. We are the beneficiaries of his life, and with the widow and children, we mourn the departure of a husband, father, brother, friend. The parting cannot be long; let us be faithful.

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Conference News.

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The Home Circle

DUTY FIRST.

When I was a little girl, my grandmother taught me to knit. Every afternoon I was expected to sit in my little chair beside her and do six "purls."

One day, two of my little girl friends were waiting outside for me to play with them, and in my haste I dropped a stitch, and twisted two or three more, so that my work was badly uneven.

When my grandmother looked at it, she said:

"I am very sorry, Mary, but this will not do at all. You will have to ravel it out as far as the dropped stitch and do it over again."

"But not now, grandmamma!" I begged. "Ruth and Janet are waiting, and I want to go so very much. Let me finish my stint when I come in again."

"No, Mary," said grandmother, gently, but firmly. "I cannot let you go until this is done properly."

Although I loved my grandmother dearly, I felt that this was very unkind of her. I said no more, but there was anger in my heart. I knitted as fast as I could, and, when the last stitch was taken, ran away without stopping to kiss her.

I played with the children for a good while, but somehow I did not feel altogether happy, and I was really glad when they went home and left me free to go into the house again.

I looked for my grandmother, but she was not in her chair. My mother explained that she felt weary, and had gone to her own room to lie down.

"But can't I see her to-night?" I asked.

"Yes," answered my mother. "I am to take her supper to her by and by, and you may go with me."

When supper was ready, I begged to be allowed to carry in the tray myself with grandmother's tea and toast upon it. She was sitting up in bed, leaning against the pillows, and, when she saw me, a lovely smile lighted up her sweet old face.

"Here's my handy little maid!" she said.

I set the tray on the light stand beside the bed, where she could reach it easily. It seemed to me that she looked very pale.

"Oh, grandmamma," said I, "are you ill?"

"No, Mary dear, only a bit tired. The tea, no doubt, will do me good."

"Grandmamma," said I, going closer to her and laying my cheek on her hand, "I am sorry I was vexed. Will you forgive me?"

"Dear little girl, I forgave you before you asked. It made my heart ache to keep you in, but I knew it was best. Suppose you had the stint to do now?"

"Oh, grandmamma, I believe I should be too sleepy to see the stitches!"

"Then you will not forget the lesson I meant to teach you—that to put duty first and pleasure afterward is the only way to be either useful or happy."

I slept late next morning, and when at last my mother came to waken me, there were marks of tears on her cheeks.

"Oh, mamma, what is the matter?" I cried.

"There is nothing really the matter," she answered, though her voice was trembling. "Something so beautiful has happened that we must not grieve. Dear grandmamma went away to heaven last night in her sleep."

That was many, many years ago, yet, whenever I am tempted to put off until another time what ought to be done now, I seem to see the pretty room, the dainty tea-tray, and my grandmother's lovely face, and to hear again her sweet voice telling me what to do with a duty.—Mrs. Mary A. P. Stansbury, in Epworth Herald.

A LITTLE BOSS AND A LITTLE GENTLEWOMAN.

Dorothy's cousin Katharine had come to Gay Harbor for a year. She was going to begin school to-morrow, and the two were talking over things.

"There's one girl you won't like," said Dorothy, "and that's Jude Clark. She bosses everything—and everybody."

"The teacher?" queried Katharine.

"No," Dorothy laughed; "but she'd like to."

"I don't think she'll boss me," replied Katharine, slowly.

"Oh, she will! You're so quiet she'll be sure to order you round first thing, just as she does Hattie Seips. You see, she knows more than anybody else, she's head of every class, and she lords it over us—oh, you'll see! Dick calls her a 'regular tearer.'"

"Isn't she pleasant?"

"Pleasant enough, oh, yes! She'd be real nice if she didn't want to boss everybody."

When Katherine entered the school room with her cousin she found herself face to face with a black-eyed girl somewhat taller than she.

"Hullo!" said the girl, "What's your name?"

The new comer looked straight into the snapping eyes, and answered:

"Katharine Ingersoll Northcote Gilbert."

"Oh, me!" cried the other. "What a name! Doesn't it tire you to carry it around?"

"It hasn's so far," Katharine replied, smiling.

"Well, it ought to—Katharine Ingersoll Northcote Gilbert! What do they call you—Kitty?"

"No, Katharine."

"I'm going to call you Kitty—Katharine is too long."

The stranger smiled. "You might just put my initials together, if you want something short."

"K I N G—why—ee! I guess, after all, you'd better be Katharine. I'm Judith myself. Now, remember," turning to the others, "you're not to call me anything else after this!" Then, "What do you know?" returning to Katharine.

"I know the multiplication table," answered Katharine promptly.

"Say it!"

Katharine did, from "Two times one" to "Twelve times twelve," glibly, smoothly, without break or blunder.

"Oh, me!" muttered Judith Clark, while her eyes sparkled her praise. "What else do you know?"

"I know the prepositions," replied Katharine.

"Say them!" commanded Judith.

Katharine began quietly: "Aboard, about above, according to," going straight forward without hesitation until she had named the entire sixty-five.

"Oh, me! Oh, my!" exclaimed Judith, under her breath. "I couldn't do it to save my life!" Then aloud: "Do you know any poetry?"

"Yes," answered Katharine.

"Repeat some!" ordered Judith.

In a clear voice Katharine recited Mr. Whittier's beautiful poem of Barbara Frietchie, and it went along with a dash that quite astonished Dorothy. Her cousin had seemed so quiet, and here she was eclipsing Judith in everything.

The speaking ended just as the bell struck for order.

"Thank you," Judith said, softly, and then went soberly to her seat. She studied hard that morning. For the first time in weeks the teacher did not have to reprimand her for some mischievous prank. Hitherto she had kept at the head of her classes with little effort, and much of her time had been spent in play. Now she saw that she must study if she would "keep up" with the new scholar, and she went straight to work.

"You have done beautifully to-day," the teacher told her at night.

"You ought to thank KING for it," returned Judith, her eyes a-twinkle.

"Thank whom?"

Judith couldn't help laughing to see the teacher's puzzled face.

"That is only the short for Katharine Ingersoll Northcote Gilbert," she explained.

Miss Garton laughed, too, saying: "I hope you and Katharine will be friends."

"We are now," declared Judith.

They were, and the new scholar's gentle ways were so attractive that Judith began to borrow gentleness for herself, and, "I'm glad she came," was her secret acknowledgement.—Zion's Herald.

WEEDS AND FLOWERS.

The big dahlias in mother's garden were withered by the frost, even the little red asters were dull and wilted, and Philip and Doris Grant looked about anxiously, for it was father's birthday, and they had thought out a nice surprise for him. They wanted to put a border of flowers all around the dinner table, so that when he came in he would ask, "Who did that?" And then mother would say, "The children."

Back of the garden was a field which sloped down to the brook, and the children walked slowly across the field. They had nearly reached the brook when Doris called out, Look, look, Philip!" and pointed toward a bunch of fine yellow blossoms.

"Those are weeds!" said Philip. "Just yellow weeds. They grow everywhere, by the road and all along the brook."

"But they are as fine as the garden blossoms," said the little girl. "Probably they don't want to be weeds. Per'aps it's just like some children who don't have anybody to love them, and have to grow up where they can. You know Aunt Sue told us about children that didn't have homes; and I guess weeds are just blossoms that don't have gardens."

"They're pretty," agreed Philip. And then they began picking the yellow blossoms.

That night, when Mr. Grant came in to dinner, he looked at the table with the lovely sprays of yellow blossoms all about it.

"Well, well," said father, "I'm glad you selected goldenrod. I think it ought to be our national flower."

"What is a national flower?" asked Philip.

"It is a flower selected by the people of a country as their floral emblem," expplained Mr. Grant, "just as each nation has a flag of its own."

Doris' face was full of delight.

"I told you weeds were just as good if their blossoms were lovely," said Doris.—Alice Turner Curtis.

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Editorial.

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It is apparent to the observer that we are passing through a period of wide attention to the Bible. We do not have reference to the general interest in the Bible as a book of literature, though the Bible is the greatest literature in the world, but we have reference to the fact that the Bible is being read and studied as never before. From the newspaper to the pulpit, from the platform to the college, from the rostrum to the street corner, the Bible is the theme of discussion. Men are reading it, studying it, and quoting it as a book of authority. Even those who do not believe it are reading it, and are quoting it as a book of authority.

Whether this widespread attention to the Bible will result in a revival of religion, or in a revival of infidelity, is a question of tremendous importance, and one which is now engaging the attention of the thoughtful. Many are the signs that the Bible is losing its hold upon the people, and that the day is not far distant when it will be relegated to the shelf with the musty tomes of the past. On the other hand, there are many signs that indicate a return to the Bible as the only source of authority in religion, and as the only rule of faith and practice.

Which of these tendencies will prevail in the future, and to which will the world attribute its salvation, is a question of tremendous importance, and one which is now engaging the attention of the thoughtful. Many are the signs that indicate a return to the Bible as the only source of authority in religion, and as the only rule of faith and practice.

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tative church in Washington City. The next session of this body will be held at Brownsville, Tenn.

Rev. G. W. Eichelberger, superintendent of the Anti-Saloon League in Mississippi, was scheduled to deliver three addresses at Greenwood last Sunday. Dr. Eichelberger is taking hold of his work energetically, and is organizinng the temperance forces throughout the State in which he has been commissioned to work.

Brother E. K. Means, of Minden, La., has sent us a list of renewals, and hopes to bring up all expired subscriptions and call at our office during Conference Brother Means is in high favor with his people, and no doubt will have a good report at Conference, as is his custom.

Rev. H. P. Lewis, Jr., sends us the following item: "The Mississippi Conference Training School at Montrose, though it has no endowment and is given no financial assistance by the Board of Education, has among its students twelve candidates for the ministry to whom free tuition is given."

Rev. T. D. Lipscomb conducted the prayer meeting at the Louisiana Avenue Church, this city, last week. The work at this church is going forward under the leadership of Brother J. L. Sutton. Brother Lipscomb also preached to a splendid congregation at our Epworth Church on last Sunday night.

Brother S. D. Howard, of Baker, La., requests us to make the following announcement: "There will be a meeting of the stewards of the Baker charge Saturday, ovember 25, at 11 a.m., to make a final financial settlement with the pastor and presiding elder. All the stewards are urged to attend."

Rev. K. W. Dodson, of New Iberia, La., writing on November 14, sends the following: "Mrs. M. E. Smith died last night about 10 o'clock at the home of her daughter, Mrs. Henry N. Pharr, of New Iberia. Sister Smith lived a beautiful life and died in the faith." We extend sympathy to the bereaved.

In a personal letter to the editor, Rev. Robert Randle, of Cotton Valley, La., commends the Advocate and assures us of his interest in its future success and usefulness. We highly appreciate the kind words of this faithful worker, whose good-will is attested not only by what he says, but also by what he does.

Hon. Asa Candler, of Atlanta, was in the city this week attending the American Bankers' Association. He is a brother of Bishop Candler and one of the first citizens of Georgia. The Methodism of Atlanta has been immensely helped by his large-hearted liberality. Mr. Candler worshiped at the First Methodist Church of this city last Sabbath evening.

Miss Maggie Walker, of Stovall, La., writes: "More than a year ago I was advised by a friend to take the New Orleans Christian Advocate, which I did, and am glad to say that I have enjoyed its pages so much that I am renewing my subscription." We are grateful for these encouraging words. We hope to improve the paper greatly with the opening of the new year.

A letter received from Rev. W. C. Carlisle, pastor of our Second Church, at Columbus, Miss., written on the 16th inst., stated that his son, Coleman Carlise, who was injured in a street-car accident several days ago, was doing well, and that the indications were favorable for his recovery. Brother Carlisle's many friends will be pleased to have this good news from the bedside of this brave little sufferer.

We are in receipt of an attractive wedding invitation which reads as follows: "Mrs. William Henry Hall invites you to be present at the marriage of her daughter, Kathryn, to Mr. William Harris Mounger on Thursday evening, December 7, 1911, at 6 o'clock, at home, in Sardis, Miss." We extend congratulations in advance, and wish the contracting parties a long, useful, and happy life together.

Rev. W. E. M. Brogan, the pastor of the Methodist Church at Starkville, Miss., writes that he is quite busy getting things in readiness for the approaching session of the Annual Conference. Of course, everything will be in full from this excellent charge. We regret to know that Brother Brogan has been somewhat indisposed of late. He is one of the most diligent and efficient ministers in North Mississippi.

Rev. J. W. Rogers, who transferred from the North Mississippi to the Oklahoma Conference a year ago, at the recent session of the East Oklahoma Conference was appointed to Madill, which is reported to be a most desirable station. The town has a population of perhaps 3,000, and in it Southern Methodism is vigorous and active. We are pleased to know that our young friend has been assigned to so inviting a field.

Though far from strong physically, Rev. Robert B. Downer is cherishing the hope of being able to attend the Mississippi Conference at Meridian. Brother Downer writes: "I am praying that the session may be characterized by a display of Pentecostal power." It would be well for our people generally to pray for an outpouring of the Holy Spirit upon these annual gatherings, at which so much important work is to be done.

At the recent session of the Baptist State Convention at Leesville, La., it was stated that 1,600 had been received into the Church in Louisiana during the past year as a result of the labors of persons employed by the State Board of Missions. The Convention adopted ringing resolutions in favor of vigorous and aggressive work against the saloons in this commonwealth. The Baptists everywhere are among the most stirring advocates of the prohibition cause.

Brother W. W. Drake, of Lake Charles, La., writing under date of November 18, says: "We closed a two weeks' meeting here last Sunday. Revs. H. B. Watkins and C. N. Guice, of the Mississippi Conference, were with me except the opening and closing Sundays, and did acceptable and effective work in sermon and song. The Church was helped and blessed, and we have 18 applications for membership in our Church and 3 in other churches. We are closing up the year hopefully."

"Delegate," whose National W. C. T. U. Notes appeared in last week's issue of the Advocate desires to make the following correction: "Georgia stood at the head of the Southern States, having made the greatest gain of any commonwealth in the South. Of all the States in the Union, Ohio made the most gain and ranked first. Let me add that Louisiana should feel proud of her W. C. T. U. State President, for Mrs. McKinney acquitted herself most admirably. Her brief talk on Jubilee night was applauded heartily."

We appropriate from the Guntown Hot Times (Mississippi) of the 17th innst. the following: "Rev. L. W. Cain will deliver his last sermon at this place during the Conference year on next Sunday, November 19, and there will undoubtedly be a large attendance, as this devout man of God has made many friends since he has been stationed here, and is loved not only by the Methodists, but by all denominations. We trust that the Conference, in its wisdom, may return Brother Cain to this charge for another year."

Brother J. S. Carlton, of Sardis, Miss., writes: "On next Sunday, November 26, Bishop Candler will dedicate our church in Sardis. Yesterday the congregation raised the entire balance of the debt—something like $3,700, and there will be nothing against the house when the dedication day arrives. The church has met all its assessments, and paid all its obligations, during the year. We anticipate a great time next Sunday—an immense congregation and happiness and good-will in abundance. All former pastors are invited to be present."

The following dispatch was sent from Ackerman, Miss., to the Commercial Appeal on the 18th inst.: "The fourth quarterly conference of this charge for the current year was held at Salem to-day by the presiding elder, Rev. N. G. Augustus. Good reports were made and everything is in readiness for the Annual Conference, which is near at hand. Rev. J. D. Simpson, the pastor, has been here four years, and, under the rules of his Church, will have to be transferred to another field. His members regret very much that it is necessary to give him up."

From the Scott County Register we clip the following: "Rev. C. McDonald, of Pelahatchie, who is so well known and highly esteemed here, to the disappointment of his many friends, did not remain long in Forest on his return from High Hill last week, where he on Sunday met with that Church in their Rally Day exercises. It is always such a pleasure to meet this kindly aged minister, who has for so long been working in the Master's cause, and who, though superannuated, and having reached his 75th milestone, is still able to aid greatly in the great work."

From the Jackson Daily News (Mississippi) of November 16, we take the following news-note: "Owing to inability to complete the interior of the edifice, the new Capitol Street Methodist Church will not be dedicated during Thanksgiving week, as had been expected. Rev. J. M. Morse, pastor of the congregation, stated this morning that the dedicatory exercises will not take place until after the first of the year. It had been planned to have the dedication while Bishop Candler, of Georgia, was in the State. The distinguished Georgia divine is to preside over the annual session of the Mississippi Conference next month."

Rev. C. A. Northington has had a successful year at Beliefontaine, Miss. He has had 45 conversions in his charge, and 34 additions to the church, 29 of them on profession of faith. One attractive house of worship has been built and paid for, and others have been improved. Seven Sunday schools are in operation, the collections were already in advance of last year when Brother Northington wrote, and he was hopeful of securing them in full. He states that his people regret very much to give up their present presiding elder, the Rev. E. S. Lewis. This faithful worker has also looked well after the interests of the Advocate, having sent us a number of subscribers.

Rev. A. H. Williams, of Shuqualak, Miss., writes: "Rev. J. D. Newsom is happy over the prospect of meeting the brethren again in the coming session of the North Mississippi Conference, which is to convene at Macon, on November 29. He has learned that a most worthy family of that city has declined to take any other guests, saying, "Send us Brother Newsom and his wife. Brother Newsom has a cozy residence and lives well at home, but greatly enjoys a Conference." We are pleased to know that this noble veteran will be on hand to mingle with his associates in the Master's work. He wrought well in the days agone, and it is gratifying to know that he is being cared for in his eventide.

Rev. A. S. Lutz, of Homer, La., under date of November 16, writes as follows: "Brother J. B. Williams, our pastor on the Lisbon Circuit, has been sick for six weeks. He was operated on by Dr. P. Gibson, at the Homer Sanitarium on Nov. 8 and at this writing is improving nicely, but hardly will be able to attend the Annual Conference. His local preachers have been filling his appointments and his laymen have been looking after his Conference collections. Brother Williams is one of our choice men in the Conference and the people in this section love him very much.

Dr. S. A. Steel filled the pulpit of the Broadway Methodist Church at Paducah, Ky., the two Sabbaths immediately preceding the assembling of the Memphis Conference. The News-Democrat of that city speaks enthusiastically of the forceful and eloquent sermons which he delivered. Among other things it says: "The theme at the morning hour was 'The Coronation of Jesus Christ.' He paid a tribute to Moses, the great law-giver, and said his law included the three things that are so much striven for to-day—"the initiative, referendum, and recall." At night Dr. Steel preached a special sermon, a message to young men, on the subject, "What Will You Do With It?" based on the two brothers, Esau and Jacob.

The Church Bulletin for the Homer Church (Louisiana) for November and December gives the subjects of the sermons of each Sabbath until the meeting of the Annual Conference in New Orleans. Brother Lutz is happy in the selection of the themes for his discourses. Perhaps this is one reason for his great popularity as a preacher. We note that the presiding elder, Rev. R. W. Tucker, is to occupy the pulpit on the evening of November 26. We are pleased to observe that commendable headway is being made by this stirring congregation in the task of wiping out the debt on their beautiful new house of worship. On a $1,500 note due this month, $1,332.75 was pledged when this Bulletin was issued.

A new date has been agreed upon and the campaign under the direction of the Men and Religion Movement will be conducted in this city next March. A number of the leaders in this work have recently been here, and they have awakened considerable interest in the undertaking. Among these distinguished visitors were Dr. W. E. Bierdewolf, the noted evangelist, of Monticello, Ind.: Dr. H. F. Swartz, of New York: Dr. Latimer, of Birmingham, and Mr. James G. Cannon, president of the Fourth National Bank of New York City, who is at the head of this movement. With a view to getting the organization of the work started, a luncheon was given at Fabacher's Royal Street Restaurant on Wednesday, November 15, which was well attended: and Mr. Cannon delivered an instructive address in the hall of the Progressive Union Tuesday evening of this week.

ORPHANAGE CAR.

Dear Dr. Meek: Will you please say that the Orphans' Home Car to be run over the G. & S. I. will leeve Hattiesburg at 6:30 on the morning of Tuesday, the 28th inst, and go through to Jackson that day. I will be on the car to see that everything is properly marked, etc. Let every person interested in the Orphan children help to make them glad by filing the car with everything that he can spare that people eat or wear or can use in a home or school. Fraternally, LOUIS F. ALFORD.

Mount Olive, Miss., Nov. 17, 1911.

One of the city papers reports that a syndicate is planning to establish in New Orleans a big distillery, several stories high and with facilities for caring for 3,000 or 4,000 barrels of liquor. We trust that we may be spared such a calamity. New Orleans is whisky-soaked enough now. But the leaven of sound teaching is at work, and we hope at no distant date to see Louisiana in the column of prohibition States. Does this sound chimerical? Nay, it is not so. The State Lottery was thought to be too strongly entrenched to ever be overthrown, but notwithstanding it finally went down in hopeless defeat. And so sooner or later will the saloons.

Superintendent Hayes of the North Carolina Children's Home is calling for $15,000 to erect a school building and chapel.

$102 Pays Board, Tuition, Laundry Medical, Library and Lyceum Fees to close of session. Those who secure duties reduce this to $77. Port Gibson Female College. Port Gibson, Miss.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Brother ELI AMASON GILBERT was born in Sumpterville, Sumpter County, Ala., on June 26, 1846, and died in great peace and the triumphs of a living faith at his home at Gilbert, Miss., on May 11, 1911.

How well he fell asleep!
Like some proud river, widening towards the sea,
Calmly and grandly, silently and deep,
Life joined eternity.

His place is now vacant and our hearts are sad; yet our Lord has promised that he shall live again, and death is only a short, dreamless slumber, from which we shall awake and again be with friends and loved ones forever, where congregations never break up and where Sabbaths have no end. Brother Gilbert moved to Smith County, Miss., with his mother in 1858. He joined the Confederate Army in its beginning, where he remained until the close of the war, and no better, braver soldier than he ever served his country. He enlisted also under the banner of King Emmanuel at an early age and had never grown tired of the service. He was as faithful and loyal to his church and to the cause of Christ as any man I have ever known. He was the last of the charter members of the old Carr Church and was one of its most liberal suporters, and his support was bountiful, systematic and helpful. He was married to Miss Mattie Turner on Oct. 15, 1872. One child blessed this union, a son, who survives him. He was a faithful and devoted husband and father. During the last week of his illness he talked a great deal about dying, and often said, "If it is the Lord's will, I want to go home and meet my Savior and all the loved ones and friends gone on before, where there is no more sickness nor pain." On that Thursday in May, when the wires hurried to all parts of the country the sad message that Eli Gilbert was dead, there was a gloom of sorrow, like a mantle, hovering over the whole community. His burial service was conducted in the old Carr Church and was one of the most solemn and impressive scenes I have ever witnessed, made so by the fact that we were then laying away from mortal sight the last of the original members of that noble old church. Many were the sad hearts that day that gave expression in loving tribute to the blessing that his noble life had been to them. With uncovered heads and with solemn steps, loving hands bore his body to its last resting place and tenderly laid it away in the old church yard to await the resurrection morning.

W. W. GRAVES.

Homewood, Miss.

Just as the last beams from the sun faded out of the western sky on the afternoon of Sept. 18, 1911, the soul of little ETOILE PETERS stole away from its earthly home and departed for the land of the blest. It is now more than two years since Dr. Scudder went to the Orphans' Home and brought away with him this little girl, with her sunny face and her golden locks. She came into our lives like a benediction, making them better and brighter. Though in the strict sense she was an orphan, yet all were glad to claim a share of her love—a place in her warm little heart. The sight of a smile of pleasure on her face, or a word of approval from her lips, seemed to make the burdens of life less hard. It is so sad that the hand of the reaper must sometimes pluck the flowers from our lives; that stern, cold death, from which there can be no turning away, must needs choose the child about whose innocent life the tendrills of affection from our hearts are wrapped—yet how sweet it is to know that the hand of the Maker has written it so, and that hand never yet made a mistake; to know that somewhere beyond all trials, temptations and tears, the little flower, which for six short years blossomed so beautifully here in such adverse soil, will there be allowed to bloom throughout eternity with never a care nor trouble. May we who loved her here meet her there some day and sing the praises of him "Who doeth all things well."

ELMER C. GUNN, Pastor.

JAMES THOS. BAILEY was born in North Alabama, Oct. 26, 1829. After an illness of nearly twelve months, he died near Barton, Miss., May 4, 1911. Brother Bailey was reared in Tennessee. He was married to Miss Elizabeth Overton Forhess, Aug. 6, 1856, who died Dec. 13, 1877. To them were born four sons and six daughters. The sons and two of the daughters survive him. He was married the second time to Miss Mattie L. Hull, of Tennessee, Jan. 14, 1880, with whom he lived happily until his death. Brother Bailey was converted in early life, and joined the M. E. Church, South. He developed into one of the most earnest, active and capable laymen in North Mississippi. Some years ago he professed entire sanctification and lived it. Brother Bailey practiced the tithing system and was liberal to every financial interest of his church and to charitable purposes as well. He was for years a steward of his church and recording steward of his charge. He was the preacher's friend. I, with numbers of other preachers, will breathe a sigh of sadness at his going away. But with his loved ones, we rejoice in the hope of meeting him again. As we laid him to rest in the Oak Grove Cemetery near the church he loved so well, my heart kept singing the beautiful lines:

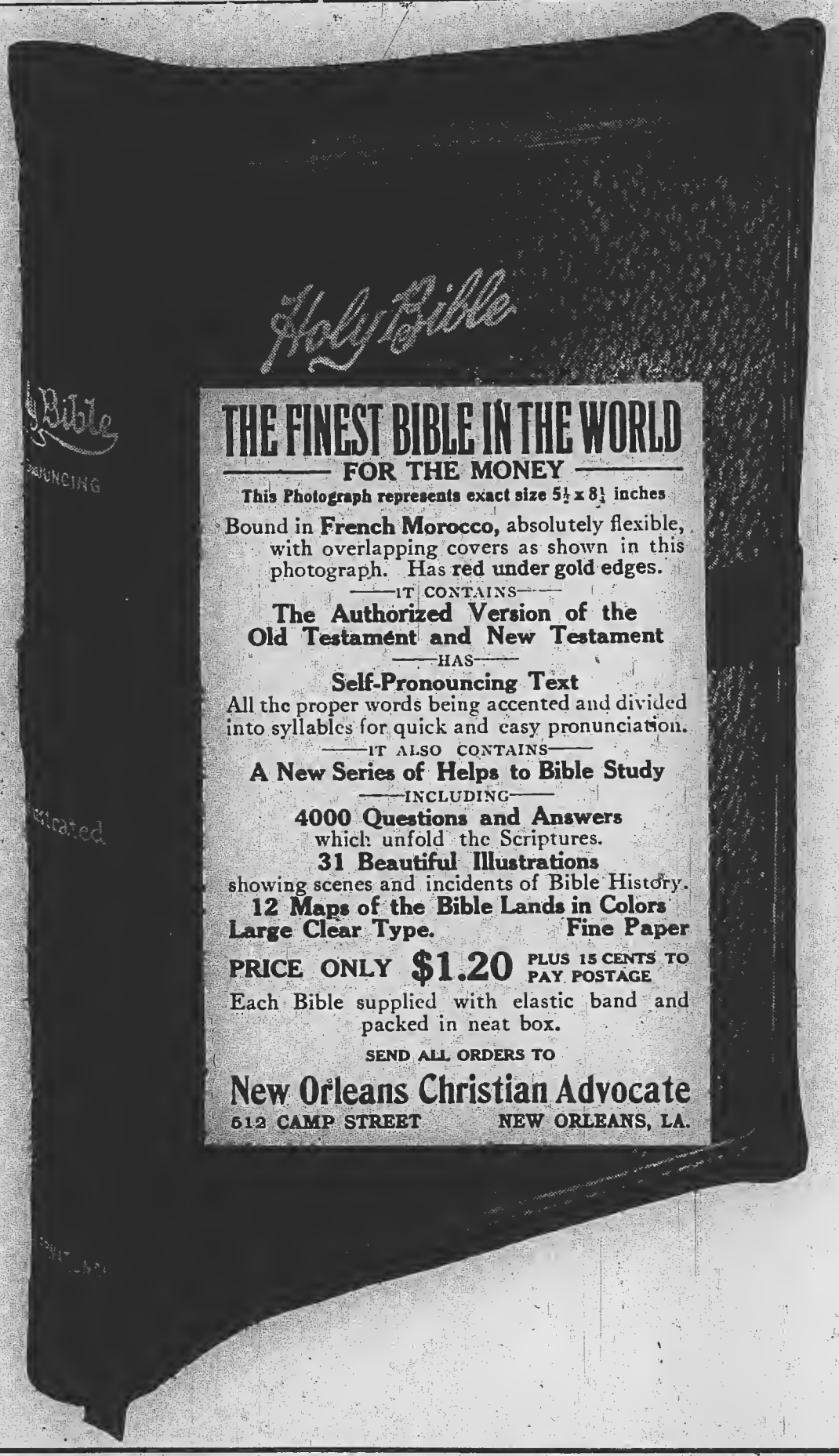
"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

R. W. EVANS.

Death has called him from among us. His soul has gone to the God who gave it, and his body has been consigned to the universal resting place of mortality. The home he loved and made bright by his genial disposition is darkened by the pall of death. His footfalls will no more echo through the hall of that home. They need not wait for his coming nor listen for the voice now silent in death. WALTER F. WHITE died at Yelolw Pine, La., Oct. 16, 1911, and was buried in the Lanesville Cemetery the following day. The writer, assisted by Rev. W. J. Porter, held the funeral services. The large crowd that followed his remains to its last resting place attest that he was loved and respected by all. All who knew him say, "Walter White was a good boy." He joined the M. P. Church when only ten years old and remained true to the end of his life. He was only seventeen years old when he died, but his many virtues still live to keep his memory green. May God comfort the bereaved father, mother, brother and sisters as he alone can!

T. J. EMBREE.

Ringgold, La., Nov. 14, 1911.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Tidings From the Field

Shaw and Merigold Charge:

I am closing my fourth year with this charge, and soon will be saying good-bye to these good people. Leaving friends like these, is like leaving home. They are friends of long life. On our arrival they met us with words of welcome and many deeds of kindness. They have walked by our side, stood close to us, clasped our hands warmly, at all times. They have wept with us in sorrow and laughed with us in times of joy, and now at the end of our four-year journey, we find them tender and faithful and just as careful of our comfort and pleasure as when we first began to work together. Inside the parsonage is found every comfort that is found in the homes of this charge. Each year they have welcomed their "new preacher" with a "shower" that reached from study to pantry. At Shaw they have done much repairing on the church, inside and outside. The parsonage has been repaired throughout and made like new. At Merigold they have been and are yet busy repairing the church and putting a new piano in for the Sunday school. The church membership of the charge has been greatly increased. They have paid every assessment in full each year, and while the assessments were increased this year, they paid domestic and foreign missions and church extension in full and two-thirds the district parsonage assessment in February, and everything is now paid in full, and ready for the treasurers. The people of Shaw and Merigold charge co-operate with the pastor. Of course I do not know who my successor will be, but this I do know, he may be glad to serve this charge of consecrated women, chivalrous men and grateful, sweet-spirited children. May God's richest blessings be upon him and them, is my prayer.—L. A. McKeown.

Nov. 13, 1911.

Coldwater, Miss.:

Dear Dr. Meek: We are trying to get ready for Conference, but it is under sore affliction. Mrs. Babb has been seriously sick with pneumonia for ten days. Her fever has gone, but she is very weak, and it is doubtful about my attending Conference. What a disappointment to me it would be! During the thirty-eight years since I commenced the itinerant work, not a Conference have I missed, from the Quarterly up to the Annual—God has been so good to me. If I fail to be there I expect to have my report there showing a clear balance sheet. Our presiding elder, W. M. Young, is closing out his quadrennium on this district with credit to himself and to our Church. The universal expression among the people is regret that he has to leave us. It will be hard to find a more painstaking and wide awake presiding elder than he is, and his preaching is of no low order. We bespeak for him a field of usefulness in his new appointment. By all means we ought to have another presiding elder's district. Our Conference is overwhelmingly rural and needs the presence and help of the presiding elder at the interior points more than can possibly be given to them under the present arrangement. Be it understood that I am no applicant for a district, but I see the needs of the Church I love, and especially the Conference I have devoted the best of my life to. Dollars and cents are not the prime objects to be considered, but the development of Christ's kingdom. I am sure that three-fourths of the members of our Conference are anxious for at least one more district.—D. W. Babb, P. C.

Nov. 16, 1911.

Mount Olive, Miss.:

I feel that we are closing the year with some degree of success. During the year we have had four meetings with some good results. Our first meeting was at Mt. Olive in the spring. The preaching was done by Rev. J. M. Alford, of Bogalusa, La., which was truly evangelistic. Many souls were blessed and 7 were added to the church. Our next meeting was at Oakvale. The preaching was done by Brother Sharborough, our presiding elder, and Rev. J. A. Alford, of Selma, La. It was all good, and the church was blessed, though we had no accessions. During the latter part of August, the Lewis brothers (five in number) held a few days' meeting for us here which was very much enjoyed, both the preaching and singing. Four young ladies joined the church. During the first week in September, the pastor held a few days' meeting at Arbo, a saw mill town just below here. At the closing service we organized a church, with 23 members. Our fourth quarterly conference was held on Oct. 30. Brother Sharborough gave us three excellent sermons. We feel sure, notwithstanding the heavy increase in assessments for missions and the ravages of the boll weevil, that all our assessments will be paid. Our two Sunday schools are supporting a native Bible woman in Japan. Our Woman's Missionary Society, which is operating both departments, is in a flourishing condition. We have a fine people to serve. In many ways they make it pleasant for the pastor and his family. We have a good parsonage. It is well furnished. I am laying in a supply of wood, etc., and of course, I am not expecting to move. I hope to meet all the brethren and the editor at Meridian.—Lewis F. Alford.

FIRST CHURCH, MEMPHIS.

Dear Brother Meek: On the eve of Conference I thought I would send my report to the North Mississippi Conference, through the Advocate. It has been a strenuous year to me. I have made 2,564 pastoral visits, baptized 12 children, received 45 members by profession and 229 by certificate, a total of 274. Our present membership is 1,715. We have raised about $26,000 for all purposes, $11,000 of this amount for missions. Our church supports two missionaries and nineteen scholarships. We have the finest Sunday school I ever saw. The financial results have been accomplished without a single public collection. We are not a rich church. We have some prosperous men, but the great bulk of our people are wage-earners. It would do your heart good to sit down with our official board of 60 choice men, Brother J. R. Pepper being the leading spirit, and see how they do business. I have conducted 54 funerals and performed 98 marriage ceremonies. Come up and spend a Sunday with me and you may preach to a big church full of people.

T. W. LEWIS.

Nov. 14, 1911.

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FROM BROTHER GATLIN.

Dear Dr. Neek: I left Millsaps College (Jackson, Miss.) the first part of May, and after spending about two weeks at home (Natalbany, La.), I went to Clinton, La., to relieve Brother J. P. Haney, who was serving the East Feliciana Circuit, but who at that time was sick. When I first went there, I expected to serve only two months, but owing to the continued sickness and death of Brother Haney, I stayed there until November. I was there little over five months. When I took charge of the East Feliciana Circuit, I was a stranger in that part of the country; I didn't know anyone, but I did not remain a stranger very long, and even chickens got to knowing me before I was there a great while. The circuit is quite a large one; therefore, I was on the go nearly all the time. I took 28 into the church, most of them by baptism, and there are two more to be received yet. I organized one Epworth League and started two Sunday schools and one prayer meeting. Some of the best people God ever made live within the bounds of East Feliciana Parish and on the East Feliciana Circuit. If some of my stewards did call me "kid," I love them all just the same.

I got here (Appleton City, Mo.) Saturday morning, Nov. 4, after traveling two nights and one day. This is a fine town on the Missouri, Kansas & Texas Railroad, with some 1,800 or 2,000 people. We have some royal Methodists here. By the way, we have a nice parsonage, but, of course, it is not in use at present. I have three churches, one here in town and two out in the country. I am just back from one of my churches this morning. I guess it is time to bring this to a close.

H. G. GATLIN.

Appleton City, Mo., Nov. 13, 1911.

COCKRUM, MISS.

Our fourth quarterly conference for the year 1911 has become history. It was held at Greenleaf on Oct. 20. Brother W. M. Young, our presiding elder, was present and preached a splendid sermon from the text, "How shall we escape if we neglect so great salvation?" After the sermon, dinner was served on the ground; we then came together for the business session of the quarterly conference, which was dispensed with in a creditable manner. One sad feature of the occasion was the shortness of our financial report. We think this was due largely to holding of cotton by our people for a better price. We hope that the assessments may be raised in full by our fifth meeting which is set for Nov. 25. We would be glad for our preacher to go to Conference with everything in full. Brother Collins is well liked by the people. I think the people have grown spiritually and the work has improved in a material way during the year. We should be glad when the Conference meets at Macon if it would return him to us. I think I voice the sentiment of the people in this; the fact is, I believe it would be almost universally satisfactory. His every movement is characterized by a zeal and earnestness that is highly commendable, to say the least of it. We regard Brother Collins as being an able preacher, especially for a man of his age and experience. The following resolution was read and adopted: "Whereas, our presiding elder, Rev. W. M. Young, is now completing his fourth year on the Sardis District, and is now with us in our fourth quarterly conference, Resolved, That we take this opportunity of expressing our high appreciation of him as an efficient officer of the Church, as a preacher of the gospel and a Christian gentleman, and assure him that our prayers and good wishes will follow him wherever the Conference may send him to labor."—L. P. Bailey.

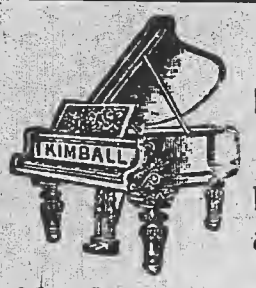
A THING TO BE CONSIDERED.

In these days of estimating the virtues and faults of preachers for the work and determining the character of appointment to which they should in justice to themselves be sent, we suggest that the character of the home they make for their successors should enter into the presiding elder's data of points in making the next year's assignments. A comfortable, well equipped house is one of the necessities of the best type of modern civiliation and a great aid to the efficiency of the gospel preacher, and Methodist parsonages are largely what the preachers make them. In some sense, at least, the preacher's own ideal of what he feels that he needs in the way of a home is embodied in the house he turns over to his successor. If this should consist of saggy doors, open panes, screenless windows, no closets, or kitchen shelves, or bath tubs, sinks, or conveniences, with dragging gates, pickets off the fences, no shade or fruit trees, yard and premises full of tin cans, trash and litter, no drainage and the appearance generally of a dilapidated and forsaken place, there this estimates the type of home that would suit the present occupant in his next pastoral charge. On the other hand, if he has made his home bright and comfortable, with shrubs in the yard and well worked vegetables in the garden, and a well arranged cow stall in the lot, his ideal of home life is thus established, and he should be sent to this kind of a parsonage.

By any standard of justice, it is not fair to make a man who craves the comforts and conveniences of a well equipped home and lays himself out to provide it, follow a man who has hardly driven a nail, cut a weed, hauled off a tin can, nor planted a bush.

Why not let the presiding elders note down besides the "brilliant preachers," "good mixers" and "fine money raisers" "comfortable home makers," and let them succeed each other just as do the $500 men" "$1,000 men," etc. It is not right to make a man who has shown some industry and zeal in building up a well furnished and well equipped parsonage follow a man who boasts that he "does nothing but preach"—a big preacher, perhaps—and start in anew to cleaning up trash, repairing fences, putting in glass and on locks, and building shelves, and the presiding elder could go a long way in correcting it.

P. O. LOWREY.



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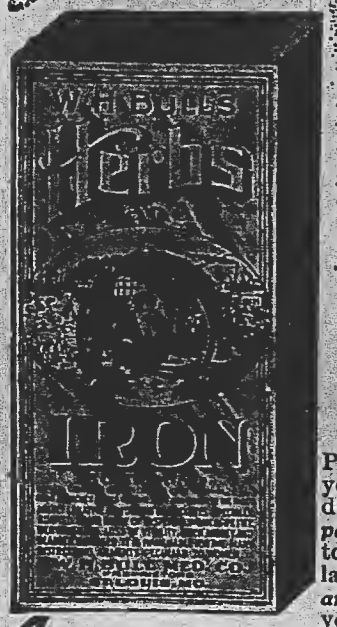

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(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR NOVEMBER 26, 1911.

METHODISM'S RESPONSIBILITY TO AMERICA.

(Home Missions.)

(Num. xiv, 14; Ps. xxxiii, 12; Ps. cxlvii, 20.)

Hymn 635, "Christ for the World We Sing."

This great Western World has been known since our forefathers came to it for religious liberty as a nation where God dwelleth and whom he hath wonderfully prospered. "In the light of events no reasoning mind can doubt that the Western Hemisphere, particularly the United States, was predestined, discovered, and reserved to become the seat of a Protestant Christian nation that would be the light to the world."

No other nation, unless it be God's chosen people, was ever so truly religious and really missionary in its beginning. The Maynower compact spoke of the coming of the Pilgrims as "for the glory of God and the advancement of the Christian faith." A true leaven was hid in the nation in those early days. Psalm xxxviii, 12; cxivii, 20. (Let the leader give illustrations of the religious purpose of the founders of this country.) Prayer, that in the midst of great prosperity we may still be a nation whose God is the Lord, that we may still keep a place of leadership in the missionary work of the world.

The fact that Methodism was born on a voyage to America seems to link this country in a peculiar way to Methodists. John Wesley, on his way to help the people of the Oglethorpe colony, encountered a severe storm at sea. The Moravians on board the ship kept perfectly calm, for they had such faith in God. This caused Wesley to draw closer to the Lord and led to his experience: "I felt my heart strangely warmed, * * * and assurance was given me that he had taken away my sins." The Society of Methodists was formed in London in 1739. In 1760 Barbara Heck and Philip Embury, founders of Methodism in America, came to the United States. About the same time that Embury began to preach in New York, Strawbridge began in Maryland and Webb in Philadelphia. Their gospel was salvation by faith leading to consciousness of sins forgiven. Alas, despite the wonderful work of Methodism, there are millions of people in this country whose hearts have never been warmed within them! To them all Methodists are privileged to go; indeed if the zeal of the early Church is ours, we must witness among them.

The Responsibility of the Church for the South and West.

According to the numbers given by the Laymen's Misisonary Movement in an effort to show the share of the world's population for which each denomination should be responsible, we find that the Methodist Episcopal Church, South, has a share of 8,000,000 at home—that is, to do the part that is ours by reason of our proportionate strength, we must Christianize 8,000,000 of the people of the South and West.

Who are these 8,000,000, and where do they live? Some are moral people who, by reason of scattered population and inadequate gospel opportunity, are yet to be saved by faith in Christ.

Has Your League Any Special Responsibility for Them?

Some are the foreigners who have come to live in close touch with all of us—Bohemians, Hungarians, Greeks, Cubans, Mexicans, and Orientals.

On the Pacific Slope there are about 100,000 Orientals. Our Southern Methodist Church has assumed the responsibility for the few thousand Koreans and several thousand Japanese. Our Korean Mission in San Francisco (maintained by the Woman's Home Mission Society) is the only permanent Korean mission in North America. The Korean National Association, which keeps in touch with all their exiled countrymen, is located in San Francisco. Our magazine, the Korean Evangel, has a circulation of over 1,000. Of this number, about 450 go to Korea. The object of the magazine is, "for the education, elevation, and evangelization of Korean Christians throughout the world, and the evangelization of the unsaved." Of the 50,595 Japanese adults in California, 2,618 are Christians and 4,090 are worshipers in the eleven Buddhist missions of the State, leaving 48,272 without any profession. Our work for them is located at Oakland and Alameda.

Besides these Orientals, there are about 1,000,000 foreign-born persons in our Southern Methodist territory. Last year about 50,000 alien immigrants came to the South, Texas receiving the largest share. This is not a large per cent of the whole number who came to the United States (1,044,000), but it is a much larger number than the people of the South are giving an adequate chance for Christian living.—Epworth Era.

NOTICE TO MISSISSIPPI CONFERENCE LEAGUES.

At the last League Conference, a motion was adopted requesting the secretary of each Chapter in this Conference to send a quarterly report of all work done to the district secretary of his district. Let each local secretary render a complete report to the district secretary of his district for the months of August, September and October at once.

List of Mississippi Conference District Secretaries:

Brookhaven District, Mr. John McEwen, Hazlehurst, Miss.; Hattiesburg District, Rev. W. B. Alsworth, Estabutchie, Miss.; Jackson District, Rev. W. W. Thomas, Jackson, Miss.; Meridian District, Miss Mabel Holladay, Meridian (Poplar Springs Route), Miss.; Newton District, Miss Ethel Crawford, Laurel, Miss.; Port Gibson District, Mr. Chas. S. Elliott, Mayersville, Miss.; Seashore District, Mr. W. A. Price, Gulfport, Miss.

CLIFFORD R. FIELD,
President Miss. Conf. Ep. League.

REPORT OF THE LOUISIANA FIELD AGENT.

Dear Brother Watkins: As you requested that I send you a report each month of my work for the Advocate, I report for the month just closing, October, 1911, as follows:

Number of Leagues visited, 6; number Senior Leagues reorganized, 1; number Junior Leagues reorganized, 1; number Mission Study Classes reorganized, 1; number Mission Study Classes partially organized, 3; number of letters written, 18; number of new League helps (department and Cuba special) sent or given, 9;

In addition to this, I led one meeting in my own (First Church) when the Mission Study Class was reorganized, as above reported.

I conducted the opening exercises of one Sunday school, and addressed the Woman's Missionary Society at one church, while visiting.

The information and inspiration I gained while attending the Assembly at Biloxi this year has prepared me to do more and better work than before.

I am happy in my work, "All For Christ."

MRS. SUDIE J. LINCE.
Shreveport, La., Oct. 31, 1911.

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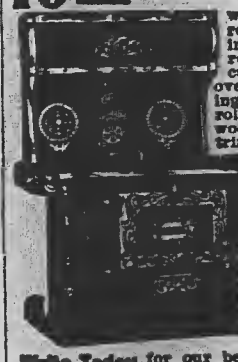

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We are pleased to state that the collections from "Work Day" amounts o about $3,000. While this does not reach our expectations, still we are very grateful for this help. We will be enabled to pay about $3,000 on the debt and the interest on the remaining part of the debt. It is a severe disappointment to us that we will be compelled to carry over to another year a debt of approximately $4,0.. Still we are grateful for the help that we have received and trust thework may go forward without abatement. If any of our people have any funds for the Orphanage, it would be of great help to us to get these funds to us before December, as our debt of 7,000 will fail due at that time. Every dollar applied on this debt will decrease the amount necessary for interest and will be that much saved to the Orphanage.

ROBT. W. VAUGHAN,
Superintendent.

LOUISIANA AVENUE CHURCH, NEW ORLEANS.

Thinking that it might be of interest to others, I should like to say that we closed a very successful revival t Louisiana Avenue Church. Brother Bernard began preaching on Monday, nd continued every night, including riday, after which time he had to return to his work. Mrs. Devail and rs. Selser, of Baton Rouge, assisted the music. Dr. Cooper, president f Brookhaven Female College, was ith us on Sunday, and preached both morning and evening in his usual plain and convincing manner that presented the gospel of Jesus Christ. hough the weather was threatening and cold on Sunday, we had a large and attentive congregation at both services. At the conclusion, we had a regular old-time Methodist handshake with the preacher. Ten people joined the church.

JNO. L. SUTTON, P. C.
Nov. 17, 1911.

NEWTON DISTRICT NOTES.

On Nov. 11 and 12 I was at First hurch, Laurel. I found the pastor and his congregation busy building a new church.

This church, when finished, will have all the other church buildings in Laurel completely overshadowed, both in beauty of appearance, and convenience of location, and will be one of the handsomest church buildings in our Conference. Dr. Weems, the efficient pastor, and his people are to be congratulated on their good fortune in securing such a desirable site upon which to build and on their choice of plan for the building. They are constructing a work shop rather than an art gallery. The apartments of the building are: auditorium, Sunday school room, kitchen, ladies' parlor, Epworth League hall, kindergarten, pastor's study, and seven Sunday school class rooms, so arranged that nearly all the apartments can be made into one room for special occasions.

Dr. Weems is closing out his second year at Laurel, and he has by his diligence and prudence made an enviable record, and has enshrined himself in the hearts of his people as few pastors are able to do.

From Laurel I went to Rose Hill, where I found the pastor, Rev. W. H. Lane, busy laying the foundation of a new church, which, when finished will be a credit to Rose Hill and will reflect honor on the builders. This is ie second church for Brother Lane o build this year, and the eighth hurch to be built on the district. Beides these we have repaired, and improved several old church buildings, and have built two parsonages, and bought another.

T. J. O'NEAL, P. E.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Marriages.

Nov. 15, 1911, in the First Methodist Church, Wesson, Miss., by Rev. Paul D. Hardin, Mr. MALCOLM M LYELL and Miss BESSIE LEE, both of Wesson, Miss.

Sept. 17, 1911, at the Methodist parsonage, Gibsiand, La., by Rev. A. H. Parker, Mr. FRED RISINGER to Miss KATIE HOLSTEAD, both of Ruston,

Sept. 23, 1911, at the Magnolia Inn, Gibsiand, La., by Rev. A. H. Parker, Mr. R. D. TIMS to Miss DOROTHA BUCHANAN.

Oct. 29, 1911, at the home of the bride's father, by Rev. A. H. Parker, Mr. J. J. SANDERS and Miss JESSIE JOHNSON.

Nov. 12, 1911, at the residence of Mr. W. H. Till, Pelahatchie, Miss., by Rev. C. McDonaid, Mr. OLLIE WORLEY and Miss MOLLIE DAVIS.

Nov. 6, 1911, at the residence of the bride's parents, near Harrisville, Miss., by Rev. R. T. Nolen, E. B. WATKINS, of Jackson, Miss., to Miss SUSIE BARLOW.

Oct. 8, 1911, at Raleigh Camp Ground, by Rev. R. A. Sibley, Mr. T. J. SUNNEVALL, and Miss VELMA HEGWOOD, both of Smith County, Miss.

Nov. 5, 1911, at the home of the bride's father, Mr. Wm. Lang, by Rev. R. A. Sibley, Mr. W. C. PARVEY to Miss E. E. LANG.

Oct. 11, 1911, at the residence of the bride's father, near Wilson, La., by Rev. F. N. Sweeney, Mr. ADAM P. SMITH to Miss LETA GORE.

Dec. 28, 1910, at the residence of the bride's father, by Rev. Robert Randie, Mr. ALBERT C. EDWARDS to Miss EDNA WILSON, both of Webster Parish.

Jan. 22, 1911, at the residence of bride's mother, near Hartman, La., by Rev. Robert Randie, Mr. PAUL FAIRCLOTH, of Bossier Parish to iss ANNIE GAMBLE, of Webster Parish.

Feb. 1, 1911, at the residence of the bride's mother, Coton Valley, La., by Rev. Robert Randie, Mr. B. E. LIND- of Oklahoma to Miss LILLIAN HODGES, of Webster parish.

Juiy 1, 1911, at Cotton Valley, La., by Rev. Robert Randle, Mr. B. Y. OGAN to Miss CARRIE E. HOR MAN, both of Webster Parish.

WEBER SANATORIUM 17 Garfield Place Cincinnati, Ohio
A Private Institution for the *Medical* (non-surgical) treatment of all forms of External
CANCER
And Tumors. Accommodations homelike. Thirty years practical experience. Descriptive book and references sent on request.

HERBS AND FLOWERS CURE CATARRH

A Safe, Simple, Reliable Remedy Which Costs Nothing to Try

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. After years of research and experiment Dr. Blosser discovered a compound of herbs, leaves and flowers which by a unique method is applied to every nook and corner of the mucous membrane in the head, nose, throat and lungs.

Any sufferer, after giving it a trial, can readily see why it is so greatly superior to such ordinary treatments as sprays, ointments, salves, liquid or tablet medicines, because all these do not and cannot reach all the affected parts, while Dr. Blosser's method reaches every spot; and this explains, at least in part, the wonderful success with which it is meeting. The full size package costs but one dollar. It is harmless, pleasant to use, and is easily applied even by a child.

No matter how deep-seated, your catarrh may be; no matter how long it has troubled you; no matter if other remedies have failed; you should give this treatment a trial, and it will do for you what it has done for thousands of other sufferers. Write at once to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., in order to avail yourself of his offer of a free trial package of the remedy and an illustrated booklet which gives all the facts about catarrh. It is not necessary to send any money —simply send your name and addres.

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Dr. Whitehall's RHEUMATIC REMEDY
For 15 years a Standard Remedy for all forms of Rheumatism, lumbago, gout, sore muscles, stiff or swollen joints. It quickly relieves the severe pains; reduces the fever, and eliminates the poison from the system. 50 cents a box at druggists.
Write for a Free Trial Box
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It's not always temper.—
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic *cures all of these troubles.*
AT ALL DRUGGISTS
25 and 50 Cents
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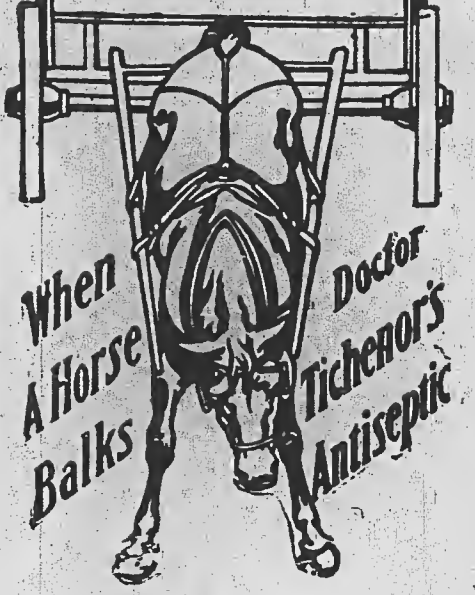

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mrs. Wallace, Elementary Superintendent of our Pollock Sunday school, has more than fifty babies on the Cradle Roll.

* * *

Mrs. R. H. Wynn has done a magnificent work with the "Loyal Soldiers" boys' class in the Monroe Sunday school. Her boys are mostly from homes more or less worldly, and yet she has seen three-fourths of them join the church this year, one being an Italian. Besides this, five of them have gone to college and joined Sunday schools there, and send their old teacher assurances of being firm in their Sunday school and religious course. Such Sunday school classes would go a long way towards solving "the boy problem." But alas, so many of the lambs are either not gathered into the fold, or are "fed" in such an indifferent sort of way that they have no relish for the food set before them to save a boy! To save a boy and put him through college!! To save a class of boys from worldly homes and give them back to the world cultured Christian gentlemen!!!

* * *

The Monroe Sunday school, under the three years' pastorate of Rev. R. H. Wynn, has come from a state of practical chaos to a standard of excellence approaching Dr. Chappell's standard for first-class schools. All departments are at work, with a total enrollment, including the Cradle Roll and Home Department, of about 600, with an average attendance in the regular sessions of 275. All the graded literature is being used with eminent satisfaction, and the need of room is forcing the consideration of enlarging and remodeling the Sunday school building, all manner of shifts now having to be resorted to to care for the classes with any degree of satisfaction. A specially fine record has been made in the financial line. A missionary program is given regularly each month. Miss Lacey is the superintendent, and last year made her programs bear on China. Mrs. John Monholland is doing fine work as elementary superintendent, and Mr. Burt Atkinson, the superintendent of a saw mill, drives six miles to teach the Bible class.

* * *

One of the most phenomenal class records in our Conference is the "G. R. O. W." mixed class of young people in the Monroe Sunday school taught by Mrs. Jack Parker. Beginning last year she has brought her class up to 150, almost wholly from non-attendants before, gathered from the by-ways, all caste lines being obliterated in her love and attention to her members. When the pastor names a person for her to seek, she almost has him there. She drives her buggy without stint in making and caring for her class, and makes liberal use of the mails, always sending cards to absentees at her own expense. One young man walks in five or six miles; and the rule in the class is to hold all it has and be on the active search for more. Recently 45 signed the temperance pledge, and the class has given $100 to the Louisiana State Sunday School Association's work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"God often uses a weak teacher, never a careless one."

* * *

"The way to know what is right is to do what is right. Opinions follow life, not life opinions."

* * *

"Pupils cannot be 'taught' to think, they must be trained to think. The teacher's real work is training."

* * *

"Every teacher must have a threefold faith. Faith in his subject—God's message; in himself—God's messenger; in his pupil—God's child."

* * *

In a large Men's Class the chariman of the sick committee and a half dozen of the members will plant a dozen bulbs apiece now, and have flowers for the classroom and for the sick and shut-in all winter.

* * *

If it is not advisable to have the membership committee in the Adult Bible Class elected for the year, have such a committee of twenty men whose duty it is to welcome strangers Sunday morning, call upon them, cultivate their friendship and win them to the class, and let this committee be appointed every four weeks.

* * *

No man has so gripped every city as has Mr. W. C. Pearce, Adult Bible Class Superintendent for North America, with his great appeal for Men's Bible Classes. These classes in North Mississippi are increasing in size, efficiency and good works every day and are planning to be one with his great work as it touches our home Conference.

* * *

John D. Rockefeller, Jr.'s class in New York states in its attractive and helpful year book that it has been organized seventeen years. Their motto has ever been, "To promote Christian Manhood among Young Men." hey further add a quotation from Dr. Faunce: "All young men who come to this class are welcome, regardless of party, creed or residence; the great question for us all is not where we come from, but where we are going to."

* * *

A NEW USE OF TERMS.

A rapidly increasing number of schools are becoming graded schools and a very large proportion of them are using the new graded lessons. This has brought about the necessity of a change in terms in connection with our work. At the International Convention at San Francisco, it was decided to make this change at once, and from this time on we will use the terms "Division," "Department" and "Grade." The Elementary Division will include the four departments, i.e., Cradle Roll Department, Beginners' Department, Primary Department and Junior Department. The Beginners' Department consists of two grades: first year and second year. The Primary Department has three grades: first year, second year and third year. The Junior Department has four grades: first year, second year, third year and fourth year.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney, Bldg., Boston, Mass., he will drect them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

An Innovation in Oil Heaters

The Perfection Smokeless Oil Heater, with its drums enameled in turquoise, is an ornament to any room, whether in the country or city home.

No home is quite complete without a Perfection Oil Heater. It is a necessity in the fall and spring, when it is too warm to start the regular heating apparatus, and too cool to be without heat. In the midst of winter it is often convenient as an auxiliary heater, as there are always some cold corners in a house.

The enameled heater always presents a nice appearance, as the enamel will not tarnish or burn off. It is not an "enamel paint," but it is the same as the enamel of your cooking utensils.

The Perfection is the most reliable and convenient portable heating device you can find. An automatically-locking flame spreader prevents turning the wick high enough to smoke.

PERFECTION SMOKELESS OIL HEATER

Dealers everywhere. Ask yours to show you the Perfection Heater enameled; or write for descriptive circular to any agency of

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FREE 50 MUSIC LESSONS IN THE LEADING CORRESPONDENCE SCHOOL OF MUSIC

You can now buy a genuine Kimball Organ direct from the makers at the lowest factory price for which really good organs can be sold and on payments to suit your convenience.

Just a line from you will bring by first mail our money-saving plan and free catalog.

This tells you all about the Kimball system of manufacturing, selling direct from our great factories and the whole remarkable organ story.

It tells you how to get a genuine Kimball Organ on a month's free trial. It tells you of things you need to know about organs. It tells you that your simple request will bring a Kimball Organ to your home that you can play on for a month free. Try all its rare musical combinations by its numerous stops. Listen to its sweet, sympathetic tone. Use it as though it were your own.

If you don't find it all and more than we claim, send it back at our expense. The trial will cost you nothing, for the little good-faith money you may have sent us will be returned to you before you send back the organ.

Send for Money-Saving Plan and FREE Catalog

Don't think of buying an organ until you have our money-saving proposition. Our half a century of manufacturing experience, the financial strength back of our binding guarantee, and our 30 Days' Free Trial Plan, are your safeguards. They give you positive assurance of receiving greater organ value for your money than you can possibly obtain elsewhere. The most experienced buyer, a thousand miles or more from Chicago, gets the same square deal as the shrewdest trader who buys from us in person. Your Kimball Organ will be selected by an expert on whose judgment you can rely. Stool and New Diagram System Free with each organ.

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50 Music Lessons FREE BY CORRESPONDENCE

There are those who do not wish to employ a teacher, yet want to learn to play for singing for entertainment, and some who want to become teachers later on. To such we recommend and send free with each Kimball Organ, a Correspondence Course 50 lessons in America's Foremost Music College, with which anyone, young or old, gifted or not gifted, can learn to play well, and even develop the ability to teach and earn an income with their musical talent.

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The only Baking Powder made from Royal Grape Cream of Tartar—made from grapes

NORTH MISSISSIPPI CONFERENCE.

CLASS FOR ADMISSION ON TRIAL.

The Class for Admission on Trial into the Traveling Connection of the North Mississippi Conference will meet the Examining Committee at the Methodist Church, Macon, Miss., Monday, Nov. 27, at 7 p.m. The members of the Class will come prepared for a written examination.

W. E. M. BROGAN,
T. H. LIPSCOMB,
Committee.

NOTICE.

The Committee on Admissions will please meet in the Methodist Church at Macon, Tuesday evening, Nov. 28, at 7:30 o'clock, for organization and the transaction of business.

R. O. BROWN,
For the Committee.

FIRST YEAR.

The members of the Class of the First Year are requested to meet in the Methodist Church at Macon, Miss., November 27, prepared for written examination on the books in the course of study, J. A. HALL,
For the Committee.

CLASS OF THE SECOND YEAR.

The Class of the Second Year will please meet the Examining Committee at the Methodist Church in Macon, Miss., at 8 o'clock, Monday evening, Nov. 27, 1911. The Class will come prepared for written examination.

J. T. MURRAH,
O. W. BRADLEY,
J. T. LEWIS,
Committee.

CLASS OF THE THIRD YEAR.

The Class of the Third Year will please meet the Committee in the Methodist Church at Macon, Nov. 27, at 2:30 p.m. J. W. DORMAN.

CLASS OF THE FOURTH YEAR.

The Committee and Class of the Fourth Year, including those members taking the correspondence course, will meet in the Methodist Church, at Macon, Tuesday morning, Nov. 28th, at 9 o'clock. T. H. DORSEY,
Chairman of the Committee.

REDUCED RATES.

The railroads in Mississippi have consented to give the usual reduction on the certificate plan for the North Mississippi Conference, meeting at Macon, Nov. 29. Full fare must be paid in going, a certificate must be secured for each ticket, these certificates must be endorsed by the railroad secretary at the Conference, after which a return ticket may be purchased, over same route, for 1-3 fare, plus 25 cents.

Any group of as many as ten persons may secure a party ticket at any point at a two-cent rate, thus saving the certificate fee of 25 cents and the annoyance of certificate.

J. R. COUNTISS, Secretary.

CHURCH EXTENSION.

Thos. H. Mills, Timberville, $15; J. A. Stone, Cedar Bluff, $23; J. T. Guilett, Dry Run, $5; W. L. Storment, Shelby, $67; A. W. Langley, Verona, $25; C. A. Lagrone, Okolona, $56; J. B. Randolph, Como, $77.

J. R. BINGHAM, Treasurer.
Carrollton, Miss.

TO THE PREACHER.

Envelopes specially ruled for making your report to the Treasurer of the several Conference Boards and to the Statistical Secretary will be on sale in the Conference room, Macon, Miss.

MISSISSIPPI CONFERENCE.

TO THE PRESIDING ELDERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please send me names of lay delegates, applicants for admission and readmisison, applicants for orders, and of superannuates who can attend the coming session of the Mississippi Conference.

WM. H. LAPRADE,
Meridian, Miss.

TO MEMBERS OF THE MISSISSIPPI CONFERENCE.

Statistical Blanks, with some instructions, will be sent out immediately to all pastors in the Mississippi Conference, according to printed list in our Conference Minutes, for reports to Annual Conference. Brethren will please observe the instructions and save trouble and errors in our Minutes. W. T. GRIFFIN,
For Auditing Committee.

CLASS OF THE THIRD YEAR.

The Class of the Third Year in the Mississippi Conference will please meet the committee for examination at 3:30 o'clock, Tuesday, Dec. 5, in the auditorium of the Main Street Church. In order to facilitate matters we will ask the entire class to meet with us, or to send their certificates to the chairman previously, so that we shall know just what is to be done.

Cordially, H. B. WATKINS,
Chairman of Committee.

CLASS OF THE FOURTH YEAR.

The Class of the Fourth Year, Mississippi Conference, will please meet the committee in the basement of Central Church, Meridian, at 3:30 p.m., Tuesday, Dec. 5.

T. W. ADAMS,
For the Committee.

LOUISIANA CONFERENCE.

NOTICE.

To the Preachers of the Louisiana Annual Conference:

Our Annual Conference opens Wednesday, Dec. 6, at 9 a.m., in the Parker Memorial Church, corner Nashville Avenue and Perrier Street, New Orleans. The entertainment committee is now making provision for Conference entertainment. If any preacher has received a special invitation to be a guest at any house, he will please notify Rev. C. D. Atkinson, 734 Nashville Avenue. Entertainment cannot be furnished preachers wives, but board may be secured at $1.50 per day.

C. D. ATKINSON,
A. G. SHANKLE,
W. W. HOLMES,
Committee

NOTICE.

By order of W. H. Coleman, president, the Louisiana Conference Board of Missions is called to meet at Parker Memorial Church, New Orleans, Tuesday, Dec. 5, at 2:30 p.m.

R. H. WYNN, Secretary.

CLASS OF THE THIRD YEAR.

Members of the Class of the Third Year in the Louisiana Conference who have not completed their examinations are requested to meet the committee at Parker Memorial Church Tuesday morning, Dec. 5, 9:30 a. m. R. H. WYNN, Chairman.

NOTICE.

To the Preachers of the Louisiana Conference—

Brethren: The banks of the city of New Orleans years ago entered into an agreement not to cash out-of-city checks, free; therefore, if you do not secure New Orleans or other bank exchange, you must add fifteen cents to each and every local check handed to us. The banks are very kind to us and render to us and to other Conference Boards many courtesies and very valuable assistance, and we must comply with their very easy terms.

Sincerely,

A. M. MAYO,
J. G. SLOANE,
W. R. HARVELL,
Auditing Board.

Lake Charles, La., Nov. 16, 1911.

NOTICE—LOUISIANA PREACHERS!

The Assessment for Minutes is a small item in each charge, but because of the heavy cost of material and work, it is essential that the amount be paid in full. Your Minutes are sent to you without further cost, but unless we secure the full amount we may be under the necessity of having the preachers pay the express on the packages sent them. Please make the item for Minutes in full.

We also urge each preacher to have his Statistical Report ready for the secretaries by the close of the first session of the Conference. This will be necessary if the statistical report is to be read before the close of Conference. We especially urge carefulness in making out the reports, as a little care on the part of the preachers will save the secretaries considerable unnecessary labor. Sincerely,

ROBT. W. VAUGHAN,
Statistical Secretary.

A Warning to Many.

Some Interesting Facts Regarding Health Statistics.

Few people realize to what extent their health depends upon the condition of the kidneys.

The physicians, in nearly all cases of serious illness, makes a chemical analysis of the patient's urine. He knows that unless the kidneys are doing their work properly, the other organs cannot be brought back to health and strength.

When the kidneys are neglected or abused in any way, serious results are sure to follow. According to health statistics, Bright's disease, which is really an advanced form of kidney trouble, caused nearly ten thousand deaths in 1910, in the state of New York alone. Therefore, it behooves us to pay more attention to the health of these most important organs.

An ideal herbal compound that has had remarkable success as a kidney remedy is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The mild and healing influence of this preparation is soon realized. It stands the highest for its remarkable record of cures.

If you feel that your kidneys require attention, and wish a sample bottle, write to Dr. Kilmer & Co., Binghamton, N. Y. Mention this paper and they will gladly forward it to you absolutely free, by mail.

Swamp-Root is sold by every druggist in bottles of two sizes—50c. and $1.00.

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Devout, Melodious, Inspiring! Anybody can sing it.

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With Violin obligato ad lib. Ask your dealer, or send 40 cts. for 1 copy, or 60 cts. for 2 copies. Returnable if you wish. THE HOMESTEAD MUSIC CO., DEVON, PA.

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We will appreciate your patronage and will show our appreciation by rendering you good service.

B. S. ATKINSON,
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ESTABLISHED 1858
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Don't Worry---Eat.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and i haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, to-day.

NEW ORLEANS

CHRISTIAN ADVOCATE

VOL. 58—No. 43. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2911.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, NOVEMBER 30, 1911. CHAS. O. CHALMERS, Publisher.

PORTRAIT OF BISHOP GALLOWAY UNVEILED.

An oil portrait of Bishop Charles B. Galloway, which is the work of Miss Willie Bettie Newman, of Nashville, Tenn., and a duplicate of the one lately painted by the same artist for Vanderbilt University, was unveiled in the chapel of Millsaps College on Wednesday morning, November 22, with appropriate ceremonies. The Jackson Daily News states that Methodist ministers from all parts of the State and scores of the intimate friends of Bishop Galloway were present, and that the audience was one of the largest ever assembled at the college. This journal further says: "Just prior to the ceremonies in the chapel, there was a distinguished procession from the Carnegie-Millsaps Library to the main building. Members of the Galloway Literary Society acted as marshals. The procession was headed by Major Millsaps, in whose honor the institution was named, and who, with Bishop Galloway, was chiefly responsible for its establishment. Next in line were Bishop W. A. Candler, of Georgia; Bishop Bratton, of the Protestant Episcopal Church; President D. C. Hull, members of the Board of Trustees, visiting ministers, members of the faculty, and the student body. The exercises opened at 11 o'clock with a Scripture lesson read by Rev. W. W. Woollard and prayer by Bishop Bratton. In the absence of Bishop Murrah, president of the Board of Trustees, Dr. A. F. Watkins, the vice-president, presided, opening the meeting with a brief statement.

Dr. Watkins' Remarks.

The hearts of many of us have been so sincerely given these twenty years to Millsaps College that it would be pardonable in us if we should account the slightest contribution to its welfare a matter of rejoicing. The pleasure that we feel does not come from the indulgence of an empty sentiment, nor from the gratification of denominational pride; but from the fact that we recognize in this institution the most potent single factor for good ever enterprised or maintained by the Methodists of Mississippi.

It is a happy fact in the history of Millsaps College that the institution has commanded the love of the common people. Thousands of the poor have contributed to its endowment; thousands of hands were stretched out in apprehension and in hope when it was launched; thousands of hearts have uttered the prayer that the blessings of God might rest upon it; and in these we rejoice.

But when we think of the influences that made for its founding and its prosperity, we recognize two in which we rejoice most of all. Two great men united in prayerful counsel for its founding, two great personalities wrought in unfailing service for its well-being. In one it was with a voice of golden eloquence; in the other, with hands of golden deeds. They are the twin pillars of its glory. In wisdom unfaltering, in love unsurpassed, in fruitful labor unequaled, they toiled, and in this institution, made possible by their united effort, are wrought the elements of their enduring fame.

One of them abides with us still, his great heart made happy by the manifest blessings of God upon this, the greatest investment of his laborious and successful life. The other has passed from the walks of men, and in his bodily presence we no longer behold him. But if, as men have fondly hoped, the spirits of the sainted dead turn back with undiminished love to the hallowed scenes of their earthly lives, we cannot doubt his spiritual presence with us here.

To us he is a treasured memory—the memory of a princely form, the memory of a royal face, the memory of an eloquent voice, the memory of one who, to some of us, take him all in all, was the greatest man we have ever known. I have called him a memory; he is more than a memory; he is an influence and an inspiration, an influence for good wrought in the lives of his people, and inspiration that tends to bring out the best in the hearts of those who loved him. But he was more than an influence and an inspiration. He is a great personality, and we would not speak of our pride and affection as feelings that were, and are not, but as feelings that abide and find their object in him who is, though we see him not. He is as one to whom the messengers of God have opened the door, and he has passed within and the door has closed, shutting him out from our sight. Without him Millsaps College would not have been what it is; nor Methodism in Mississippi; nor the great commonwealth that he loved; nor the great church for which he wrought.

We are gathered this morning to honor ourselves and to honor him in the presentation and unveiling of a portrait of him presented to the college by the Board of Trustees as a slight token of the pride with which they cherish his memory. We shall look upon his face as genius saw and reproduced it, and, if there be aught of weakness in this reproduction, it shall be corrected by the image in our hearts, where memory holds the face and where love has idealized it and made it more than beautiful. We shall not again hear the melody of his voice, nor see the flashing of his eye; but we shall look upon this portrait and feel that his splendid character will ever be an inspiration to the young men of this institution.

It is very fitting that the Board, who presents this portrait, should be represented by his life-long and devoted friend, Mr. J. R. Bingham, of Carrollton, who will now discharge this pleasant duty.

Mr. Bingham's Address.

Mr. President, Ladies and Gentlemen:

The fame of Charles B. Galloway is world-wide and is secure. It will prove more lustrous with the passing years. The hundred thousand dollar school property in Arkansas—Galloway College; the half-million-dollar hospital being built on the campus of Vanderbilt University—the Galloway Memorial Hospital; the handsome house of worship soon to be erected in this city, which he loved so well—the Galloway Memorial Church—all attest the love and loyalty of devoted and faithful hearts. This magnificent school property within whose precincts we are met to-day is a monument to him, and to that noble friend of his whose presence is a perpetual benediction. Far distant be the day when we will tell all the thought and love we have for that friend of his, and ours!

As the heart of David and the heart of Jonathan were knit together, so were knit the heart of Bishop Galloway and the heart of Major Millsaps!

Many here to-day recall how, with full hearts and overflowing eyes, we heard Bishop Galloway preach, with eloquence known to the tones of his voice only, our Commencement sermon on Friendship, using for a text that beautiful incident in the lives of David and Jonathan. Our hearts were warmed, indeed, on that ever-memorable occasion. Not "strangely warmed," as Mr. Wesley said of his own heart on the notable event in his life: for we never heard Bishop Galloway speak in the precincts of his own hospitable home, or in our homes, that "our hearts did not burn within us as he opened to us the Scriptures," and spoke to us of the great things of the kingdom.

Conscious of and grateful for what he was to mankind, to Methodism, to Mississippi, to us, the Trustees of Millsaps College have exquisite and infinite pleasure in presenting to the college a portrait of the Board's first president, Methodism's greatest leader, Mississippi's foremost citizen, mankind's fast friend—a man who was loved on all continents. During the recent great Ecumenical Conference in the city of Toronto, a gentleman introduced himself to Mrs. Bingham and me and remarked, "I am from New Zealand."

In responding to the introduction, I remarked, "We are from Mississippi." "Ah!" said he, as his face brightened, "you knew Bishop Galloway. What a great man he was!"

A prominent mission worker from the city of London, in addressing the Conference, spoke of his pleasure in having been a member of the Ecumenical Conference in London ten years before, and of the benefit to him from hearing the opening sermon by Bishop Galloway. "It was the most impressive sermon," said he, "I ever heard." Such incidents are characteristic, and might be multiplied. He was loved in all lands—nowhere as in Mississippi, where he wrought most and was best known. Great preacher, great Bishop, great citizen; greatest as friend—our greatest friend.

In having this portrait made we do not so much honor him as we honor ourselves. He needs not this expression. We do need it. We give it into the keeping of an institution which was dear to him, and is dear to us, so that Methodists and Mississippians to the latest generation may know that we had capacity to appreciate greatness and goodness.

At the close of Mr. Bingham's address the portrait was unveiled by Miss Stella McGehee, a granddaughter of Bishop Galloway, assisted by Rev. N. B. Harmon, and as the soft, white folds were slowly drawn aside the rich and beautiful voice of Mrs. H. R. Shands rendered Bishop Galloway's favorite hymn, "Abide With Me." Reverently the audience arose and gazed at the portrait of the man so well-beloved in life, and whose memory is so devoutly cherished in death. Tears started from many eyes as they beheld the familiar form. It was a presentment of Bishop Galloway as he appeared about fifteen years ago, when

at the zenith of his physical and mental powers, and as his intimate friends like best to remember him.

The Picture Accepted.

As soon as the audience was seated, Dr. Watkins presented, Rev. D. C. Huli, president of Millsaps College, who on behalf of that institution, accepted the portralt in the following words:

I am deeply sensible of the honor that falls to me as the president of the College in receivlng this rare, this priceless gift. On behalf of the faculty, the students, and the friends of the college, I express to you, the donors, gentlemen of the Board of Trustees, our grateful appreciation.

We rejoice this day, one and all, in the sad privilege of joining with you in thus honoring the memory of the great and good man whose portrait has just been unvelled before us. Our hearts respond to every sentiment of praise for his greatness, to every feeling of pride in his achievements, to every emotion of sorrow in his death, and to every appeal for the emulation of his splendid life.

We are proud of the heritage that is bequeathed us in the memory of Bishop Galloway. We remember the standard of exalted duty and unswerving fealty which he set for us in laboring as a citizen of our commonwealth for the cause of civic righteousness. We remember the unrlvaled eloquence and power of his utterances as a messenger of God; and we have a grateful pride in the unlversal recognition of his gifts as a preacher, within the borders of his own State, in the other States and the larger clties of this nation, and even in the metropolis of Great Britain. We pay tribute with you this morning to the beauty of his private life, to the purity of his character, to the depth and sweetness of his spiritual nature. And last of all, we remember his devotion to the interests of this college, the zeal with which he labored for its development, and the wisdom with which he aided in the administration of its affairs. We remember his unfalling interest and his tender love for the students of the college, especially for those whose means were slender and whose struggles were, therefore, hard.

And so this morning, as citizens of the commonwealth which was honored with his citizenship, and as members of the college which he loved and for which he labored, we feel that we have a personal part in the heritage of his life. For all these reasons, therefore, we have pride in this gift which you have hrought to us, and we have warm appreciation of the fact that it has been prompted by tender, loving regard for him and by kindly and unfailing interest in us.

There can be no more helpful influence in the development of that which is truest and best in young manhood than contact with a great life. Herein, Bishop Galloway was a henediction to the students of this college. His home was always open to them, and they were there the recipients of a gracious hospitality and a loving kindliness that was inspiring and most helpful. We are indeed grateful for the kind providence through which we are yet blessed with these helpful and beneficent influences. We make grateful acknowledgment to Sister Galloway for her continued and loving interest in us and pray that she may long live to hless the hoys and girls of this college with the gentleness and goodness of this most gracious home.

And now that the great life of Bishop Galloway has passed from earth to Heaven, it is our privllege to cherish his memory, as it is our duty to emulate his virtues. And so we are glad to have his likeness adorn these walls, we are blessed in the privilege of looking upon it day by day, and we shall hope, God willlng, that as we thus look upon it we shall catch the vision of those matchless qualities of mind and spirit that once illumined that kindly face and shone in that kingly eye. And, as we catch that vision, may these qualities be transfused into our own lives, and may we thus become better and greater for having looked upon this manly form and thought upon this godly life!

Bishop Candler, one of Bishop Galloway's closest and most devoted friends, was hen introduced, and paid the following beautiful tribute to his former colleague:

Bishop Candler's Tribune.

When the poet, William Cowper, was scarcely six years old his mother died, leaving a life-long sorrow in his heart. About ten years hefore his own death, his cousin, Ann Bodham, sent him a portrait of her whose departure he had never ceased to lament. Acknowledging the precious gift, he wrote his cousin: "The world could not have furnished you with a present so acceptable to me as the picture you have so kindly sent me. I received it the night hefore last, and viewed it with a trepidation of nerves and spirits, somewhat akin to what I should have felt had the dear original presented herself to my embrace. I kissed it, and hung it where it is the last ohject that I see at night, and the first on which I open my eyes in the morning."

The gift inspired that most beautiful and tender poem entitled: "On the Receipt of My Mother's Picture Out of Norfolk," beginning with the ardent exclamation, "Oh, that those lips had language!" and continuing,

"Those lips are thine—thy own sweet smile I see,
The same that oft in childhood solaced me;
Voice only fails, else how distinct they say,
Grieve not my child; chase all tby fears away!'
The meek inteiligence of those dear eyes
(Blest be the art that can immortalize—
The art that baffles time's tyrannic claim
(To quench it) here shines on me still the same."

In some sucb frame of mind we look upon the portrait unveiled to-day, "faithful remembrancer of one so dear" to us all.

"Not willingly alone, but gladly," as if called by his own request, I come to speak at this hour.

"And while that face renews my poignant grief
Fancy shall weave a charm for my relief,
Shall steep me in Elysian revery,
A momentary dream that it is he."

Couid we indeed cali him back and turn his painted portrait into his princely person, would we?

"I would not trust my heart—the dear delight
Seems so to be desired, perhaps I might.
But no! What here we call our life is such—
So little to be loved, and he so much—
That we should ill requlte him to constrain
His unbound spirit into bonds again."

Yet we long to have back what we would not retake, and to-day, while looking upon this likeness to himself which the artist has made we find comfort and inspiration in recalling his high services and his still more lofty character.

To set forth adequately and worthlly all that he was and all tbat he did, requires gifts of speech equal to the great powers which he himself possessed, and which placed him in the front rank of the most eloquent men of the times in which he lived. Would that I were able to bring to this occasion such ability! Then he should be presented to you almost as if he lived again before you, even as his own eloquence called back Lamar, with his hurning words, and Davis, with his diction, dignified and elegant! But alas! when death sealed his lips and hushed his voice, no one was left among us able to set forth in a manner hefitting the theme such a man and such a life. However, you, who are assembled here knew him so well and loved him so tenderly that your knowledge of him and affection for him will make up for my inability to do full justice to him.

American Methodists—American Christianity—has produced many eloquent men who have, by their exalted powers, promoted the faith which gave them birth. Henry B. Bascom and George F. Pierce, Matthew Simpson and Enoch M. Marvin, Phillips Brooks and Richard S. Storrs, Benjamin M. Palmer and John A. Broadus, were men who would have been illustrious in any age of tbe Church; and Charles Betts Galloway is altogether worthy of a chief place among those great spirits who adorned and advanced the heavenly cause to which they and he devoted their holy lives. When he passed away, May 12, 1909, he was esteemed hy the people of our country, without regard to sect or section, as one of the foremost orators in the nation, if, indeed, we may not say the foremost. Born in Mississippi, breathing the atmosphere of the commonwealth he loved so well, and nourished hy its traditions, his eloquence reflected many of the characteristics of the other great orators whose triumphs shed lustre upon its history. In him there was something of the sparkling brilliance of Prentiss, the splendid dignity of Davis, and the irresistible fervor of Lamar. And all his great gifts were laid in charming humility, beautiful simplicity, and unreserved consecration upon the altar of the Church. He was not ignorant of the great political questions and social issues of the day, nor was he indifferent to them, nor insensible to the solemn obligations of citizenship. But first of all he was a preacher of the gospel of Christ. His princely form, his graceful hearing, his persuasive voice, his brilliant intellect, his elevated character, and his unaffected spirituality qualified him preeminently for the pulpit. It is easier to think of him as never having been at all, than to conceive of him as being without heing the preacher he was.

But his pulpit gifts were not all the qualities which made him conspicuous among his comtemporaries for greatness in life and usefulness in service. In him was found a combination of excellencies seldom united in one man. He was as versatile in his gifts as he was varied in his services. Men possessed of the oratorical temperament and remarkable for eloquence rarely excel in administrative ability and executive capacity; their genius for speech seems to unfit them for conceiving in detail or executing with patience the plans required for the successful achievement of the great objects which they perceive in vision. But he was equally efficient in the pulpit or in the presidency of a great body. He was wise in council and strong in the direction of men and in the management of affairs. When he preached men were enthralled, as if a seer opened to them things invisible, and when they took counsel with him they heeded his judgment as though they listened to the common-sense of a man of business, or yielded to the guidance of a far-seeing statesman. Indeed, publicists in the highest stations sought his advice to their great advantage and to the profit of the state and the nation.

When we recall what he was, we are not surprised by what he did. His varied labors were the natural and inevitable fruit of his richly endowed life. Royal in nature, his bountiful services became him as a crown becomes a king. From the beginning of his ministry in 1868 to its close in 1909, he was a teacher, a pastor, and editor, and a Bishop of his Church; and in every position to which he was called he did his work with distinguished success, doing it with an unstrained ease equaled only hy bis unmatched ability. What a vast amount of work he did during those busy forty-one years! From his pen flowed great sermons, convincing and opinion-making editorials, charming letters of foreign travel, captivating lectures before colleges and universities, wonderful addresses on notable occasions, powerful appeals to conferences and conventions, great arguments before legislatures and the people, interesting and instructive books, and splendid orations upon the lives and characters of mighty men in Church and State. And consider what multiplied causes enlisted his interest and commanded his energies—education and temperance, the moral and material interests of his own people, the welfare of the dependent race in our midst, and the salvation of peoples living in gospelless lands clouded by the deep shadows of spiritual night. His voice was beard in Europe, Asia, America, and the islands of the sea, pleading with persuasive power for every good cause and assailing with invincible force every bad thing. Who in his day did so much? Who did so many things? And who did so many things well?

Let no one imagine, however, that he was a fickle and fitful smatterer, hastening from one thing to another, according as his zeal flamed for a novelty and flagged when the newness of the object was passed. He never sought a position, or schemed for a change of work. From task to task he went, the burdens and cares of life ever increasing upon him; but he went always at the bidding of his Church and under tbe behest of his sense of duty. And bis sense of responsihility never suffered him to do carelessly anytbing that he undertook. What he did was done with painstaking thoroughness. For his beautiful treatment of Charles Wesley, he studied hymnology, and for his masterly discourses upon Lamar and Davis he studied the men and the events of their time with analytic power. In his work as an editor he gave himself to a wide range of reading, and for his labors as a Bishop he scrutinized religious movements in all ages and climes. How he did so much while travelling so continuously and responding so readily to all calls upon him for service is past understanding.

Apart from his sense of duty and the constraining love of Christ there is no explanation of a life so heroic in spirit, so tireless in toil, and so abundant in labors. These motives, and these alone, are sufficient to explain his unwearying labors and courageous consecration. Hereby we understand why at Vicksburg he dared the peril of pestilence, while in the path of duty walking undismayed to the very gates of death. Tbis explains his fearless editorials and his brave public utterances, the very excellence of which was manifest in that they outran public sympatby and incurred the censure of more timid and less noble minds. He took no counsel with fear; and without claiming more than his conduct justified, he might have said with apostolic truthfulness, "None of these tbings move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify tbe gospel of the grace of God."

His courageous consecration and eagerness to labor led us, perhaps, to lay too many burdens upon him. If so, grievously have we paid for our wrong! His goodness and his greatness tempted us, and we yielded to the allurement of his gracious brotherliness. He did so love to work! In one of his last letters that he wrote me he said: "I hope I may yet he well enough to work, which is my greatest joy." Oh, he was a joyous worker, glad and radiant and generous as the light of the morning, brightening a world, and blessing into beauty and fruitfulness the hills and valleys which it transfigures with its beams!

But great as were his attainments and wide as were his achievements, we loved him most—and do love him still—**just for himself.** More moving than the magic of his eloquence was the winsomeness of his charming personality; sweeter than the mellifluous periods which flowed from his prophetic lips, were the unfailing currents of his tender brotherliness; and more captivating than even his great public services were the blessed ministries of friendship and love in the private ways of life. Whether he entered our homes, or we entered his, where he was there was always an atmosphere as fragrant as the breath of heaven. To some of us—to many thousands, doubtless—the earth has been less like home since he went out of it. The chords of our hearts quiver at the sound of his name, and we look at the mute likeness which art has drawn of his princely form and kindly features, and exclaim, "Oh, that those lips had language!"

Well, in a sense, and a very high sense, they do have language. They speak to us of an unselfishness which excluded every ungenerous thought or impulse; they call us to that perfect courage, sprung of perfect love, which casts out all fear; and they

exhort us to that unwearied consecration which, filled with the spirit of Christ, in both public and private life goes about doing good. Nay, through the portals of the tomb we hear him in tones sweet as the songs of them with whom he walks in light, more compelling than ever, just because he has passed out of our sight, entreating us with Pauline tenderness, "My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."

No life like his, though it fell short of the allotted years of man, can ever be in vain. Its influence (and far more its essence) is imperishable. It masters hearts, commands reverence as far as it is known, and projects its power on immortal spirits into the eternal world.

While we kindle anew in our hearts to-day the flame of our admiration and affection for him, he is equally esteemed and loved in other lands. Tenderly his name is pronounced by people dwelling beyond the seas and speaking in tongues unknown to us.

Thucydides records an oration of Pericles on the dead heroes of Athens, in which the great Athenian orator is reported as saying: "The whole earth is the sepulchre of noble men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there is also an unwritten memorial of them, graven not on stone but in the hearts of men." Far, far beyond the limits of the fame and affection which Pericles claimed for the fallen soldiers of Athens, the name of Charles Betts Galloway is as ointment poured forth. In Canada and the United States, in Europe and the Orient, thousands of holy men and devout women have raised in their hearts imperishable memorials that testify to the elevation of his character and the excellency of his deeds.

But more than to all others he must be doubly dear to Mississippians, and as nowhere else in his beloved commonwealth, must he ever be held in veneration and affection at this institution of learning, for the establishment and development of which he labored so zealously. It is a blessing to the young men of Millsaps College that his portrait looks down upon them from these walls. Emerson has said, "Great men exist, that there may be greater," and this occasion is an exhortation and an inspiration to these young men to emulate the exalted life of him whose noble form before them stands in this portrait as a perpetual reminder of his greatness and goodness.

In Melrose Abbey there is a grave which is most singular and suggestive among the sepulchres of earth. When Bruce was dead, it is said, Douglas had the heart of the fallen hero encased in a silver casket which he suspended from his neck and ever wore upon his breast. Hard pressed in battle he loosed the cord which held it and, throwing the precious treasure among his advancing foes, exclaimed: "And thou brave heart of Bruce, go first in fight as thou wast wont, and Douglas will follow thee or die." From the field where he fell, the body of Douglas was borne for burial to Melrose, and in his grave they laid the heart of Bruce upon his breast. Young men, take into your hearts the image of this princely man, follow it in life's battles for the right, and, falling down upon fields of honor, let it rest upon your bosoms as you sleep beneath the soil of his and your own beloved Mississippi.

And may I not be permitted to speak, even on this public occasion, a word to our honored and beloved friend (Major R. W. Millsaps), by whose munificence this institution was founded? You well deserve the esteem and affection of your neighbors and brethren and fellow-citizens, and no small part of your satisfaction to-day must be in the fact that you and he were so long and so closely associated, especially in the establishment of this institution. We can scarcely think long of our dear Bishop without thoughts of you coming to keep company with our recollection of him. You are not as young as when you and he projected this educational enterprise. Fondly we hope you will remain with us yet many years, but it may be that you will outrun some of us and overtake him in the heavenly country before we join him there. If so, tell him when you strike hands in that happy land that we love him yet and will love him forever. Assure him that we are trying to establish more and more firmly the labor of his hands; that if we neglected it, we should feel unworthy of his welcome to the skies when our days too are ended. Tell him the world in which we are tarrying for a time is better to live in than it would have been if he had not lived and labored before us; but that it is more lonesome to some of us since he went home. And then do you and him keep watch for us; for we, too, expect to get home some day, and, with the loved ones whom we have "lost awhile," be forever with the Lord.

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NEW ORLEANS, LA.

THE NORTH MISSISSISSIPPI CONFERENCE AT MACON.

The forty-second session of the North Mississippi Conference will convene in Macon, Nov. 29, 1911. with Bishop Alpheus W. Wilson, of Baltimore, Md., senior Bishop of the Church, presiding. This will be the second time of his holding the Conference; the first being the session at Oxford in 1897.

He was born in 1834; entered the ministry in the Baltimore Conference; was elected Missionary Secretary in 1878 and Bishop in 1882. Though aged in years, he retains vigor of spirit and mind, and yet ranks, as of years past, as one of the leading pulpit men in America. We are glad of his coming and will give him a unanimous and hearty welcome.

This will be the fourth Methodist Annual Conference held in Macon. The first was the Alabama Conference, Nov. 24 to Dec. 3, 1858. Bishop Paine was president; Thos W. Dorman, secretary; T. Y. Ramsey, presiding elder; W. M. Linfield, preacher in charge.

It may be noted that the session continued ten days, a fact not unusual in those years, when, as compared with the present, there was less of haste to get away and more of prayer and Conference together in the interest of the Church and for personal improvement.

BISHOP A. W. WILSON,

Senior Bishop of the Methodist Episcopal Church, South, and one of the foremost figures in American Methodism. He is presiding over the North Mississippi Conference, at Macon, Miss., this week.

The second was the ninth session of the North Mississippi Conference, Dec. 11-16, 1878, with Bishop Paine presiding; John Barcroft, secretary; R. K. Porter, presiding elder; W. S. Harrison, preacher in charge. The visitors present were Dr. W. C. Johnson, editor of the Western Methodist; Dr. Young, secretary of Vanderbilt University, and Dr. Bruner, president of Hiwassee College.

The third was the twenty-second session of the same Conference, Dec. 2-7, 1891, when Bishop Hendrix was president; J. S. Oakley, secretary; W. T. J. Sullivan, presiding elder; J. H. Mitchell, preacher in charge. Among the visitors were T. B. Holt, treasurer of the Board of Missions; Dr. (now Bishop) Lambuth, superintendent of the mission in Japan; Dr. A. S. Andrews, of the Southern University; Revs. D. L. Mitchell and B. F. Lewis, of the New Orleans Christian Advocate and Dr. M. B. Chapman, of the St. Louis Christian Advocate. At this Conference was created the Kosciusko (now the Durant District) in compliance with the following unanimous action: "Resolved, That it is the sense of this Conference that several of the districts are too large and that we recommend the formation of at least one additional district."

It is the wish of a great many of the preachers and laymen that like action be taken at the coming session.

Macon Circuit first appears in the Conference Minutes in 1835, with E. Calloway, preacher in charge, and in Greensborough District, E. V. Levert, presiding elder.

From a historical sketch given, I quote as follows: "The town of Macon was located in 1835, and the following year the record of deeds shows where the Board of Police transferred fractional Block No. 7 to the town for the uses of the Methodist Episcopal Church and the Presbyterian Church. The former built on their part a wooden structure which now stands on Eighth Street, but has been remodled for a dwelling house. Macon Methodism, therefore, began with the town. The development of the town

REV. R. H. B. GLADNEY,

of Macon, Miss., host of the North Mississippi Conference.

and church were rapid and the first provision for the accommodation of Methodist worshipers was entirely inadequate to the needs. Accordingly the old property was sold, and in 1852 a substantial brick structure was erected on Jefferson Street. Upon the building of this new house of worship Macon became a station."

This brick building was remodeled in 1897 under the pastorate of J. A. Randolph, and in 1904 the new parsonage was built by W. W. Mitchell. As a station it began with R. S. Finley, preacher in charge, and Elisha Calaway, presiding elder (Gainesville District). Membership reported at the close of the first year was 103 white, 55 colored.

The Church, under the present efficient administration of Pastor R. H. B. Gladney and Presiding Elder J. E. Thomas, is in a prosperous state. There is continued increase of membership and of liberality in support of the various interests of the Church. The Sunday school, Epworth League and Woman's Missionary Societies are well officered by excellent men and women, and all are doing good work.

Macon will be ready to receive the Conference with cordial welcome and to entertain her guests with royal hospitality. May the Holy Spirit be present in mighty power to make the occasion a great blessing to all, both hosts and guests.

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Church News

It is said that the Ohio Wesleyan University has students from twenty-four States.

* * *

Cipsy Smith is scheduled to begin a seventeen days' meeting in Los Angeles, Cal., on January 27.

* * *

The young ladies of the Woman's College, of Montgomery, Ala., have organized a missionary society with fifty-six members. They will undertake as their special work the support of two Japanese girls at this institution during the session of 1911-12.

* * *

At the recent session of the Italian Mission Conference of the Methodist Episcopal Church, the twenty-fifth anniversary of Bishop Burt's work in Italy was appropriately celebrated. A beautiful bronze clock was presented to the Bishop, and an exquisite French flower basket to Mrs. Burt.

* * *

Dr. J. W. Lee has in process of publication a new volume entitled, "The Religion of Science." It is expected to make its appearance early in next January. It is stated that the Doctor's "Making of a Man," which was published in 1902, attained to a circulation of more than 100,000 volumes. It was translated into several foreign tongues.

* * *

The new Army and Navy Branch Y. M. C. A. building at Newport, dedicated last Thursday, was given by Mrs. Thomas J. Emory, of Cincinnati, a summer resident of Newport. Its cost was $275,000. It contains 114 rooms, with 140 beds, besides gymnasium, swimming pool, restaurant and class rooms, and is regarded as an improvement even upon the great buildings for similar purposes at Fortress Monroe and New York.

* * *

The Baptist State Convention, of Mississippi, by a vote of 103 to 63, decided to locate their proposed college for the education of young ladies at Hattiesburg. The institution will have to start with sixteen acres of land, on which there are two well equipped dormitories. This property was donated by the people of the city to secure the establishment of the school among them. The convention also chose 27 trustees to serve one, two, and three years, the terms of nine of them expiring every year.

* * *

The Foreign Mission Board of the Methodist Episcopal Church received $84,000 less for its regular work this year than last. The debt of this board has increased within the past twelve months from $98,600 to $171,976. There was a gain in specials of $118,000, making the total receipts for the present year slightly larger than those of last year. The income of the Board of Home Missions and Church Extension also showed a small decrease. This board also is carrying an indebtedness of $72,000.

* * *

In the Texas Christian Advocate of November 16, Dr. Rankin writes at length of the service rendered the Methodism of that State by Bishop James Atkins within the past two years. He attributes not a little of the success achieved in that commonwealth in the correlation of our institutions of learning and the establishment of the Southern Methodist University at Dallas to his wise and tactful leadership. He affirms that his work in every respect has given great satisfaction both to the clergy and laity of the Conferences over which he has presided.

* * *

The Salvation Army is planning to reach at the approaching Christmas, in one form or another, 300,000 persons. It counts upon reaching 20,000 in Chicago; 8,000 in St. Louis; 12,000 in Boston, and at least 30,000 in New York and vicinity. The principal ways of helping this vast number will be with food and clothing. The Army's publication is to issue at Christmas 325,000 copies. It will contain greetings and commendations from Governors Dix, of New York; Wilson, of New Jersey; Hooper, of Tennessee; Senator Warren, of Wyoming, and others.

* * *

The American Bible Society has elected James Wood, of New York, to be its president in succession to Mr. Theophilus A. Brouwer, who died last June, and who had been a member of its board of managers for forty-four years. James Wood is chairman of the Five-Year Meeting of the Orthodox Friends, a trustee of both Haverford and Bryn Mawr colleges, and he was one of the representatives of the Bible Society at the World Missionary Conference at Edinburgh last year. He is identified with reform associations, and represents, with others, the Orthodox Quakers in the Federal Council.

* * *

Reports from the Rev. Dr. R. S. MacArthur indicate success in securing funds from Baptists, largely from Southern ones, to assist the Baptist propaganda in Russia. As president of the World Alliance, Dr. MacArthur expects to sail for Russia in about a fortnight, hoping to interview the Czar and ask for larger religious freedom, not for Baptists merely, but for all bodies, including the Jews. Dr. MacArthur will take part in the dedication of a new Baptist Church in St. Petersburg, assist in Baptist services in Moscow, and then proceed on a world tour of inspection of Baptist mission work. He will be absent a year, and perhaps longer.

* * *

The Memphis Conference at its recent session reported a gain of 1,600 in membership. The showing made by the churches in the city of Memphis was notably good, as will be seen from the following figures giving the number of members received by several of them: First Church, 300; Lenox, 82; Madison Heights, 120; Mississippi Avenue, 80; Second Church, 133; St. John's, 112; Washington Heights, 42. The Conference voted to take complete control of the Female Institute at Jackson, of which Dr. S. A. Steel is president, and pledged itself to raise $30,000 for the school on the condition that the citizens of Jackson will raise an equal amount. The body also formally declared its purpose to raise $5,000 for the representative church to be constructed at Washington City.

PEN POINTS.

By Rev. L. C. Calhoun.

It is of vital importance to perceive the difference in a general revival of religion and a mere stir up. The first is achieved by the Word spoken under the influence of the Spirit, and the hearers having real faith. The latter may be brought about by an appeal simply to the emotions. This kind of revival, so called, has been referred to as a cornstalk revival. It is superficial and transitory, the converts not holding out.

* * *

It has been said that in hell the memory will serve only as a cruel engine to rake up the ashes of guilty deeds and to overwhelm the soul in an abyss of sorrow, and that the understanding there, like a condemned criminal, will be shut up in that dark dungeon to brood forever over its own calamity. Great God, how deplorable the condition of thy creatures that desert thee and wilfully accomplish their own destruction!

* * *

If a person buys books merely upon the recommendation of some people, he will make a very great mistake. There is great diversity of opinion in regard to the intellectual and moral value of literature. There are some books that are so dry, so to speak, that almost as soon as you open them you can nearly see the dust flying from their pages. It takes a special amount of wisdom to always make the proper selection.

* * *

In reading some secular journals I get the impression from their editorials that they have the following theory: If a moral evil gets to be popular with people generally, let it be legalized and make it a source of revenue. That is preposterous. Such are like some were in the days of Isaiah who said, "Bitter is sweet, and sweet is bitter." The Spirit saith, "Woe unto such!" Facts are incidental things and a knowledge of them is important, but real progress is hinged mainly on a knowledge of principles; these have their application in facts. The Psalmist said: "Open thou mine eyes that I may behold wondrous things out of thy law." I believe that the word "law" here includes the whole scope of principles which are absolutely permanent—"they cannot be shaken." Unstable souls do not follow principles.

* * *

Writers who write many books, including many subjects, must have an extensive knowledge of words. One great advantage in writing much is that it is specially helpful in "enlarging ones vocabulary." One who does not write is apt (unconsciously) to get into ruts in conversation or in public speaking.

* * *

The idea of good morals does not figure in the minds of many in regard to government affairs. Not a few look mainly to material prosperity, and will vote for men to fill offices whom they know to possess bad morals. Men who seek an office merely for its honors and emoluments are anarchists at heart. "When the wicked rule, the people mourn," because their liberties are trifled with and their safety is not secured.

* * *

It is common in the lives of Christians to have to pass John Bunyan's two lions, the one on one side and the other on the other side of the road to the Celestial City, and though chained, the chains are so long that these ferocious beasts get their noses very close together indeed; and the utmost care is required in passing between them in safety. Every one must keep right in the middle of the road in order to escape them. This is in accord with Scripture.

Milton, Fla.

LAYMEN'S MOVEMENT TO THE CHURCHES.

The general secretary of the Laymen's Missionary Movement, Mr. J. Campbell White, has issued a message to the churches of the United States and Canada, calling attention to the fact that the Movement was five years old on November 15 last. The secretary thinks that the past five years have witnessed the most extensive and inspiring increase of missionary interest during modern times. The greatest series of union meetings for Christian men ever held in North America, has occurred during this period. Several hundred thousand men have been reached directly, and many more indirectly.

The movement has proved, thinks the secretary, that intelligent enthusiasm for foreign missions is not hindrance, but a help to every other Christian activity. With larger offerings for work abroad have come larger gifts for work at home. Thousands of men's missionary committees have been appointed as a result of its agitation, and all of these work for both home and foreign missions. The spirit of Christian unity has had a phenomenal development. Great communions are now co-operating to a degree supposed to be impossible five years ago. Far higher standings of Christian stewardship are coming to be recognized and adopted. That most expensive of all human effort, prayer, is being offered with multiplying frequency by laymen.

The secretary states that financial gains to missions during the five years are the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from $1,492,300 to $2,216,000 annually in their combined home and foreign gifts. Taking the United States and Canada together, the increase of foreign missions alone has been from $8,980,000 to $13,350,000 annually, or a gain of about 50 per cent. In addition to this increase to current gifts, more than $5,000,000 have been raised during the past two years in special equipment or endowment for foreign work.

The secretary says the movement expects to cooperate with the missionary agencies of the churches until the work of world evangelization is actually accomplished. At present there are twenty regular paid secretaries of the movement, and the number is steadily increasing. The movement is not a spasmodic or temporary sentiment, says the secretary, but the expression of a profound and determined purpose to rally and hold the men of the churches to the accomplishment of the greatest task ever committed to human agency.

Whitworth College.

Oct. 26, 1911.

Session 1911-1912: enrollment 232 (two hundred and thirty-two). A few vacancies in the boarding department. One hundred and thirty in the music department. College was never more prosperous than now.

Each graduate of the Brookhaven High School, 1910-1911, entered Whitworth College in September. This is an evidence the College is appreciated at home. The faculty is giving unusual satisfaction. Prospects are good for an enrollment of 265, session 1911-1912—a record of which Whitworth friends are delighted. Send for catalogue. Address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

Secular News and Comment

By Rev. T. D. Lipscomb.

The United States cotton crop for the year 1911 is estimated at 14,835,000 bales.

* * *

The Soldiers' Home at Beauvoir, Miss., is caring for 31 widows, 27 wives and 122 veterans. The State of Mississippi has spent $227,700 to maintain this worthy institution since its establishment in 1904.

* * *

The United States Postoffice Department brought profit to our government for the fiscal year which ended June 30, 1911. This is the first time since 1883 that the government has derived any profit from this department.

* * *

A Conference of the High School principals of Louisiana will be held at the State University, at Baton Rouge, on December 8 and 9. It is stated that there are in the State about 100 of these schools, and that 40 others are appiying to be added to the list. The principal question discussed at this meeting will be how to improve the high school course.

* * *

Mr. Andrew Carnegie has promised the ladies of Clarksdale, Miss., $10,000 for a public library. The city council has agreed to appropriate $1,000 annually for its maintenance. This is a movement in the right direction. Many of our towns would do well to follow the example of this progressive little city, and provide wholesome reading matter for their people.

* * *

To mark the fiftieth anniversary of John Wanamaker's start in business in Philadelphia, the 14,000 employes of Mr. Wanamaker have presented him with a deed to his birthplace, together with a jubilee book containing the signature of every one of these employes. The recipient has made of this property the site for a Robert C. Ogden Memorial Hosptial.

* * *

The pecan industry is reported to be growing on the Mississippi Coast, the present investment in it being estimated at a million dollars. The crop this year is computed to be about 300,000 pounds, for which, it is said, a ready market is found at prices varying from 15 to 75 cents per pound. Orders have been received for shipments to the White House at Washington and to parties residing in England.

* * *

A National Woman's Anti-Suffrage Society is in process of organization in New York City. It is stated that Mrs. Arthur Dodge will likely be elected president, and that the movement will have the active support of Mrs. J. Piermont Morgan. It is affirmed that one of the first things undertaken will be the repeal of the Amendment to the Constitution of California granting the right of franchise to the women of that State.

* * *

Mr. William S. Hemingway, president of the Mississippi Audubon Society, states that an effort will be made to organize junior societies named for the great naturalist in the public schools of that State. The object in view is two-fold: to promote the protection of birds by awakening a kindlier feeling for them, and to promote the study of ornithology. We think this is a most laudable undertaking. Our children ought unquestionably to be given a larger acquaintance with their bird neighbors.

* * *

The monetary situation in China seems to be alarming. According to reports the revolutionists are issuing $11,200,000 worth of bonds. It is also stated that the Imperial government has tried to borrow money from the foreign powers, but in vain. The American National Red Cross is in need of funds to carry on its work in the Chinese Empire. The rebellion is causing suffering that cannot be portrayed in language, and famine and pestilence are prevailing to an awful extent in many localities. The situation is serious, and no one can tell what or when the end wil be.

* * *

Among other good things said by President J. G. Schurman, of Cornell University, in his address to the students of Tulane University was the following: "A great change has come over the students of universities and their ideals in the last ten years. In former days every student wanted to be a Croesus, a Carnegie or a Rockefeller. In the last decade the rank and file of students, and among them the ablest, have come to place service to the community as their highest ideal." He classed this ideal as the "supreme ideal." In this statement we heartily agree with Mr. Schurman, for the highest privilege of man is to serve others.

* * *

The football season is now about over, and a summary of the fatalities resulting from the sport shows twelve deaths, against more than a score last year. But while there has heen a less loss of life this year than last, the number of persons sustaining serious injuries shows a startling increase. It is announced that 521 players have been injured to such an extent to incapacitate them for further participation in the game. It is reported that not a few of those hurt are still in hospitals, and that some of them are not yet out of danger. Such a record ought certainly to lead to the adoption of new rules, or to the abolishment of the sport altogether as a part of college athletics.

* * *

A dispatch from Montgomery, Ala., to the Times-Democrat states that three opossum farms are in operation near that city, the total number of animals in the pens being 500. Opossums are reported to be selling at from $1.25 to $2, which it is declared to be almost clear profit. The first farm, operated by a negro, is said to have started with two male and two female opposums; these have multiplied until the number on this farm is now 126. The most suspicious thing about this dispatch is that this industry is represented as having originated with a colored brother. That Cuffy would keep a pair of oppossums off the table long enough for them to raise a family, is a statement which taxes credulity not a little.

* * *

Henry Clay Beattie, who was convicted of murdering his wife on the Midlothian pike, near Richmond, Va., on July 18, was electrocuted on November 24. Before his execution he confessed himself guilty of the crime with which he was charged. The Richmond papers are said to have printed a minute description of how the prisoner died and all the attending circumstances, utterly disregarding the following law of the State: "No newspaper or person shall print or publish a detailed account of the execution of criminals. Only the fact that the criminal was executed shall be printed or published." This is a most wholesome law and the authorities should insist upon its faithful observance.

* * *

The Woman's Dispensary in this city, is enjoying a large degree of prosperity. This institution was opened in June 1, 1905, and during the first year of its history 3,760 patients, and 15,941 treatments were reported. On account of its growing patronage, it has twice had to change its quarters, and is now overcrowded. There is talk of taking steps to construct a modern building, with the latest equipment, in the near future. The current expenses of the institution annually amount to $10,000. Of this the State contributes $2,000 and the city $1,500. The managers, physicians, and nurses of this hospital are all women. They do not confine their good work within the walls of their building, but send trained workers into many homes of want and suffering. Indeed, it is one of the noblest and most successful of the many charities of the Crescent City.

TWO BROTHERLY ADDRESSES.

At the recent Ecumenical Methodist Conference, in Toronto, the relation of the different branches of Methodism was given careful consideration. In an admirable address on "Economy in the Use of Force and Means," Dr. Homer C. Stuntz, of the Methodist Episcopal, gave utterance to the following impressive and brotherly words:

"We must have greater economy in the employment of workers and the spending of the King's treasure. See the lack of economy in our home fields! It is heart-breaking. Twelve branches of Methodists are at work in North America! That is three times the number demanded by national, racial or strategic reasons. Many of these churches occupy the same areas. They crowd their churches and pastors into the same cities and villages. They tax a poor constituency to erect two or more houses of worship and to support several ministers, where one good church, and one minister adequately supported, would count for more in the moral and spiritual life of the community than several debt-burdened little chapels, with a discouraged membership, and preachers starved in soul and body. It is to no purpose that we discuss the question of the falling off of the supply of candidates for the ministry, until we have ceased putting two or three ministers where the dictates of sound reason only call for one. If local resources proved adequate to continue this policy of denominational wastefulness, the case would not be so desperate. But this is not true. Several of these Methodist bodies spend large sums of home missionary money annually to keep these gasping institutions from dying out."

This forceful and fraternal utterance brought to his feet Bishop E. E. Hoss, who made the following noble and eloquent response for the Methodists of the South:

"I desire to get out of the way very speedily. I rise for the purpose of saying that I agree with absolute thoroughness with everything said on this side. Twenty years ago, or it may have been ten years ago, I laid down the dictum that when two Methodist Churches are built on the opposite corners of the same street and are starving their pastors and fighting one another—the devil doesn't need to do anything or to be personally present.

"I desire to thank Mr. Salt for the succession of phrases in his most admirable paper. He said that different branches of the Methodist Episcopal Church must learn to respect one another's "sphere of influence;" and I stand here to-day, brethren, to say that until all the churches are ready to do that, the day of complete organic reunion is delayed, and the first step for the union of all Methodism will be taken only when the different churches learn to respect one another's rights.

"I desire to say further that no one church ought to ask for more than it is willing to give. And I desire to add that no church ought to be manoeuvering for position. Dr. Stuntz gave an illustration. He spoke of a little town in the Northwest in which there are two little Methodist churches supported by mission boards, and I will find you a hundred cases along the northern border of our Church of the same kind. I am not going to say who is responsible for it, but somebody is responsible for it. And if my church is responsible for it, I am willing, as an individual member, to repent, and every other man should follow the example and do so in simplicity, and promise to do so no more. Yet I do not want to monopolize the repentance. In the place where I live, the most pronounced Methodist city in all the world, even more so than this model city of Toronto, a sister church, after spending $50,000 in the vain effort to build up an organization, has folded its tents and silently gone away.

"Now I have not a shadow of a doubt that my church has done the same thing in some instances. We have a fraternal spirit towards all the world, and we do desire to get closer to all our Methodist brethren. And I have prayed from the bottom of my heart for the coming of that great day when all the power of universal Methodism may be able to be delivered at the common point in the interests of the kingdom of God and the salvation of the world. And it is because I desire that consummation that I plead for wise management, for brotherliness, for the avoidance of all political tricks, or manipulations, to advance the interest of one denomination at the expense of the other, and for the large-mindedness which was in Jesus Christ."

HOW MARBLES ARE MADE.

All the boys like marbles, but who knows how they are made or where they come from?

"Marbles," says the Chicago Herald, "are made in great quantities in Saxony for export to India, China, and the United States. A hard, calcareous stone is used. This is broken into square blocks, and about one hundred and fifty of these blocks are thrown into a mill, in which is a flat slab of stone with numerous concentric furrows on its face. A block of oak of the same diameter as the stone, a part of which rests on the small stones, is made to revolve on the slab while water flows upon it. The whole process requires hut a quarter of an hour, and one mill can turn out 20,000 marbles a week. The mills at Oberstein on the Nahe, in Germany, manufacture marbles and agates especially for the American market."

So marbles are made by going through the mill and getting the rough corners rubbed off, the edges smoothed down, and the mass ground into a globular form. And boys are made into men in much the same way, by being run through life's school, which is their "mill," till their rough corners and edges disappear, and they become rounded and smoother, and fit use in the world. Poverty, adversity, hard times, and hard fare, all have their uses in this world, to round men, and smooth them, and polish them, and fit them for usefulness here and for glory hereafter.—New York Observer.

A GOOD RECOMMENDATION.

The Nashville Christian Advocate speaks this high praise of "MODES OF THE HEAVENLY LIFE":

"'Modes of the Heavenly Life,' by Rev. Walter G. Harbin, one of our Southern Methodist preachers, is a timely and helpful book, and that it will be used by the Holy Ghost. This book honors the Holy Ghost. It consists of five sermons, all bearing on his personality and offices. The sermons are not only exceedingly spiritual and evangelical, but have a literary dress which bespeaks intellectual culture on the part of the preacher. He is a 'winner of souls.' His purpose and power are manifested on every page of the book."

Until Jan. 1, 1912, you can secure this book and A MAN WANTED—one of the greatest of men's sermons—for 50 cents.

Order now. Checks positively will not be accepted.

A LETTER FROM VANDERBILT.

Dear Advocate: Your readers may be interested in a word from our Biblical Department. This session opened with a large enrollment of new students, a choice group, most of them having collegiate training. The senior class is larger than usual. I thought in 1907 that the senior class of Millsaps was on the average about the best class of that institution (and my classmates to a man are making good). Naturally I think the same of the class graduating (?) from this institution. I may be pardoned for such a fond expression, because I have only the first term to spend here, having done summer work in the Divinity School of the University of Chicago in order to be ready to resume the pastorate and receive an appointment at the North Mississippi Conference. I am eager to get back in the active itinerancy, and yet loath to leave Wesley Hall—a real brotherhood home. Only those who come here know what those young ministers who do not come miss. It is worth while to take time to "sharpen one's sickle," even though "the fields are already white unto the harvest." But for the kindness of a good presiding elder, this scytheman would not now be ready for the harvest field. So much depends upon the attitude of the leaders in Israel in the matter of ministerial preparation. Bishop McCoy, while a college president, sent every one of the ministers in a senior class to Vanderbilt. Let the Church show fair appreciation of her only seminary, and young ministers will be encouraged to acquire technical training.

Feeling that the preacher, in order to be a specialist, must have expert knowledge and preparation peculiar to his work, I came here. To what profit? Why, I have gotten a vision of the great work of the Church, a wider view of Methodism, a better notion of the preacher's task—bigger by far than the idea I once had; a clearer conception of the preacher's function and its fulfilment—what needs to be done and how to do it. I have a more comprehensive and accurate knowledge of the Bible, the one Book of Religion—what it teaches and how to use it; I have come to know something more definite of the Gospel—its content and purpose. With all, my faith has been purified and intensified. But still, as I face the manifold demands and magnificent opportunities of the ministry, I shrink and say in my heart, "Who is sufficient for these things?"

After all, the man is the metal of the preacher's blade—training is but sharpening the blade. I have stated the benefits personally derived from a seminary course in order to testify with a view to arousing a serious interest upon the part of those who are considering the seminary question. It is my conviction that this is the best place for ministerial preparation in our country. The teaching here is conservative enough to be safe, and progressive enough to keep abreast with modern thought. Neither the old nor the new thought is tabooed; both are taught.

We have had a treat in the eminent lecturer secured for this session—Dr. Lyman Abbott, Congregationalist divine and editor of "The Outlook,"—a man of deep spirituality, of great intellectuality and of wide experience—rivaling Bishop McDowell in popularity. After the regular lecture, Dr. Abbott, in a confidential conference, answered any and all questions we wanted to ask, not evading the most difficult, with a marvelous clearness and precision.

J. R. BRIGHT.

MID-WINTER INSTITUTE AND LEADERS' CONFERENCE.

December 28th - January 5th.

The Mid-winter Bible Institute and Lay Leaders' Conference will be held at the Methodist Training School in the city of Nashville, Tenn., beginning Thursday night, Dec. 28, and closing Friday night, Jan. 5. The program for this year is probably the best that has yet been provided. The general program for each day will consist of a Bible study hour from 9 a.m. to 10 a.m.; an open conference from 10 a.m. to 11 a.m., and a platform address from 11 a.m. to 12 m. Each afternoon will be set apart for group conferences and open parliament discussion. There will be a platform address each evening at 8 o'clock. The full program will be presented at a later date. It is possible, however, to announce at this time that Dr. Thomas C. Carter, of the Vanderbilt University, will have charge of the Bible study hour for the first three days. He will present a study of Paul—"The Missionary Pioneer;" "The Missionary Pastor;" "The Missionary Priest." Mr. O. E. Brown, also of Vanderbilt, who has rendered such signal and acceptable service at this hour in the past conferences will have charge of this study for the last four days of the session.

The workers under the direction of the Woman's Missionary Council will be in Nashville at this time for a conference and will attend some of the sessions of the Institute. They are to have as their guests Mrs. Lucy Rider Myer, the first American deaconess, and Prof. Jesse R. Holmes, of Swarthmore, Penn., one of the leading platform speakers of America. Mrs. Myer will deliver one address and Prof. Holmes will deliver two addresses to these conferences in joint session.

Dr. E. Y. Mullins, dean of the Baptist Theological Seminary, of Louisville, Ky., will deliver two addresses and preach the conference sermon on Sunday. His first address will be delivered on Friday evening, Dec. 29, on "The Ethical Revival in American Life." Second, on Saturday evening, Dec. 30, on "The Evidential Value of Christian Experience." He will speak at McKendree Church on Sunday morning on "The Lordship of Jesus Christ." Dr. Mullens is one of the really great theologians of this day. He is recognized as the leading scholar of the Southern Baptist Church.

Bishop Quayle will deliver three addresses on Tuesday and Wednesday, the 2d and 3d days of January. His subjects have not yet been announced. Bishop Quayle is one of the most magnetic speakers and preachers on the American continent, a lover of nature, a leader of men and a master of assemblies. It would be worth the time and money of any of our preachers or laymen to come to Nashville if they could hear only one of these great speakers. When it is possible to hear them all, besides many others who are leaders in church life, it seems incredible that any one of our church leaders should fail to give the question of attending this conference serious consideration. The committee has tried to prepare a program that will render the largest possible service to the Church. We shall be glad if we can have a record-breaking attendance this year. About eighty of the delegates to the conference will be provided room and board in the school at $1 per day. Rooms will be assigned in the order of applications received; reservations will be held until Dec. 28. Board at hotels two blocks away can be secured at $1.50 per day. Meals will be served in the school at 25 cents each, for delegates who do not room in the school building. A matriculation fee of $5 will be charged each delegate, regardless of the number of days he may attend. It is especially desired that the Conference missionary secretaries, the lay leaders and the presidents and secretaries of conference boards and the presiding elders be present. Those who wish rooms and board in the Training School should send in their applications as early as possible.

WM. F. QUILLIAN, President,
422 Park Place.
Nashville, Tenn.

APPRECIATES THE ADVOCATE.

Dear Brother Meek: I am a constant reader of the Advocate, and it appears to me that it is growing better with each issue.

It is brimful of the most instructive and entertaining reading matter that can be found anywhere. It is certainly a very fine educator; there are various subjects and topics discussed in its columns, and usually by very able minds. The communications are of the highest and most refined order of literature that can be found in any periodical or magazine. They get up into the higher realms of thought, endeavoring to lead the mind of the reader to a higher plane of pure morals and a better life.

It occurs to me that the first consideration in the education of the rising generation is to look well to the moral training. A well trained and educated intellect to the neglect of morals, is not the best way to prepare an individual for future usefulness to either State or Church. I think it a very wrong step to take the Bible out of the public schools. The Scriptures should and ought to be read every day in the schools. By neglecting to read the Bible there the parents and teachers will finally neglect to read it at home. We cannot expect a spiritual development where the Bible is neglected. When I was a schoolboy the first thing each morning was the reading of a passage from the Bible and then a call to prayer. It has been over fifty years since I was a schoolboy, but those things are fresh in my memory yet, and will be till I die.

I fear the young men and women are drifting farther and farther from the Church. They don't seem to have that high regard for the Church and church people that they once did. I will now stop and hope to see the subject taken up by a more facile pen than mine and see the subject more fully elucidated.

A. W. MOORE.

Winsboro, La.

SPECIAL REVELATIONS.

The fact should be recognized that special revelations from God come to certain Christians at particular times. But this fact is strenuously denied by many who claim to be Christians. They do not believe that the Holy Spirit comes directly in contact with the believing soul, making known to it certain duties, truths, and privileges, which he otherwise would not know. It is assumed by such ones that all Christians are on an equality in regard to the reception of Bible truth and its meanings. All are free to read and understand the Bible, and that the only way to ascertain the mind of God in respect to duty and direction is to seek for it in the Bible.

But those people are in gross error. Even in the Bible there are recorded instances in which it is shown that to certain believers there came special revelations from God, such as did not come to others in the same immediate vicinity. The studious Bible reader will call to mind instances in which a particular believer received a revelation from God in an audible manner, readily understood by the man himself, but by others it was supposed that it was only thunder, or some other noise.

And then in very silent and quiet ways, there were times when the Holy Spirit revealed needed messages to devout ones. I would as soon doubt any other truth or fact in the Bible as to doubt this one. I regard it as being a most encouraging fact. It ought to be very highly appreciated by the Christian, especially in his hours of perplexity concerning what he should do in relation to a certain proposition. Light from God is greatly needed, and in due time it comes. The path of duty is made plain. One's nearest relatives, though Christians, cannot see that light as the person himself sees it, and they may doubt that he has received it, but he may safely follow it, giving thanks to his Lord.

C. H. WETHERBE.

Moreover, we must remember that all self-denial develops character; that not only in order to resist temptation to bodily indulgence, but also to strengthen the will, we need to learn a little hardness.—Bishop Hall.

$102 Pays Board, Tuition, Laundry Medical, Library and Lyceum Fees to close of session. Those who secure duties reduce this to $77. Port Gibson Female College, Port Gibson, Miss.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

—Rev. J. H. Garrison, D.D., in New York Observer.

WHAT ONE LITTLE GIRL DID.

When Mr. Whitfield was preaching in New England a lady became a Christian, and her spirit was drawn out in prayer for others. She could persuade no one to pray with her but her little daughter about ten years of age. After a little while God saved the child. In a transport of holy joy she then exclaimed:

"Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors and tell them that they may be happy and love my Savior."

Ah, my child," said the mother, "that would be useless; for I suppose that, were you to tell your experience, there is not one within many miles who would not laugh at you, and say it was all a delusion."

"Oh, mother!" replied the girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over and found him at work in his shop. She began by telling him that he must die, and that he was a sinner, and that she was a sinner, but that her blessed Savior had heard her mother's prayers, and had forgiven all her sins, and that now she was so happy that she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and within a few months more than fifty persons found Jesus and rejoiced in his love.—Presbyterian of the South.

THE LAZY LITTLE GIRL.

"I wish you'd have Ellen up for breakfast. I'm so late home nights, she's always gone to bed. Really, I shan't know my own child."

Mr. Skidmore looked severe; I suppose he felt rather cross.

Pretty Mrs. Skidmore puckered her forehead, and there were two tears in her bule eyes. Maybe she didn't know how to manage Ellen so well as if she'd had a dozen children.

"I've tried almost everything but whipping, and you don't approve of that," she said.

"No, indeed. Moral suasion ought to control children." Mr. Skidmore thought he knew all about it.

"I call her in plenty of time," Mrs. Skidmore went on, "but she dawdles. We both think she ought to dress herself, now she's old enough."

"Certainly," Mr. Skidmore said.

"She puts on one stocking, then she looks out of the window or does something else, and so it goes. Unless I stand over her, she'll take more than an hour."

"Well, I'm off!" Mr. Skidmore had to go without kissing Ellen, which was so bad!

Mrs. Skidmore's forehead puckered a great deal that day; she was thinking hard what new method she could try to break the bad habit. Suddenly she exclaimed, "I believe that will do!"

Joe, the chore boy, was building a doll's house for Ellen, working at odd times. It was to have two floors, with all the rooms, and really big enough for Ellen to get in herself, if she bent up double.

Mrs. Skidmore called out: "Joe, you needn't work on the doll's house any more to-day."

Ellen ran into the house crying: "Why not, mamma? Oh, dear! It'll never be done." The frame was up and the doors laid, it was all ready for the partitions. How trying to stop then!

"That depends on you, Ellen. Every morning you breakfast with papa, Joe shall work on the house that day all his spare time, but when you are late, he shall not touch it."

Ellen saw her mother meant it, and though she was late at times, a coaxing was in vain. What a trail to see the doll's house at a standstill!

So when Ellen was tempted to dawdle, she could say: "Joe can't work! Joe can't work!" and pretty soon Mr. Skidmore could kiss her every morning, for she wasn't a lazy little girl any longer.—Helen A. Hawley, in Zion's Herald.

A YOUNG EVANGELIST.

The shortest sermon I ever heard was preached by the shortest preacher I ever saw; and it was not on Sunday, or in church, but on Monday, on a small steamer plying between Toronto and the island.

Ever since the boat left the Church Street wharf, I had been amused by hearing a clear voice asking questions one after another, as fast as the tongue could go, every question begun, carried on and ended in the same high note. I could not hear the answers; for the lady in charge of the voice answered in low tones that did not reach my ear, though I sat near.

"It will learn to modulate in time," I thought. "She is teaching it not to speak so loud by her low, soft answer." I had to say "it" in my thoughts; for though every one in that half of the boat could hear the voice, only those on the other side of the lady to whom it was talking saw the face. Nothing could be seen from our point of view but a great hat of fine straw, which covered it like a tent underneath of which an edge of white skirt showed, and from it peeped a pair of tiny slippers.

Some of the questions asked by the voice were so original that I thought I would move around and see what was to be seen on the other side of the big hat; so I sat down on the other side of the lady and looked on one of the loveliest child faces I had ever seen. But, oh, such a delicate looking mite! Features perfect, eyes of softest hazel, and rings of silky brown hair curling all around the blue-veined forehead.

I was wondering how long the fragile little body would stand the wear and tear of the voice, when the boat touched at Wiman Baths, and a big policeman came aboard and walked toward a vacant seat beside the child? The little one looked around, then turned to the lady and put her little hand in hers.

"You need not be afraid of the policeman, darling. You are a good boy. It is only bad boys who are afraid of policemen."

"Oh!" said the child, with a bright smile. And when the big policemon sat down beside him, he turned up that beautiful face to him and asked:

"Are you a policeman?"

"Yes," answered the man looking down at him kindly.

"Why are you a policeman?" was the next question.

The policeman gave a puzzled laugh, but did not seem to have an answer ready. So the child helped him by saying:

"Is it 'cause you like to be a policeman?"

"Yes," said the man. Then, as if afraid of any more questions, he took out the key of the patrol box, and a pair of handcuffs and began to explain that they were to put on bad boys when he took them away.

"You won't take me away," said the little fellow bravely, looking him straight in the face, "I am a good boy."

"No, my boy, I won't take you. Whom do you belong to?" asked the big man smiling at the mite.

"I belong to Jesus."

The big policeman got very red in the face, and rising hurriedly jumped on the wharf at Island Park.

You see, dear children, that the sermon was only four words. Could any of you preach it?—Sunday School Times.

RADIANT CHRISTIANS.

Some faces are like the midnight. Clouds of scorn, hate and despair overhang them. They are darkened by an evil heart. Other faces are radiant with peace, joy and hope. The Bible speaks of the light of God's countenance. The same light is seen also in the countenances of his people. A pure heart makes a shining face, a cheerful voice and a radiant life. Such people are welcome in the Church, in the home and in every place. They bring comfort, encouragement and good cheer. They scatter sunshine everywhere. "Let your face be like the morning."—New York Christian Advocate.

INFLUENCE.

"I have no influence," says one. What has become of it? "I never had any." Yes, you had. When you were an infant only a day old you had a powerful influence over your mother and other members of the household. What has happened to your influence? In some cases it has been wasted by waywardness. A single voice will kill the good influence of a strong man. Each one has a tremendous energy stored up within him. It may not be physical energy, or intellectual energy, or the power of wealth or office. It is energy of love, of life, power to comfort, to encourage, to inspire, to move others. Keep it in daily exercise and it will grow more and more. Use it for good and it will bring a rich reward.—New York Christian Advocate.

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North Mississippi Conference—Rev. J. T. Murrah. Rev. W. W. Woollard. Rev. H. S. Spragins.

Editorial.

The need of the Church is Spirit-filled workers to man its charges—not speculators, either intellectual or financial.

• • •

It is stated that sixty-nine per cent of the ministers of the Methodist Episcopal Church have attended a college or a seminary, and that of these ninety-two per cent have attended Methodist institutions of learning. Still there are those who claim to think that the Church has no legitimate place in the field of education.

• • •

At the late session of the North Georgia Conference, Bishop Hoss, who was there assisting Bishop Wilson, stated that if he were making the appointments, he would not make presiding elders of any of the brethren who had not attended the morning devotional services. A hint to the wise ought to be sufficient.

• • •

"The wheelbarrow Christian is one who does nothing except when he is pushed; the weather-vane Christian is one who is 'turned about by every wind of doctrine;' the crocodile Christian is one who has to be awakened every season after a long sleep; and the crawfish Christian is one who advances backwards."

• • •

When Victoria College, Toronto, conferred the degree of Doctor of Divinity upon Bishop Wilson, along with several other celebrities, a few weeks ago, with characteristic impressiveness, he said: "I want you to understand that I am not going to give up the Gospel of John for your degrees. I have partaken of the life—the abundant life—of that Gospel for too many years for me now to throw it aside. I tell you I am not going to do it." It is now in order for some little fledgeling, who imagines that he is an advanced thinker, to rise up and call Southern Methodism's majestic leader a mossback.

THE FOUNDATIONS—SPIRITUAL.

II.

In our last issue we called attention to the neglect of even the material foundations of modern life and the foolish sacrifice, on the part of many, of substantial welfare to the artificial and extravagant conceptions of life now prevalent in society; conceptions which only men of large means can afford to follow, and which condemn to poverty forever and increasing discount those who, without fortunes already made, seek to live in such style. A sane economic foundation, in which men recognize their limitations, live within their incomes, and seek by honorable means gradually to obtain a competence, we declared must be the basis of any civilization that can be called Christian or that can long endure. Yet we would not by any means have it inferred that the mere possession of worldly goods, and a head on one's shoulders properly to administer them, constitute a sure foundation; or that the life that is established in these respects is therefore "founded upon a rock." Nothing would be more false to Scripture teaching and human experience the world over than that. To the shrewd father who accumulates a fortune, as well as to the thoughtless sons and daughters who squander it, God may say with equal emphasis, "Thou fool," if be as well as they ignore the deeper and alone enduring foundations of character.

What, then, are the elements which constitute the spiritual foundation of life and character—a foundation which neither the tempest of time nor eternity can shake or destroy?

Christ tells us simply that "whosoever heareth these sayings of mine and doeth them," is the wise man who builds his house upon the rock. The answer is true, but the sayings of Christ are many, so there is need of a brief epitomizing of these wonderful sayings of his. What, then, in every day words, are the essential foundations of character?

We answer, first, integrity—integrity to the bone—truthfulness, honesty, dependableness, as distinguished from insincerity, deceit, falsehood, untrustworthiness. Without integrity there can be no character, and he knows that in his life there are deceit, falsehood, dishonesty, insincerity—knows also that there is absolutely no foundation underneath his feet. So integrity we hold to be the very cornerstone of character.

But integrity is not all that is needed. We have known men of unquestioned integrity who came far short of the Christian conception of a noble character—true men, but hard, selfish, and unloving. So we would name as a second fundamental element, unselfishness—helpfulness—service to others, born of love and begetting love, uniting a man to his fellows in esteem and good-will. The man who deals in justice only with his fellow-men, but not in mercy, misses the spirit of Christ, and finds himself alone and lonesome as the years pass. He, too, feels that there is no foundation underneath his feet. "For life, with all it yields of joy and woe, and hope and fear, is just our chance o' the prize of learning love," as Browning says; and he who misses this is wanting in that upon which alone the heart can rest.

But integrity and unselfish service combined do not constitute the whole and sure foundation of character. A third element and one quite diverse must be included, and that is faith—faith in its distinctively Christian sense of trust in Christ alone for salvation. A consciousness of integrity, and unselfish service rendered, may inspire pride, and trust in this worthy character and these good deeds as a meritorious basis of salvation. And thus the spirit of the Pharisee might accompany both these admirable traits unless guarded by the spirit of Christian humility, in recognition of and in penitence for sin, and in personal trust in Christ alone as the source of grace. So, whereas Christ affirms that to keep his sayings is to be grounded upon a rock, Paul affirms that faith in Christ's person as the Savior of men is the one foundation, than which none other can be laid. So the sublime saints of the ages have rested only in him as the foundation of all their hopes and the inspiration of all their labors; and

"On Christ the solid Rock I stand,
All other ground is sinking sand,"

has been the song of the purest and best.

So, the elements, integrity, unselfishness, and faith, constitute, we believe, the spiritual foundation of character; and he who builds upon these is established in that which nothing can destroy, and which shall stand the more gloriously firm when all material foundations shall crumble beneath his feet. Shall we not be numbered among the wise men, who build thus upon the rock?

We will conclude this discussion with a final editorial on "The Foundations—Assumed."

NO NEW GOSPEL NEEDED.

During all the years of his marvelous ministry, no truer statement was ever made by the great apostle to the Gentiles than the one in which he declared that the Gospel is the power of God unto salvation to every one that believeth. Within the simple message of divine truth there resides a power sufficient for all humanity's needs. Although the story of the Cross is often told by stammering lips, yet it contains a power sufficient to break the stony heart of unbelief and to lead the trembling penitent to him who creates the spiritual life anew after the divine image. The world's need to-day is not a new Gospel, but for hearts to believe the old, old story of that redeeming love of which the Cross of Jesus Christ is the visible expression. When faithfully proclaimed in all its fulness, men are cut to the heart and made to see the dreadful consequences of sin, and the efficacy of Jesus Christ as the sinner's only hope. "Perish the thought that the world needs a new Gospel!" The world is dying because the old Gospel is not proclaimed as God's only and final message to men, and believed in as God's authoritative declaration concerning sin and redemption.

PERSONAL AND OTHER NOTES.

The Woman's Missionary Societies of New Orleans are observing this week as a season of prayer for the cause of missions.

At the late session of the Memphis Conference, Rev. T. W. Lewis and Rev. R. A. Clark were returned to their former charges. Rev. E. B. Ramsey was sent to Dyersburg, and Rev. E. A. Tucker, to Milan.

Among those who attended the unveiling of Bishop Galloway's portrait in the chapel of Millsaps College on November 22, were Dr. I. W. Cooper, Rev. J. T. Leggett, and Rev. J. M. Wyatt.

The young ladies of Mansfield College gave a banquet and reception in honor of the young men of Centenary College on November 25. The occasion is said to have been a most enjoyable one.

Brother J. H. Montgomery, of Marksville, La., has brought us under obligation for a nice list of subscribers, forwarded on November 20. He has our hearty thanks for this good service rendered the Advocate.

Rev. I. T. Reames has had a good year at Opelousas, La. He serves a good people, to whom he is much attached. He states that his report at the Annual Conference will be in excess of that of last year.

Dr. H. M. DuBose has been re-assigned to St. John's Church at Augusta, Ga., and Rev. W. R. Hendrix, D.D., was appointed to Wesley Memorial Church in Atlanta. Dr. Frank Siler was appointed to First Church, Gainsville.

Dr. I. W. Cooper, president of Whitworth College, dedicated the Methodist Church, at Fernwood, Miss., on last Sabbath. He delivered an able and impressive sermon, which was much enjoyed by the large congregation in attendance.

Bishop Candler was booked to preach at Crystal Springs, Miss., on the evening of November 22. He is expected to attend the North Mississippi Conference, which is now in session at Macon, under the presidency of Bishop A. W. Wilson.

The residence of Judge R. R. Reid at Amite City, La., caught fire last Sunday at noon, and the roof was destroyed. The fire is said to have been caused by a dislocated brick in the dining room chimney. The loss was estimated at $1,000, which was only partially covered by insurance.

The Rocky Mountain News of November 6 contained a picture and an interesting report of a sermon preached by Rev. James A. McKee, formerly of North Mississippi, but now pastor of the M. E. Church, South, at Walsenburg, Colorado. This energetic young minister seems to be making full proof of his ministry in his Western field.

A dispatch from Vaiden, Miss., to the Commercial Appeal on November 24, reads as follows: "The last quarterly conference of this charge was held here to-day by the presiding elder, Rev. N. G. Augustus. All the reports were good. Rev. G. W. Gordon, who has been here only one year, has done a great work, and will hand in a good report at the Annual Conference at Macon."

The Dyersburg District, Memphis Conference, paid all its claims in full during the Conference year just passed, the only one in that Conference that did. The presiding elder was Dr. H. B. Johnston, who is a most wise and resourceful leader. Bishop Candler appointed Dr. Johnston to the Jackson District, which is fortunate in securing so aggressive and capable a man to look after its interests.

Miss Lily Baskin, of Conway, Ark., in renewing her mother's subscription takes time to write a line commendatory of the Advocate. She further says. "We moved here from Belden Circuit (now Sherman Circuit), North Mississippi Conference, a year ago. Conway is a fine Methodist town, and we are learning to love the people very much, for they really do things for Christ here. But there is no place like North Mississippi."

Dr. Felix R. Hill, the resourceful president of Centenary College, is doing a great work for the young preachers of the Louisana Conference. We are informed that he gives assistance to quite a number of them at the college who are short of means to pay their own way. There is no nobler work than this, and none which yields a larger return. The Methodists of the State should count it a privilege to aid Dr. Hill in equipping these young men for their life work.

Writing under date of November 22, Rev. G. W. Bachman, of Winona, Miss., says: "I had a most

pleasant visit to the Memphis Conference last week. The kindly treatment shown me and other visiting brethren was refreshing. I am closing the Conference year with a good degree of satisfaction as to the results of my work, and am going to the Conferences at Macon and Meridian cheerfully, and with the expectation of seasons of good fellowship with the brethren."

In a personal note to the editor on November 21, Rev. W. H. Mounger, of Hollandale, Miss., says: "The boll weevil has struck us pretty hard in this immediate vicinity, but I am hoping that our church finances will come up all right." If they do not, it will not be Brother Mounger's fault. He is a faithful worker, and one of the most capable and promising young men in the North Mississippi Conference.

Rev. E. W. Barrington, our pastor at Woodville, Miss., and the president of Edward McGehee College, was a pleasant caller at the Advocate office last Friday. He was in the city seeking medical treatment. We trust that this efficient worker will soon be rid of the trouble which is annoying him, and in the enjoyment of perfect health. He is giving a good account of himself in his present field of service.

The Woman's Missionary Societies of Brookhaven, Miss., held a Jubilee meeting at the Baptist Church in that city on Sunday morning, November 19. The meeting was presided over by Mrs. J. M. Wyatt, and addresses were made by Mrs. Stockman of the Presbyterian Church, Mrs. Luther Tyler of the Baptist Church, Miss Katie Ruth French of the Episcopal Church, and Mrs. Bessie W. Lipscomb of the Methodist Church. A beautiful spirit of harmony and good will prevailed.

Rev. C. D. Atkinson is closing out his quadrennium at Parker Memorial Church, this city, with all departments of the work in good condition. The present commodious house of worship has been completed within the past two years, and is a notable achievement. This congregation has one of the best organized Sunday schools in the Louisiana Conference. Brother Atkinson's people have recently presented him with a nice suit of clothes as a testimonial of the high esteem in which they hold him.

Rev. R. W. Vaughan, publisher of the Louisiana Conference Minutes of last year, requests us to state that the supply of the Minutes has been exhausted; and he suggests that it would be well for each preacher to bring his own copy to Conference with him. He would also appreciate it if persons who have extra copies in their possession would bring them along and turn them over to him, as there may be a demand for them. This is a matter of importance, and it is to be hoped that the brethren will heed this request.

The Louisiana Conference has in it seven men who are in their fourth year. They are R. S. Walton, of Hammond; L. N. Hoffpauir, Lake Arthur; J. D. Nesom, Sulphur; A. J. Coburn, Farmerville; L. A. Sims, Epworth Mission (New Orleans); T. V. Peters, Slidell, and C. D. Atkinson, Parker Memorial, New Orleans. Brother Sims has already been relieved of his charge, and is prosecuting his studies at Centenary College. The other brethren will be assigned to new fields at the approaching session of the Annual Conference. It is a good recommendation for a pastor to have staying qualities.

Until the appointment of Judge W. C. McLean to the Supreme Bench of Mississippi, a few weeks ago, all the Judges and Commissioners of that Court were former pupils of the Hon. Edward Mayes, who for many years taught law at the University of that State, but who is now a practitioner at the Jackson bar. Mr. Mayes is the leading counsel for the Illinois Central Railroad in Mississippi. He is not only a learned lawyer, but one of the most scholarly and accomplished men in the South and a Christian citizen of most exemplary character. At present he is also connected with the law faculty of Millsaps College.

Mr. and Mrs. James Washington Mason, of Benoit, Bolivar County, Miss., have issued invitations to the marriage of their daughter, Miss Ruby, to Mr. Francis McGrew, which will take place at their residence on December 14, at 10 o'clock a.m. The bride-to-be is a most attractive young lady of noble Christian character, and we congratulate the happy groom upon having won her heart and hand. We pray that the blessings of God may rest upon this union, and that the coming years may crowd the pathway of this couple with time's choicest and most coveted gifts.

Mr. J. D. Glasscock writes that Rev. Frank M. Wells, the well known evangelist, of Jackson, Tenn., and Dallas, Texas, has recently been lecturng and preaching to large crowds in the oil fields of Caddo Parish, having filled engagements at Oil City, Vivian, and Trees City. He states that the fervent utterances of Mr. Wells aroused considerable enthusiasm, and resulted in the accomplishment of much good. Mr. Glasscock highly commends the Stiles brothers, of Trees City, who, he says, own 3,500 acres of land in and around that place, and will not allow a bottle of whiskey to enter the town. He affirms that they are prohibitionists of the right kind.

Rev. R. S. Walton is in his fourth year at Hammond, La., and continues to be in high favor with his faithful flock in that enterprising little city. His pastorate there has been successful to a remarkable degree, and he will turn over to his successor a church that is well organized and animated by a hopeful and progressive spirit. One who has wrought so well and accomplished so much, should receive kindly consideration at the hands of the Bishop and his cabinet. The man who toils faithfully and brings things to pass is seldom left to complain of a lack of appreciation upon the part of the authorities of the Church.

Our worthy friend, Mrs. S. Fannie Clark, of Okolona, Miss., in a personal note to the editor, says: "I was surprised some time ago when you said the women ought to stay at home with the children. You forgot that some grandmothers could go." We plead not guilty to this charge. It was a correspondent who wrote this, not the editor. We should hate to have to be held responsible for every sentiment that is expressed in the columns of the Advocate. It is quite enough to have to stand sponsor for our own utterances. We frequently print communications which are in conflict with our views from beginning to end.

Dr. Theo. Copeland, who at the recent session of the St. Louis Conference was assigned to Cabanne Church in St. Louis for the second year, has made a fine beginning already. He has received 36 members and lifted an old debt of $900 since the Annual Conference. His congregations are large and growing. The Doctor states that he has been preaching for twenty-two years, but has never been as happy in his work as he is now. Brother Copeland's many friends in Louisiana and Mississippi will be pleased to hear of his gratifying success in Missouri's chief city.

Writing from Rosedale, Miss., on November 23, Rev. T. M. Bradley, our genial pastor at that place, says: "Yesterday I married two couples: Mr. Walter Sillers and Miss Lena Cable Roberts, of this little city, and Rev. J. A. Coleman, pastor of the New Salem work, and Miss Bird Houston, of Malvina, Miss. Miss Houston is the step-daughter of Mr. Walter Arnold. Everything will come up in full at Rosedale. Brother Woollard, our efficient presiding elder, has been preaching us some fine sermons this year, and is growing in the love and esteem of the people throughout the district."

From Verona, Miss., on November 25, Rev. A. W. Langley, the pastor, writes: "Mrs. Mary Hay Long, a useful member of the Methodist Church at this place, died here yesterday and was buried here today. This will be sad news to all former pastors of this charge. A loving husband and an affectionate daughter are bereaved beyond expression. Indeed, the entire community mourns her going away." We regret to bear of the passing of this elect lady, and sympathize with the stricken ones left behind in this sad hour. May they be enabled to lean upon Jesus, who alone can solace bleeding hearts at such a time!

A card from Rev. J. M. Wyatt, written on November 25, reads as follows: "I will leave for Macon, the seat of the North Mississippi Conference, on next Tuesday, the 28th. I have had a very pleasant, and I trust a very profitable, time, with the good people of Brookhaven. During the seven months that I have been in charge here I have received sixty persons into the church, thirty-five of them on profession of faith. I have sent you twenty new subscribers to the New Orleans Christian Advocate. All departments of the church, including money matters, are in excellent condition." This is, indeed, a fine showing. A more diligent and tactful pastor than Brother Wyatt would be difficult to find.

Mrs. Clara Crook, of Hammond, La., writes as follows: "Last Thursday afternoon, the ladies of the M. E. Church, South, had planned a surprise for the pastor's wife, Mrs. R. S. Walton, but on account of the rain and sickness, only eleven ladies were present. After spending an hour in pleasant conversation, Mrs. J. D. McConnell presented to Mrs. Walton a beautiful silver syrup pitcher and a china bread plate. Some nice refreshments were then served. Brother Walton and family expect to leave in a couple of weeks for a new field. They will be greatly missed by the church and community here, having made a host of friends during his three years' pastorate, all of whom will wish them unbounded success wherever they may go."

In the presence of a number of close personal friends of the family, Bishop W. A. Candler and Dr. A. F. Smith, pastor of the First Methodist Church at Jackson, Miss., administered the rite of baptism to Charles Betts Galloway, the infant son of Dr. and Mrs. E. H. Galloway and grandson of Bishop Galloway, on the afternoon of November 22. The ceremony, which was most impressive, took place at the former residence of the distinguished Bishop, which is still the home of his beloved widow, Mrs. C. B. Galloway, and his only living son, Dr. Galloway, who is one of the first physicians of Jackson. The Daily News of that city says: "At the conclusion of the baptismal service Bishop Candler prayed earnestly that the child might follow in the footsteps of his illustrious grandfather, whose life and labors are Mississippi's most precious heritage."

Mr. J. H. Sherard, president of the Board of Trustees of the Methodist Orphanage at Jackson, Miss., has given out to the press the following statement: "We request the Methodists of Mississippi and other friends in the State to let their Thanksgiving offerings go to the Orphans' Home. There are 200 children in this institution, who are being given moral and intellectual training by competent teachers. These children are gathered from the "highways and hedges," and as a rule are from the lower walks of life. Two large brick buildings have been completed this year at a cost of $35,000, and there is a balance of $3,500 due on these two needed structures. On this day of rejoicing, would it not be well to make a contribution to help pay the indebtedness on this Home, maintained for these unfortunate children? Remittances should be made to Rev. M. L. Burton, Purvis, Miss., or to Rev. W. M. Williams, Manager, Jackson, Miss."

A dispatch to the Atlanta Georgian from Augusta, the seat of the recent session of the North Georgia Conference, thus refers to the sermon preached at St. James Church in that city by Bishop A. W. Wilson: "The morning sermon by Bishop Wilson is declared by Augusta people to have been the greatest sermon preached there within twenty-five years or more. The Bishop's text was the first two verses of Paul's Epistle to the Ephesians, his theme being, 'The loftiness of the Christian Calling.' Bishop Wilson was greatly enfeebled by his illness during the Conference; but he seemed to forget all pain and weakness, as time after time he reached the sublimer heights of the truth he was presenting. The congregation was thoroughly stirred, and several times he came near being forced to stop to give way to the shouts of the auditors. The sermon was followed by the touching scene of Bishop Hoss arising and taking Bishop Wilson in his embrace."

Judge W. P. S. Ventress, after an illness covering a period of several years and a brave and manly struggle for life, died at his home at Woodville, Miss., on the night of November 22. Judge Ventress was born in Wilkinson County in 1857, and was educated at the Norwood School in Virginia and the famous University of the Old Dominion. He studied law at the University of Mississippi, and was graduated from that institution with the degree of Bachelor of Laws in 1883. He was married to Miss Willie Galloway, the eldest daughter of Bishop and Mrs. Charles B. Galloway, in 1893: of this union, three children—Harriet E., Charles B. Galloway, and Margaret E. Ventress, were born. Judge Ventress served for several years in the State Legislature and Senate, and was at one time Chancellor of the Fourth Judicial District of Mississippi. He was an able lawyer, a worthy citizen, and a man of exemplary life, highly esteemed by all who knew him. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously comfort and sustain them.

Mr. and Mrs. Jacob Cohen, who reside in Carrollton, this city, and are prominent in both civic and religious circles, passed the twenty-fifth milestone of their wedded life on November 25. While they were spending the day quietly at home, a delegation from the Board of Stewards and the Woman's Missionary Society, headed by the pastor, Rev. J. G. Snelling, wended their way to the residence of the worthy couple and rang the bell for admittance. After an exchange of greetings, Mr. Sam Stone, Sr., in fitting words presented Brother and Sister Cohen as a gift from the Stewards of the Carrollton Avenue Church, a handsome silver mayonnaise bowl and spoon, suitably engraved; and Mrs. S. A. Montgomery, representing the Woman's Missionary Society, presented them, with appropriate remarks, a dozen silver salad forks. Refreshments were then partaken of, and good fellowship for a brief season abounded. The Carrollton congregation has no choicer members than this deserving husband and wife, and we join their host of friends in wishing them many returns of their wedding anniversary.

CONFERENCE NOTICES.

Mississippi Conference.

ADMISSIONS.

The committee on admissions will please meet in the Central Methodist Church, Meridian, Miss., Tuesday night, Dec. 5, after service.

PAUL D. HARDIN,
For the Committee.

Brookhven, Miss., Nov. 27.

CLASS OF THE FIRST YEAR.

The members of the class of the first year will please meet the committee in the Central Methodist Church, Meridian, Tuesday, Dec. 5, at 9 a.m.

H. M. ELLIS,
L. L. ROBERTS,
JNO. D. ELLIS.
Committee.

Louisiana Conference.

THE CLASS OF THE SECOND YEAR.

The class of the second year will meet the committee at Parker Memorial Church on Tuesday, Dec. 5, at 9 a.m. All members of the class who have not completed the work are requested to be on hand promptly.

C. C. MILLER,
For the Committee.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JANE P. BIHM was born near Washington, St. Landry Parish, La., May 2, 1855, and died at her home in Palmetto, Nov. 2, 1911. She was twice married. In 1874 she married Amidee Richard. This union was blessed with two children, a son and daughter. The daughter preceded her to the better land. Her son, Emile, was permitted to live to care for her and be with her in her dying hours. In 188? she was married to Alvin Deloach. Of this union there were five children, four daughters and a son, three of whom are living, two girls having died in childhood. She was a member of the M. E. Church, South, for a number of years. She was a fond, indulgent mother and kind friend, and will be sadly missed by her family and friends. She was buried in the old Waxia graveyard, the funeral services being conducted by Rev. Beattie, of the Methodist E. Church. Do not grieve dear children, but let us live so we will meet where there is no parting.

HER NIECE.

MAMIE LOUIE, the youngest child of Brother and Sister J. L. Owen, of near Aberdeen, Miss., was born July 15, 1900, and after a brief illness was transplanted to that upper and better kingdom, July 17, 1911, where sickness and suffering, sin and death are felt nor feared no more, there to live and look, and await the coming by and by of "papa and mamma." One brother and two sisters are left to mourn their loss. Mamie was a bright and obedient child, the attraction of her home, and was loved by all who knew her. Her sweet face and cheery presence is missed so much, not only in her home, but at church, and Sunday school as well, where she delighted so much to be. Her little body was borne to its last resting place at the hands of her classmates as pallbearers, and after funeral services by the writer, was laid to rest at the Howell Cemetery, there to await the resurrection morning. May God sustain and comfort the grief stricken parents and all the sorrowing ones!

W. A. BOWLIN, P. C.

The subject of this obituary was born in Rankin County, Miss., Nov. 9, 1829, and died in Rankin County, Miss., February 24, 1910, aged 81 years. Her maiden name was Lird. She was married to Mr. Wm. M. Mayers in 1849. To them were born three children, two daughters and one son. She was again married to Miles Cortey in 1861. To them were born seven sons. She left eight living children when she died, all of whom are members of the M. E. Church, South, of which she was a member fifty-five years. This writer was her pastor in 1872, thirty-nine years ago. I frequently visited herself and family, and always found her the same good Christian woman. For quite a number of years since I met her and family tented on the Shiloh Camp Ground in Rankin County, Miss. Our next meeting will be in our Father's home beyond the river. May heavenly blessings rest upon her children and loved ones left!

Her former pastor,

R. A. SIBLEY, SR.

GEO. W. YARBROUGH, a steward of the Wall Hill charge, died in a hospital in Memphis, where he had gone for an operation, on Sept. 6, 1911. He was born and reared in Marshall County, Miss. He lived about seven miles southwest of Holly Springs. He served in the Civil War and made a good soldier. He was married to Miss Helen Jones on Oct. 31, 1866. She was also a native of Marshall County. Of this union nine children were born, six boys and three girls. Three of these had preceded him to the spirit world. Brother George Yarbrough professed faith in Christ and joined the M. E. Church, South, at Marvin, in Marshall County, where he lived for thirty-five years. For several years he had been a steward of the church and recording steward of the charge. His zeal for his church and the cause of his Lord was marked, and for the past four years (since the writer has been on the district) Brother Yarbrough had been the most capable and energetic steward on the Wall Hill charge. For several years he had been seriously afflicted with bladder trouble; finally he had to submit to an operation, but survived only a few days. His friends and brethren who visited him while at the hospital just before his death, found him brave and trustful. He died as he had lived—a courageous, manly man. He leaves his good wife and six children to mourn their loss; also one brother, Dr. A. S. Yarbrough, of Como, Miss. We commend his zeal for his church to all those who knew him. A good and useful man has gone. He was public spirited and a most useful citizen. May the blessing of our Father above abide upon his good wife and children, and may they so live that they shall all meet in heaven!

W. M. YOUNG.

CALEB WHITE, son of James A. and Clementine Taylor, was born at Morton, Miss., Sept. 27, 1868, and died at Pelahatchie, Miss., Oct. 11, 1911. He was married Oct. 15, 1891, to Miss Eula Flanagan. Six children were born to them, all of whom with their mother are still living. He joined the Methodist Church when a boy of twelve years. He was a faithful and consistent member of the church up to the time of his death. He served the church as steward and recording steward, and as Sunday school teacher. As a merchant he was successful, and enjoyed to an unusual degree the confidence and esteem of the whole county. To know him was to love him, because his was a lovable character. He was modest and unassuming. What he did was done quietly. He never did anything for the praise of men. He helped every one and every cause that was worthy. He was a liberal and constant supporter of the Orphans' Home. His place in church and community will be hard to fill. He realized that he must die and was not afraid. He told his wife that he loved everybody The end was peaceful.

W. J. DAWSON.

PICKENS BUTLER, son of Alfred and Jane Summer, was born in South Carolina, Oct. 1, 1851, and died at Pelahatchie, Miss., Sept. 21, 1911. He was married april 28, 1881, to Miss Josephine Patterson, of Hinds County, Miss. Three children were born to them, each of whom, together with their mother, are still living. He joined the Methodist Church when a boy. He was soundly converted, the evidences of which were a consistent life, earnest consecration, and fidelity to duty. He was reared by pious parents, which made it easier for him to be religious. He was a faithful servant in the church, either as Sunday school superintendent, teacher, steward or trustee. He was faithful in his attendance on all the services of the church. He was always present at Sunday school, prayer meeting and preaching when it was possible to be present. He died in great peace. Just before he died he sang a portion of,

"My latest sun is sinking fast,
My race is nearly run."

As the notes of this song died away, his soul passed into the great beyond. We miss him much. His familiar place at church is empty. We know where to find him.

W. J. DAWSON.

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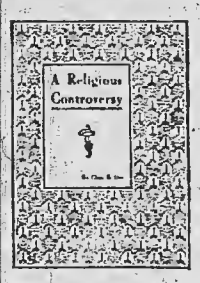
By CHAS. E. ORR



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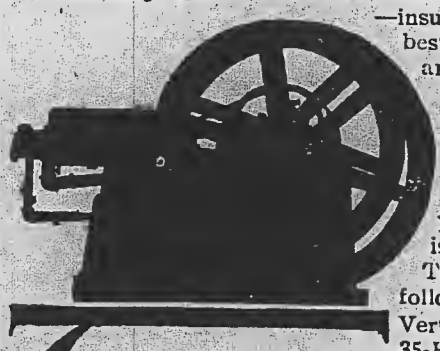

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Tidings From the Field

DeSoto Charge:

Dear Doctor Meek: I want to state in the columns of the Christian Advoacte that since our third quarterly conference, I have held five meetings, preached fifty times, had several professions, some additions to the Church, baptized some, made about 130 visits, such as visiting the sick and praying in their homes. I have tried to be instant in season and out of season, making full proof of my ministry and doing the work of an evangelist. I am assistant pastor on the DeSoto charge under Brother Hilary Westbrook, a precious man of God. We met on Nov. 17, in our fourth quarterly conference. Brother W. H. Lewis, our presiding elder, was present and preached a strong sermon from Phil. ii, 7-8. I will, God willing, attend the Annual Conference in Meridian, hoping to come in close touch with the brethren of the Mississippi Conference. I am looking for a place in the Mississippi Conference, as I love the pastoral work, having had four years experience in that capacity in the M. E. Church, in Alabama. I feel that I am able to do the work of a pastor. Brethren, my whole heart and life is in the work, and as I am a new man in the Mississippi Conference (though this is my home), I need your help in any way that you are able to help me. I was ordained in Birmingham in 1908, and my work, both in Mississippi and Alabama, as well as Louisiana and Arkansas, has been crowned with success and signal victory. Brother Hilary Westbrook is closing up his Conference year in high favor with his people. Brethren, my heart's desire is to be so filled with the Spirit that I will be led of the Spirit and that I will be true to the heavenly vision.—J. E. Brasher.

Goodwater, Miss.

DeSoto, Miss.:

We have had a delightful year here on the DeSoto Charge. This is my first year here. Rev. W. H. Lewis, our faithful presiding elder, was with us on November 16 and 17, and on Thursday evening he preached us an able sermon here at DeSoto, using as his text Matthew 16:18; on Friday morning we drove out to Salem four miles west of DeSoto, and at 11 a.m. Brother Lewis preached us another soul-thrilling sermon, using as his theme, "The accentual nature of Christianity." Our fourth quarterly Conference was called to order by Brother Lewis, and the following places were represented: DeSoto, Salem, and Coopers Chapel, and all the churches made very good reports. In connection with our quarterly conference at Salem, the humble scribe, with the assistance of his junior pastor, Brother J. E. Brasher, held a three day's meeting, with some good results; but I couldn't say that our meeting was excellent by any means, though I feel safe in saying that it was very good. We have had 18 accessions to the Church, 11 on profession of faith and 7 by certificate. I have baptized 24 infants, and, best of all, we have had 12 conversions this year.

I have confronted my people 115 times, with the old, old story of Jesus and his love.

I want to thank the good people of the DeSoto charge, for the way in which they have treated their humble pastor, and his family this year, and I also want to say that I have enjoyed being in their homes and partaking of their kind hospitality. May God's richest blessings rest upon one and all on the DeSoto Charge.

As I leave DeSoto on December 5 to attend the Annual Conference at Meridian, Miss., I believe that I will be able to say without a doubt that I am leaving some warm friends behind on the charge. As a young preacher I did the best I could for my people and the Church. We are all cheerful and happy, and on our way to glory. Amen.

HILARY WESTBROOK, P. C.

TRIBUTE OF RESPECT.

Whereas, God in his providence has seen fit to remove from our midst our beloved Brother YARBROUGH, therefore, be it, resolved,

First—That we bow submissively to the will of our Heavenly Father, knowing that he doeth all things well in mercy and love.

Second—That by his death, we sustain a great loss in his personal friendship and devoted steward in our church and society.

Third—That while we mourn his departure, we shall cherish the memory of his noble Christian life. Oh, how I miss him!

Fourth—That we tender our sincere sympathy to his beloved family, and that a copy of these resolutions be sent to his family and a copy be sent to the New Orleans Christian Advocate.

J. H. JONES.

Holly Springs.

A VALUABLE WORK.

Dear Dr. Meek: Through the kindness of Dr. T. B. Holloman, D.D., one of the owner's of Jone's History of Methodism in Mississippi, I have in my bookcase this valuable work. The Methodists of Mississippi owe Bros. Burton and Holloman a debt of gratitude for bringing out the second Volume of this history, and they should show their appreciation of this book by buying it at the very low and reasonable price at which it is offered. A Methodist preacher cannot afford to be without the information these books give. Respectfully,

W. H. SAUNDERS.

Vicksburg, Miss., Nov. 25, 1911.

Never lose an opportunity of seeing anything beautiful. * * * Welcome it in every face, every fair sky, every fair flower, and thank him for it who is the fountain of all loveliness; and drink it simply and earnestly with all your eyes. It is a charmed draught, a cup of blessing.—Charles Kingsley.

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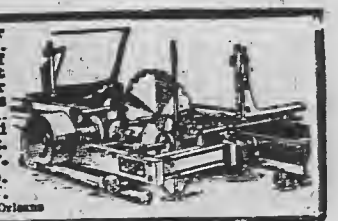

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IN NEED OF ASSISTANCE.

Mr. Editor: I am writing to call attention to Rev. J. B. Williams, of Lisbon circuit, Claiborne parish, a member of the Louisiana Conference, who is now quite unable to do his work, and to all appearances will not be able to take work at the coming session of Conference. Brother Williams is and has ever been a faithful preacher, but now he is disabled and in need of aid. He has been confined to the house and bed for the past two months, and is now in a sanitarinm. I hope that his many friends in Louisiana will remember him in this time of need and disability with their mite.

I am yonrs respectfully,

B. T. FERGUSON, M. D.

November 20. 1911.

(We suggest that persons desirous of aiding Brother Williams send their remittances to Rev. A. S. Lutz, our pastor at Homer, La., who doubtless will take pleasure in seeing that they reach him promptly. Brother Williams is being treated at a sanitarium in that city.)

CHARLOTTE, NORTH CAROLINA.

Dear Dr. Meek: When I came to North Carolina seven years ago, broken down in health as the result of repeated attacks of lagrippe, soon as strong enough to resume work, I was appointed to fill a charge made vacant by the death of a minister, namely, the Raberdel circuit, in the Rockingham District, North Carolina Conference. The few months spent on this charge were crowned with a good degree of success, a large number being added to the Church, and other good work accomplished. When the Conference was over I had planned to return to my old home in Mississippi, but was prevailed upon by my presiding elder here, Rev. Jno. N. Cole, to remain a while and conduct some revival meetings in his district, and while waiting for arrangements to be made for the meetings, Rev. N. W. Oglesby, one of the leading ministers of the district, was killed in a railroad wreck, and Brother Cole asked me to take the charge for the remainder of the year, which I did almost for an entire year, as this sad accident was soon after Conference.

When this year was ended, the Lord having blessed our work greatly, I went to Florida where I was appointed to a charge and served a short time, having resigned to go to the bedside of my sick son who was extremely ill at Chattanooga, and where I myself became disabled again for work. After the summer was over, however, I engaged in some revival work again, and the good Lord gave us some gracious victories. At the following Conference. I was appointed to the Pleasant Garden Circuit, Greensboro District, in the Western North Carolina Conference, where the year was spent in an almost continuous revival. Many were added to the Church, and the general interests of the charge were almost doubled. I was reappointed to this work for another year, but after the first quarterly conference was moved to Kings Mountain Station to fill the year out, made vacant by the resignation of the former pastor. Here I spent a good year, and as I had just had a book published at considerable cost, fearing I could not make a success of the sale of the book and at the same time fill a pastoral charge, I declined to return. Here I may have made a mistake, but such is life. I had hoped to assist some of the brethren in their meetings, but there were but few open doors this year. So the following year I accepted supply work in the Virginia Conference to again fill the place of a deceased minister. It was the Daville Circuit. Some good meetings were held—onevery notable at New Design Church near Daville, where a great victory was scored for Christ. This year I was appointed to a charge in the South Carolina Conference where they were scarce of ministerial supplies, but again I was compelled to give up my work owing to extreme sickness in my home, which lasted persistently for more than eight months, day and night.

I have engaged in some good meetings, however, during the last two months. During all this time I have passed through many afflictions, and suffered much in many ways, but the Lord has brought me through it all so far, and I praise his name for the good that has been accomplished. I am writing this letter that my old friends of other days may know something of my whereabouts and God's dealings with me during these years.

You can give this note a place in the Advocate if you think it worth while. I often long to be back in my old homeland to mingle with the friends of my youth and earlier ministry, and think I may be some day. Please pray for me and mine. May the good Lord bless you in your work. Very fraternally,

E. G. KILGORE.

Nov. 18, 1911.

COMMENDATORY RESOLUTIONS

Adopted by the fourth quarterly conference of the Slate Springs Charge, North Mississippi Conference.

Whereas, Rev. E. S. Lewis is finishing his quadrennium as our beloved presiding elder, therefore, be it resolved,

First—That we extend to him our many thanks for the kindnesses that he has shown us and his splendid service and wise administration over the affairs of the church.

Second—That this be placed on the quarterly conference record and a copy sent the New Orleans Christian Advocate for publication.

Dumb Chills and Fever.

Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drugstore like it. As a remedy for women's ills, it has no equal. Try it. Price $1.

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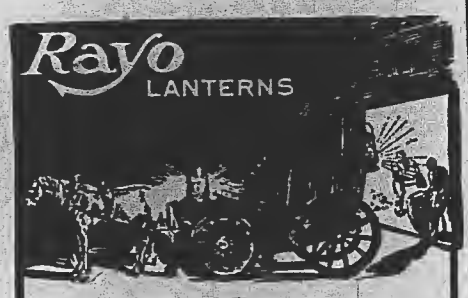

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR DECEMBER 3, 1911.

"REPRODUCING THE MODEL."

Eph. iv, 11-16; II Peter i, 3-4.

In studying the theme for this evening we should bear in mind the general theme of the month—the glorious destiny which is to be ours in Christ Jesus. To attain to this destiny we must seek to reproduce in ourselves the divine model that has been given us, which is Christ himself. By so doing we attain unto a more perfect unity than the church had at first. We are to work for this ideal a mature and perfect humanity, endowed with the fullness which Christ in union with the church has. In order to reach this united manhood we must cease to be unstable children, at the mercy of every scheming teacher. Some one says that "language cannot express the full truth. Christ is the head, he is also the whole organism. He is also the source of its unity, growth and energy." Christ is all and in all.

'O wondrous Lord, my soul would be
Still more and more conformed to thee,
And learn of thee, the lowly One,
And like thee all my journey run."

In our second reference we are told that we are to be "partakers of the divine nature." Doctor Parkhurst says that this means "taking part in the divine nature." "Not simply like God, but in a way shareholders in him; something, possibly, as the waves of the sea are partakers in the sea; something, it may he, as the leaves of a tree share in the life of the tree." Doctor Maclaren says: "Partakers we shall be in the measure in which by our faith we have drawn from him the pure and the hearty love of whatsoever things are fair and noble; the measure in which we love righteousness and hate iniquity. And then, remember also that this lofty purpose which is here set forth is a purpose growingly realized in man. The apostle puts great stress upon that. He is not talking about 'being,' but about a 'becoming.' That is to say, God must ever be passing moment by moment into our hearts, if there is to be anything godly there. Cut off the sunbeam from the sun and it dies, and the house is dark; cut off the life from the root and it withers, and the creature shrivels. The Christian man lives only by continual derivation of life from God; and forever and ever the secret of his being and of his blessedness is not that he has become a possessor, but that he has become a partaker, of the divine nature. By daily increase we shall be made capable of daily increase." Let us each day by day keep before us this high ideal:

"Unwearied may I thus pursue;
Dauntless to the high prize aspire;
Hourly within my soul renew
This holy flame, this heavenly fire,
And day and night, be all my care
To guard the sacred treasure there."

How Attain to It.

In order to attain to this glorious destiny we must "escape the corruption that is in the world"—physical, mental and moral—corruption of the life. Then, by "speaking the truth in love" we are to grow up into Christ the living head. There is no standstill. If we would reproduce the divine model we must follow the example of him who said: "My Father worketh hitherto, and I work." We must "speak the truth" upon all occasions, but, like our model, we must "speak the truth in love." Truth without love will fail, and love without truth also will fail. It is not so much in what we say as how we say it, nor in what we do as how we do it. Some folks seem to have the faculty of saying truth and doing kindnesses in a very disagreeable way. This will never happen when "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Pittsburgh Christian Advocate.

A Thousand Years Hence.

No human being can look into that vast beyond and foretell to-day the things and conditions that will exist a thousand years hence, or even a year hence, but we venture to predict, that if the world is still in existence at that far distant time, the people who live in that age will live under entirely new conditions and surroundings. The superb buildings and magnificent monuments that are being erected to-day, unless they are of a material known as Georgia Marble, will have crumbled away or been demolished, but if they are constructed of this Georgia Marble, the next thousand years, and then thousands of years more upon that, will find them as substantial and beautiful as they are to-day. To-day we look back upon the marble temples and palaces that were erected in the ancient ages in wonder and amazment—a thousand years hence people will be looking upon the buildings and monuments we erect to-day of Georgia Marble with that same bewilderment, although, there is nothing so wonderful in this stone standing for thousands of years because it is identical in beauty and quality with the world-famous Parian marble, used in the earlier ages.

United States Government test shows the crushing strength of Georgia Marble to be upwards of 10,000 pounds to the square inch, and as result of their investigation into this material, Uncle Sam is using it in a great many of his finest and most important buildings, building that are erected for the purpose of serving many generations as yet unborn. A microscopic analysis of this stone shows it to be of a crystalline formation, each tiny crystal being so closely interlocked with the other as to prevent the slightest degree of absorption or decomposition. It absolutely will not decay or discolor in any climate, and will withstand heat to upwards of 1,000 degrees Fah.

As a monumental marble, this Georgia Marble is simply superb. It can be had in the most beautiful and delicate shades, and in any size up to the limit of transportation. The Cherokee grade is a silver grey; Creole, a mottled black and white; Kennesaw, a pure white and Etowah an exquisite pink in many shades. It is the most attractive and substantial material for finishing work that can be obtained. The Candler Building, of Atlanta, Ga., is finished throughout in the Creole, it matches up perfectly and has a continual stream of admirers.

If you contemplate erecting a monument for any purpose, and want it to remain always beautiful and lasting, even to the end of time, or if it be a building, and you want it fire-proof and time-proof, use Georgia Marble. The more you investigate its beauty and durability, the more convinced you are of its superiority over all other building and monumental material. Ask your dealer to show you samples of this celebrated Georgia Marble, but if he can't supply you, write to the Georgia Marble Company, Tate, Ga., and they will put you in touch with a nearby dealer who can.

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You may not need the $2 which a 50-cent bottle of Pinex saves you, but you do need the wonderful effectiveness of this famous cough remedy. It will usually stop the most obstinate deep-seated cough inside of 24 hours, and has no equal for whooping cough.

A 50-cent bottle of Pinex, mixed with home-made sugar syrup, gives you a full pint—a family supply of the most pleasant and effective cough remedy you ever used. Easily prepared in five minutes—directions in package.

The way this takes hold of a cough and gives instant relief, will make you regret that you never tried it before. Stimulates the appetite, is slightly laxative and tastes good—children take it willingly. It has a wonderful record in cases of incipient lung trouble and is splendid for croup, asthma, bronchitis, throat trouble, etc.

Pinex is a special and highly concentrated compound of Norway White Pine extract, rich in gualacol and other natural healing pine elements. Simply mix with sugar syrup or strained honey, in a pint bottle, and it is ready for use. Used in more homes in the U. S. and Canada than any other cough remedy.

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An assortment that is really worth 25c. Sixty-five separate pieces, consisting of 3 Embossed Post Cards; 4 Xmas Tags; 8 Gummed Xmas Labels; 24 Gummed Xmas Post Stamps; and 32 Gummed Xmas Seals—all printed in colors and gold in many handsome designs. Everybody wants one or more of these packages, for they can use the Seals in wrapping Xmas presents; Labels and Tags for addressing packages, and Post Cards to send Xmas Greetings or to notifying friends that a present is on the way. 3 packs for 25c, 7 for 50c, 15 for $1.00. AGENTS WANTED

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THE ANXIETY OF A PUBLIC SCHOOL TEACHER.

After the writer had addressed an audience recently upon the importance of the church in religious teaching keeping pace with the common school as to modern methods, the principal of the high school came forward and emphatically stated that it was a matter that gave him no little concern, that his two hundred pupils were not being taught religion. The unwritten law of division in our country is that the State give the secular education and the church and the home the religious. The civil government is taking care of its part of the contract magnificently; but within the bounds of this teacher's territory the home was lax in its work of Christian nurture. The church's excuse for a Sunday school was of such a weak type that it could not hold the respect of the public school children, who were taught in a well equipped building with trained teachers, and given graded and well arranged courses of study. The Sunday school had only one room, with seats only for adults; no blackboards or maps, and the teachers were picked up here and there without special reference to their qualifications. It was run on a haphazard schedule, and the best that could have been said about it was that it was better than nothing.

Many of these public school teachers feel that the church is not "toeing fair" in this matter of education. If the church will only have a school on Sunday where real teaching is done, they are ready to do their best to help, but, with the average country Sunday school, they feel that the returns are too meagre in comparison with their week-day achievements. The State is setting us an example of aggressiveness, and it is high time we were doing better. The Sunday school must improve or die by the very law of contrast. In the meantime, who is to care for these 200 high school pupils who are not being taught religion?

P. O. LOWREY.

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In 1848, the seven leading druggists of Nashville, Tenn., exressed their appreciation of Gray's Ointment in the following announcement: "We, the undersigned druggists of Nashville, Tenn., take pleasure in stating that we have sold Gray's Invaluable Ointment for many years, and that we have never known it to fail in giving entire satisfaction in the many diseases for which it is recommended, and that it is more popular than anything else we sell of a similar character."

For boils, carbuncies, old sores, festering wounds and to prevent blood poisoning, Gray's Ointment has held first place since its introduction, 1820. Invaluable for man and domestic animals. Free sample by mail or 25c at your druggists. Dr. W. F. Gray Co., 807 Gray Bldg., Nashville, Tenn.

RESOLUTIONS OF CONDOLENCE.

Whereas, since the last quarterly conference of the Morton and Pelahatchie Circuit, held at Zion Grove on the 25th day of August, 1911, God in his wisdom has removed by death from the church at Pelahatchie and from the official roll of this conference, Brother P. B. SUMMER, Dr. E. N. BAKER and C. W. TAYLOR; and, Whereas, these brethren were serving the church faithfully and efficiently, Brothers Summer and Baker, as trustees, and Brother Taylor, as steward and recording steward at the time of their death; and, Whereas, the town of Pelahatchie has lost three of her best citizens, the Methodist Church three of her truest and best members, and this quarterly conference three faithful officials; therefore, be it, Resolved, By this quarterly conference of the Morton and Pelahatchie Circuit in session at Lindsey's Chapel, this the 17th day of November, 1911, that we hereby express our sorrow and loss on account of the death of those brethren; Resolved, That in our deliberations we shall miss their suggestions, their wise counsel, and their godly influence; Resolved, That we express to the families of these brethren our sincere sympathy, and that we pray that they may be kept by God's love and power; Resolved, That a copy of these resolutions be spread on the Minutes of this quarterly conference, and that a copy be sent to the family of each of these deceased brethren, and a copy be sent to th New Orleans Christian Advocate for publication.

Signed: W. J. Dawson, P. C.; J. A. Lindsey, W. H. Till, J. L. Tanner, G. G. Lindsey, J. C. Lindsey, stewards.

THE YOUTH'S COMPANION IN 1912.

No other paper is quite like The Youth's Companion. It is taken in half a million homes where the choice of reading is made with as much care as the choice of friends. It entertains, it satisfies the keen zest for thrilling adventure, it is rich in wit and humor, and all the while its purpose is to be to every reader a help onward—never a drag backward.

Among the contributors to the 1912 volume will be General Baden-Powell, the defender of Mafeking and founder of the Boy Scouts, Walter Camp, the celebrated football coach, Hudson Maxim, the inventor of high explosives, Governor Harmon, of Ohio, Percival Lowell, the astronomer, Jacob A. Riis, Marion Harland, Harriet Prescott Spofford, Rev. Francis E. Clark, founder of the Society of Christian Endeavor, etc.

The serial stories alone, which will follow one another the year through, will be worth $1.50 each when published in book form. By subscribing to The Companion you get them all and 250 other complete stories for $1.75, and the Articles, Miscellany, Boys' Page, Girls' Page, Household Page, etc., put in for good measure. Now is the time to subscribe, sending $1.75 for the 52 weekly issues of the new volume, for on January 1, 1912, the subscription price will be advanced to $2.00.

Do not forget that the new subscriber for 1912 receives free, The Companion's Calendar for 1912, lithographed in ten colors and gold, and all the issues for the remaining weeks of 1911, free from the time the subscription is received.

THE YOUTH'S COMPANION.
144 Berkeley St., Boston, Mass.

The only way to be patient, to be calm, to be ready for all effort and all endurance, is to hold in the soul the thought of the great truths of God, greater than any passing event or crisis. To live thus in the presence of eternal laws and lofty ideals is to have power and conquer.—New Gulde.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—Rev. F. B. Meyer.

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Any sufferer, after giving it a trial, can readily see why it is so greatly superior to such ordinary treatments as sprays, ointments, salves, liquid or tablet medicines, because all these do not and cannot reach all the affected parts, while Dr. Blosser's method reaches every spot; and this explains, at least in part, the wonderful success with which it is meeting. The full size package costs but one dollar. It is harmless, pleasant to use, and is easily applied even by a child.

No matter how deep-seated, your catarrh may be; no matter how long it has troubled you; no matter if other remedies have failed; you should give this treatment a trial, and it will do for you what it has done for thousands of other sufferers. Write at once to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., in order to avail yourself of his offer of a free trial package of the remedy and an illustrated booklet which gives all the facts about catarrh. It is not necessary to send any money—simply send your name and address.

RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

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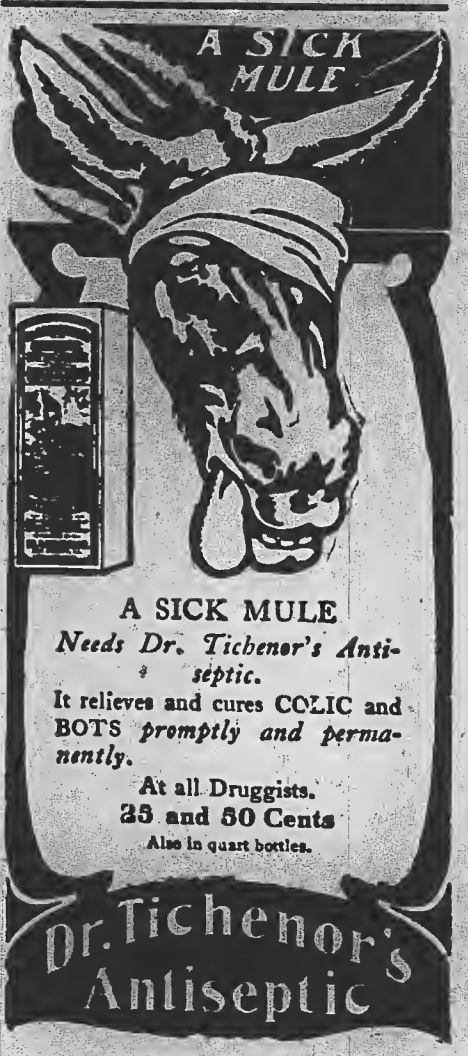

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A Young People's Bible Class has been organized at Sardis, twelve miles from Monroe, with Mr. Chas. Nabnet, president; Miss Katie Rutledge, superintedent of the Cradle Roll.

* * *

A Young Men's Bible Class has been organized at Calhoun with Prof. Wiley, an exhorter in our church, teacher; Mrs. Howard Peavy superintends the new Home Department and Mrs. Willis Anders, the Cradle Roll.

* * *

Rev. W. H. Ledbetter held a meeting recently at Oakdale and organized a Southern Methodist Church, the building of the M. E. Church being used. When a church can be built he intends organizing a Sunday school.

* * *

At Indian Village, on the Eros charge, a Young People's Bible Class has been organized with Mr. Wade McClendon, president, and a Home Department superintended by Mrs. S. L. Boyd, and Miss Trudy Bryan superintends the Cradle Roll.

* * *

In a neatly printed and comprehensive church bulletin from the Homer Church is the announcement that the Sunday school classes are giving $167.50 on the $1,500 note being paid off on the church debt this year. We are glad to see the Sunday school scholars being trained to manifest service and Christian giving. They ought to be taught to help support the pastor, pay the sexton, etc., as well as to buy their own literature and give to foreign missions. Giving, like other fundamentals in religion, should be taught to children and youths, and not leave the young disciple to "set" in selfishness.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Home Department of the Sunday school has as its aim "A studied Bible in every home," and already between 50,000 and 60,000 have traced their conversion to the work in this department.

* * *

The Gleaners in this same Eupora Sunday school is a woman's class working shoulder to shoulder with the men, and doing very progressive as well as aggressive service for their Lord and Master.

* * *

Keep in mind the Sunday school exhibit for our Annual Conference at Macon, Nov. 29. Brother Gladney has a fine room set aside for this work and several classes are preparing to compete for the Sunday School Board award. These exhibits will be very practically helpful to all classes and an enthusiastic effort should be made to have every one-year class in the Confrerence make some sort of entry in this line of Sunday school activity.

* * *

The Men and Religion Forward Movement Campaign is having fourfold results: (1) a heightened zeal for Christian work; (2) a greater appreciation of the importance of the Church among men in general; (3) a greatly augmented spirit of cooperation among the ministers and church leaders of the city; (4) a definite continuing committee organization in all the Protestant Churches along all five lines of this campaign effort.

* * *

There are urgent reasons why every Sunday school should include missions as a part of the regular instructions given the pupils: (1) Recruits for the Master's service must come largely from the youth of the Church; (2) Many of the noblest characters of history have been the men and women who have served God as missionaries, and the heroism, faith and fidelity of these consecrated saints will make a profound impression upon the lives of the boys and girls if related to them; (3) Boys and girls are touched by an appeal to help and are really anxious to do so.

* * *

A certain prominent minister in the Conference had the fortune to be strenuously admonisished to attend Sunday school by a barber who was an enthusiastic member of a great Bible Class. The clergyman was in a business suit, and did not disclose his identity till the barber recognized him on Sunday as the highly honored and specially invited guest of his church for the next Sabbath, and his consternation can be imagined. That minister has been saying kindly, helpful words to busy barbers ever since, and in a very few minutes in a city barber shop last week discovered one of the old members of this class who had not been to Sunday school since he left the home-town and put him in line with a great class and led him back to his first love. The personal touch of this consecrated man is being felt by men in many places as he emphasizes the efforts of the Adult Bible Class fellows, and is winning numberless friends here and many stars in his crown hereafter.

* * *

An elementary banquet or rally in a given school, city or neighborhood for all the teachers in this fine arm of aggressive and intensive Sunday school uplift will do much to promote interest in new and approved methods in this department. Try it. If every member of each Adult Men's Class would bring one boy to Sunday school in the next three months untold good would result and the real foundation of future church support would be laid. The Morris Class, Eupora, has had new members added from a recent religious census of the town, each teacher in the Sunday school selected the material collected suited to his or her needs and a large and enthusiastic Rally Day service was held in the splendid new church on Oct. 29. This class has printed cards for strangers and framed notices of class services and fellowship hung in all public places and were brave and fine enough when their room in the new church was needed for some one else to rent their present quarters at $60 a year and continue to spend their blessed Sunday school hour in their "upper room." Miss Willingham and this great class are a source of inspiration and uplift to many, and the business men of Eupora say the standard of morality has been visibly and helpfuliy raised by the lives of these men.

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G 32 — 10 K. $ 8 50, 14 K. 10 50, 18 K. 12 50
Baby Ring G 34 — 10 K. $1 00, 14 K. 1 15, 18 K. 1 30
G 6 — 10 K. $3 00, 14 K. 3 75, 18 K. 4 50
G 7 — 10 K. $3 00, 14 K. 3 75, 18 K. 4 50
G 8 — 10 K. $3 00, 14 K. 3 75, 18 K. 4 50
G 9 — 10 K. $3 00, 14 K. 3 75, 18 K. 4 50
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MISSISSIPPI CONFERENCE.

TO THE PRESIDING ELDERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please send me names of my delegates, applicants for admission and readmission, applicants for orders, and of superannuates who can attend the coming session of the Mississippi Conference.

WM. H. LAFRAIDE,
Meridian, Miss.

TO MEMBERS OF THE MISSISSIPPI CONFERENCE.

Statistical Blanks, with some instructions, will be sent out immediately to all pastors in the Mississippi Conference, according to printed list in our Conference Minutes, for reports to Annual Conference. Brethren will please observe the instructions and save trouble and errors in our Minutes. W. T. GRIFFIN,
For Auditing Committee.

CLASS OF THE THIRD YEAR.

The Class of the Third Year in the Mississippi Conference will please meet the committee for examination at 3:30 o'clock, Tuesday, Dec. 5, in the auditorium of the Main Street Church. In order to facilitate matters we will ask the entire class to meet with us, or to send their certificates to the chairman previously, so that we shall know just what is to be done.

Cordially, H. B. WATKINS,
Chairman of Committee.

CLASS OF THE FOURTH YEAR.

The Class of the Fourth Year, Mississippi Conference, will please meet the committee in the basement of Central Church, Meridian, at 3:30 p.m., Tuesday, Dec. 5.

T. W. ADAMS,
For the Committee.

CLASS FOR ADMISSION ON TRIAL.

The class for admission on trial into the Mississippi Conference will meet the examining committee at Central Methodist Church, Meridian, at 9 a.m., December 5, prepared for written examinations. Those who have taken the correspondence course are requested to have their papers ready to turn over to the committee at that time.

NOTICE.

The Class of the Second Year will meet the committee in the auditorium of the Central Methodist Church in Meridian, on Tuesday, Dec. 5, at 9 a.m.

D. SCARBOROUGH, Chairman.

HISTORICAL SOCIETY.

The Mississippi Conference Historical Society will convene in the Central Methodist Church, Meridian, 7:30 p.m., Tuesday, Dec. 5. Rev. E. H. Mounger, D.D., will occupy the pulpit.

T. B. HOLLOMAN,
Vice-President Miss. Conf.

NOTICE.

Let every one who is not using permit books as mileage who attends the Annual Conference at Meridian, Miss., secure certificates from the agent where ticket is purchased. This applies to all who attend, women, as well as men, if you desire reduced rates, you will get reduction on return. Pay full fare going, one-third plus 25 cents on return. "So will your wives."

W. M. SULLIVAN,
Railroad Secretary.

LOUISIANA CONFERENCE.

NOTICE.

To the Preachers of the Louisiana Annual Conference:

Our Annual Conference opens Wednesday, Dec. 6, at 9 a.m., in the Parker Memorial Church, corner Nashville Avenue and Perrier Street, New Orleans. The entertainment committee is now making provision for Conference entertainment. If any preacher has received a special invitation to be a guest at any house, he will please notify Rev. C. D. Atkinson, 734 Nashville Avenue. Entertainment cannot be furnished preachers wives, but board may be secured at $1.50 per day.

C. D. ATKINSON,
A. G. SHANKLE,
W. W. HOLMES,
Committee

NOTICE.

By order of W. H. Coleman, president, the Louisiana Conference Board of Missions is called to meet at Parker Memorial Church, New Orleans, Tuesday, Dec. 5, at 2:30 p.m.

R. H. WYNN, Secretary.

CLASS OF THE THIRD YEAR.

Members of the Class of the Third Year in the Louisiana Conference who have not completed their examinations are requested to meet the committee at Parker Memorial Church Tuesday morning, Dec. 5, 9:30 a. m. R. H. WYNN, Chairman.

NOTICE.

To the Preachers of the Louisiana Conference—

Brethren: The banks of the city of New Orleans years ago entered into an agreement not to cash out-of-city checks, free; therefore, if you do not secure New Orleans or other bank exchange, you must add fifteen cents to each and every local check handed to us. The banks are very kind to us and render to us and to other Conference Boards many courtesies and very valuable assistance, and we must comply with their very easy terms.

Sincerely,

A. M. MAYO,
J. G. SLOANE,
W. R. HARVELL,
Auditing Board.

Lake Charles, La., Nov. 16, 1911.

THE CLASS OF THE FIRST YEAR.

Members of the class of the first year in the Louisiana Conference who have not completed their examinations, are requested to meet the committee at Parker Memorial Church Tuesday, Dec. 5, at 2 p.m.

J. M. HENRY, Chairman.

CLASS OF THE FOURTH YEAR.

Members of the class of the fourth year in the Louisiana Conference who have not taken the correspondence course, are requested to meet the committee at the Parker Memorial Church, Tuesday morning, Dec. 5, at 9

M. C. HOLT, Chairman.

NOTICE—LOUISIANA PREACHERS!

The Assessment for Minutes is a small item in each charge, but because of the heavy cost of material and work, it is essential that the amount be paid in full. Your Minutes are sent to you without further cost, but unless we secure the full amount we may be under the necessity of having the preachers pay the express on the packages sent them. Please make the item for Minutes in full.

We also urge each preacher to have his Statistical Report ready for the secretaries by the close of the first session of the Conference. This will be necessary if the statistical report is to be read before the close of Conference. We especially urge carefulness in making out the reports, as a little care on the part of the preachers will save the secretaries considerable unnecessary labor. Sincerely,

ROBT. W. VAUGHAN,
Statistical Secretary.

HOW TO REPORT THE MEMBERSHIP OF YOUR CHARGE.

To the Pastors of the Louisiana Conference.

Dear Brethren: We are especially anxious to get the report of membership of our churches entirely accurate, and I will ask that you follow the following rules in making your report to the Conference:

In the column "Reported Last Year," please place the figures found in the last Minutes in the column for "Present Total Membership." Do not attempt to place what you had enrolled at the beginning of the year, even if your church was divided. But place the actual figures that were reported as your present total membership for your charge at the last Conference. Then, after deducting your loss, or adding your gain, report what your present total membership is for the present year in the column provided. For instance, take the Rayne and Indian Bayou charges in the Lafayette District: At the last Conference a division was made in the Indian Bayou charge by taking one of the appointments and giving it to the Rayne charge. In this case, for Indian Bayou, in the column for "Members Reported Last Year," the report should be 338. The Bethel Church had a membership of say 150 members. The last Conference transferred this membership from the Indian Bayou charge to the Rayne charge, hence Indian Bayou will report a loss of 150 members for this year, and if there have been no losses or gains, otherwise on the charge, the report to be given in the column for "Present Total Membership" will be 188 members. If there are no gains or losses otherwise on the Rayne charge, that report will be, "Members Reported Last Year" 81, "Present Total Membership" 231.

It is only by conforming to this method of reporting the Membership of our Church that we can arrive at any degree of accuracy in this important item. I hope that the reports will be carefully rendered and that we may have, for once, an entirely correct report of our actual membership. I certainly hope that the desire to make a good showing will not cause any of our preachers to report the actual losses of their charge, if there have been any losses, and trust that our net gain in membership will indicate a steady and substantial growth in our Church the Conference over. Cordially,

ROB'T W. VAUGHAN,
Statistical Secretary.

NOTICE.

To Members of the Louisiana Conference:

Entertainment will be provided for all members of the Conference, but assignment of homes will not be made until arrival at Parker Memorial Church, corner Nashville Avenue and Perrier Street, New Orleans. The church can be reached from the Union Station (T. & P., S. P., I. C., and Y. & M. V.) by Peters Avenue car in front of station going "uptown" and getting off at Perrier Street and walking four blocks to Nashville Avenue.

The church can be reached from the Terminal Station by the Prytania car "uptown," getting off at Joseph Street and walking two blocks to Nashville Avenue. The committee will meet as many of the trains as possible.

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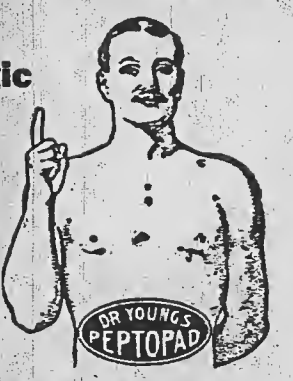

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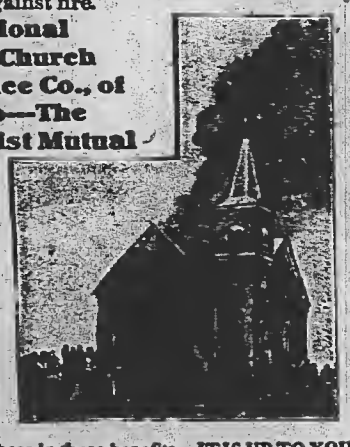

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 58—No. 49. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2912.

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, DECEMBER 7, 1911. CHAS. O. CHALMERS, Publisher.

THE LOUISIANA CONFERENCE.

By Dr. John T. Sawyer.

The sixty-sixth session of the Louisiana Conference is being held this week at the Parker Memorial Church, with Bishop Mouzon presiding; Dr. Fitzgerald S. Parker, secretary, and Rev. Chas. D. Atkinson, the genial host. Could we take the time necessary to consult the old records, and were sufficient space in the Advocate allowed us, we could easily show that the labors and achievements of the Louisiana Methodist Fathers were as heoric and glorious as those of any section of our great Church. We shall not in this article go back to the time of Nolley and the other noble spirits who followed him in the early years of the last century. The Louisiana Conference has given to the Church some of our greatest Bishops in Holland N. McTyeire, John Christian Keener and Linus Parker; and indeed we might add, with permission of Mississippi, Charles Betts Galloway, so much one of us was he while editor of the Advocate, and he always lived in the hearts of our people.

BISHOP E. D. MOUZON,

of San Antonio, Texas, who is holding the Louisiana Conference this week. He is the youngest member of the episcopal college, and a man of scholarship and unusual eloquence.

McTyeire, the founder of Vanderbilt; Keener, the profound theologian and mighty preacher; Parker, the elegant writer and sincere friend—all three were the equals of any of the Episcopacy, from Joshua Soule to the latest. All three were accomplished editors of the Advocate. Some years ago this writer was sitting in the Advocate office conversing with Bishop Keener, when Mrs. Deacon, one of the old and elect sisters, appeared at the door, and, standing looking at the Bishop, said this: "Brother Keener, when you were pastor of the Poydras Street Church and held your great meeting, a young man seated near me said, pointing to you as you walked up the aisle to the pulpit, 'there goes the Holy Ghost.'" Her reference was to what was probably one of the higgest revivals ever held in New Orleans, during which he had preached to great congregations every night for many weeks, discoursing largely upon the law of God, and producing deep convictions and thorough conversions. There have been many men of Holy Spirit power in charge of our churches before and during the civil war and the years since. Some of the most successful preachers from elsewhere have held pastorates and wrought well among us. There was Dr. W. V. Tudor, the scholarly and eloquent pastor of old Carondelet, who stood as a pulpit man shoulder to shoulder with his Presbyterian neighbor, Dr. B. M. Palmer of the First Presbyterian Church. Dr. John Matthews, who was with us in all about ten years, was a mighty man of God, and at Felicity, Carondelet and Rayne Memorial was pre-eminently successful in the winning of souls. Original in his style and methods, he drew immense congregations and added to the Church many hundreds of saved men, women and children. There must he mention of Dr. Joseph B. Walker, who was a member of the Louisiana Conference for many years and whose bow kept its strength to near the last of a long and fruitful ministry. Like Dr. Matthews, he was a great revival and camp-meeting preacher, and also a diligent pastor. Rev. Robt. J. Harp, who was one of our best preachers and most active workers in the early days, is still with us, and, like the others of our beloved superannuates, awaiting in great peace the summons home. There are numbers of others we might mention, but their records are on high, and are all of the best. The presiding elders of the Conference are all first-class men, and the brethren who are pastors in charge, though not "in the saddle," as in the olden time, are as capable a lot of preachers, old and young alike, as can be found in any Conference. A number of the young men in the cities and towns and on the circuits have the stuff in them to do large things for God.

REV. C. D. ATKINSON,

Host of the Louisiana Conference.

Dr. Felix R. Hill is having great success at Centenary, and the orphanage work at Ruston moves on successfully under the guidance of Rev. Robt. W. Vaughan. We hear splendid reports of Profs. Carter and Carre, at Vanderbilt, and Dr. C. W. Carter, after a long life of ministerial success, and though a superannuate, is still doing a lot of preaching, and, in accordance with the request of the last Conference, he will preach a semi-centennial sermon during this Conference. At the last Conference our membership was reported at 33,664, a net gain of 101 for last year. We trust the gain may show this year some hundreds more of increase during 1911. Last year the decrease in amount paid for Foreign Missions was $234, and for Domestic Missions $81. The assessments for these and the other interests are moderate and ought to be largely overpaid.

When we joined the Louisiana Conference on trial, Bishop Enoch M. Marvin was president of the body and preached three times, calling mourners at each service. There were some forty or so converted and who joined the Church. We have in these days so many boards and committees, and what not, to attend to, that little time is left for revival sermons and work. Anyhow, let believing prayer go up to God from every clerical and lay member of the Conference, that the Holy Spirit may abide in power upon our Annual Conference.

"MOUNT UP WITH WINGS."

The soul that rises in thought and affection and life sings. Some have lived so near to God that they hardly knew whether they were in the body or out of the body. Charles Wesley has expressed the rapture of the Christian in his loftier experiences in language that almost rivals that of Shelley when he sings of the skylark:

"On the wings of his love,
I was carried above
All sin and temptation and pain;
I could not believe
That I ever should grieve,
That I ever should suffer again.

"I rode on the sky,
Freely justified I,
Nor envied Elijah his seat;
My soul mounted higher
In a chariot of fire,
And the moon it was under my feet."

We may have our wings now. All men expect to soar some time; but most men are waiting for death to give them wings. One needs not to wait for death. Only let him "wait on the Lord," and he shall find his wings—"they that wait on the Lord shall mount up with wings of eagles."

But some one will say: "This high life will unfit us for work on the earth. We are living on the earth. Our duties are here. Our interests are here. We have no needs of wings. They would hinder rather than help." This is wrong. The truth is that those who soar highest are most efficient in everyday labor and struggle.—Pittsburgh Christian Advocate.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if this date is not moved forward after four weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

By Rev. W. M. Langley.

First Day—Morning Session.

The North Mississippi Conference of the Methodist Episcopal Church, South, met in its forty-second annual session in the Methodist Church, in Macon, Miss., at 9:30 a.m., Wednesday morning, November 29, 1911, with Bishop A. W. Wilson in the chair. The Conference was called to order by singing, "Come thou fount of every blessing." Bishop W. A. Candler, being with Bishop Wilson, conducted the opening exercises. The Bishop announced Hymn 233, "The King of Heaven his table spreads." Bishop Candler then administered the Lord's Supper, assisted by Rev. S. M. Thames, Dr. T. C. Wier, Dr. J. W. Boswell and Dr. H. G. Henderson.

Rev. J. R. Countiss, secretary of the last Conference called the roll.

Rev. J. R. Countiss was unanimously re-elected secretary, and he announced his assistants as follows: V. C. Curtiss, R. R. Lee, O. W. Bradley and E. Nash Broyles, statistical secretaries.

On motion, the hours of opening and adjournment were fixed as 9 a.m. and 12:30 p.m.

It was moved and carried that the main auditorium be made the bar of the Conference.

Rev. J. E. Cunningham then announced the standing committees as follows:

Public Worship.—J. E. Thomas, R. H. B. Gladney, W. E. Stokes.

Memoirs—L. M. Lipscomb, T. H. Dorsey, D. M. Geddie, W. N. Duncan, J. W. Boswell.

Spiritual State of the Church—John Richey, T. J. Durrett, W. C. Carlisle, E. C. Sullivan, J. W. Poston, R. M. Evans, H. M. Young.

Temperance—R. A. Weaver, J. H. Bass, G. L. Jones, J. A. Goad, J. H. Sherard, J. R. Wilson, W. R. Williams, W. T. Johnson.

District Conference Records—J. H. Smith, M. A. Burns, A. H. Williams, K. P. Faust, W. F. Rogers, D. C. Faust, C. W. Bailey, W. G. Burks.

Conference Relations—J. A. Dorman, A. W. Langley, W. J. Burt, E. Johnson, G. A. Gordon, L. A. McKeown, W. W. Mitchell, James Porter.

Books and Periodicals—J. D. Barbee, J. T. Lockhart, H. G. Henderson, A. A. Martin, C. P. Moss, J. E. Deloach, W. D. Wendell, J. A. Hall.

Sabbath Observance—W. M. Langley, L. C. Anderson, F. E. Ray, G. W. Stickland, C. B. Baker, E. H. Rook, Rowan Thayer, A. L. Davenport.

Rev. O. P. Armour was recommended to fill a vacancy on the Board of Missions and it was so ordered.

Communications from the various connectional boards were presented and referred without reading to the sevral Conference Boards.

Hhe secretary read a communication from Dr. C. F. Reid in regard to the Laymen's Missionary Movement, and it was referred to the Board of Missions.

The secretary read a communication from Rev. T. W. Lewis, pastor of First Church, Memphis, Tenn., sending words of greeting and brotherly love to his former brethren of the North Mississippi Conference.

The Bishop called question 22, "Are all the preachers blameless in their life and official administration?" and proceeded to call the roll of the superannuates; J. A. Newson, T. C. Weir, W. S. Harrison, J. B. Stone, J. W. Poston, T. G. Freeman, T. Cameron, H. C. Morehead, J. T. Cunningham, R. M. Davis, R. A. Ellis, C. N. Terry, J. A. Anderson, K. M. Harrison, A. P. Leach, G. H. Jacobs, B. P. Patterson, J. R. Roberson and J. M. Huggins were called, their characters passed and referred for the same relation. The names of Dr. W. T. J. Sullivan and J. R. D. King, having died during the year, were referred to the committee on memoirs. R. E. Duke was reported transferred to the West Texas Conference.

Under this head the names of R. P. Goar and D. L. Cogdell were referred to the committee for the superannuated relation, and R. I. Allen for the supernumerary relation.

The Bishop then called the presiding elders. They made brief statements of the work in their districts.

J. H. Felts, presiding elder of the Aberdeen District: About one-half the number of conversions reported last year; 400 additions, and finances not all up.

J. E. Thomas, presiding elder of the Columbus District: Good revivals; 3 new churches, 1 being built; 1 new parsonage; collections $500 above last year.

B. P. Jaco, presiding elder of the Corinth District: 3 new churches, 1 being built; 600 additions; finances up to last year and over.

N. G. Augustus, presiding elder of the Durant District: 600 additions; 2 new congregations; 2 new churches.

W. W. Woollard, presiding elder of the Greenville District: 14 of the 18 charges paying all assessments; net increase in membership 10 per cent; of the 53 churches, 45 have Sunday schools; 16 organized classes; 2 new churches; 1 new parsonage.

J. E. Cunningham, presiding elder of the Oxford District: 500 additions; finances good as last year; 7 young preachers taking college courses, and they have the best reports in the district.

W. M. Young, presiding elder of the Sardis District: 445 additions; 1 new church being built; finances above last year.

E. S. Lewis, presiding elder of the Winona District: 600 additions; 14 new church enterprises projected, and 11 completed; finances above all previous years, 12 charges paying in full.

On behalf of the preachers of the Sardis District, Rev. James Porter presented a gold mounted umbrella to Rev. W. M. Young, who had completed his quadrennium on the Sardis District.

The Bishop called the class of the Third Year. A. G. Hall, D. H. Crowson, J. L. Nabors, having completed the course of study for the third year, were reported passed by the committee, and were advanced to the class of the Fourth Year. A. L. Davenport, T. E. Young and T. J. Hopper, not having been before the committee, were continued in the class of the third year. Rev. J. H. Felts presented the request of T. E. Yancey for reference for the supernumerary relation and he was so referred.

The Bishop resumed the call of question 22, and called the Aberdeen District. The preachers made brief reports and their characters were passed.

On behalf of the preachers of the Winona District, Rev. J. A. Dorman presented a gold watch to Rev. E. S. Lewis, who had completed his fourth year as presiding elder on the Winona District.

C. O. Chalmers, publisher of the New Orleans Christian Advocate, was introduced to the Conference by the Bishop.

Bishop Wilson called Bishop Candler to the chair. The Columbia District was called, and the preachers reported and their characters were passed.

On behalf of the preachers of the Oxford District, Rev. J. H. Mitchel presented a gold watch to Rev. J. E. Cunningham, who had completed his quadrennium on the Oxford District.

The secretary read a communication from the Pastors' Association of Starkville in regard to the Arbitration Treaty pending in Congress. It was referred to the committee on spiritual interests.

The Bishop introduced G. W. Eichelberger, secretary of the Mississippi Anti-Saloon League, to the Conference, and he addressed the Conference on the Status of Prohibition in Mississippi, and presented a paper which was referred to the committee on temperance.

The secretary presented a communication from the Mississippi W. C. T. U., and it was referred to the committee on temperance.

The call of question 22 was resumed and the Corinth District was called; the preachers reported and their characters passed. The call of Corinth Station was deferred.

Dr. J. W. Boswell was added to the committee on memoirs. Rev. G. W. Bachman offered the following resolution:

"Whereas, President Taft, seconded by Governor Noel, has issued a proclamation designating Thursday November 30, 1911, as Thanksgiving Day,

Resolved, that we observe the day requesting Bishop Candler to preach a Sermon at 11 o'clock at the Methodist Church, and Dr. H. G. Henderson at the Baptist Church."

The resolution was adopted.

The Bishop proceeded with the call of question 22, and the Durant District was called; the preachers reported and their characters passed. Through his presiding elder, E. E. Langford surrendered his credentials and requested the privilege of withdrawing from the Conference. On motion, the request was granted. The secretary read a telegram of greeting from the American Bible Society

It was announced by committee on public worship that the Veterans' Association of the North Mississippi Conference would meet in annual session in the Methodist Church at 3 o'clock, the annual sermon to be preached by Dr. J. W. Boswell, and at 7 p.m. the anniversary of the Board of Missions would be held, with an address by Dr. W. W. Pinson, the general secretary of the Board of Missions.

After singing the Doxology, the benediction was pronounced by Dr. T. C. Weir, and the session adjourned.

Second Day—Morning Session.

The Conference met at the appointed hour, 9 a.m., Bishop Wilson in the chair.

Dr. J. W. Boswell conducted the opening exercises, reading Psalm 67 and announcing hymn No. 388, "A charge to keep I have," and, after singing, led in prayer.

The secretary called the roll of absentees, and, on motion, further calling of the roll was dispensed with.

The secretary read the minutes of the previous session, and they were approved.

A communication from the General Secretary of the Anti-Saloon League was presented and referred without reading to the Committee on Temperance.

A communication from the Seashore Divinity School was read by the secretary and referred to the Board of Education.

The Bishop called question 2, "Who remain on trial?" and proceeded to call the class of the first year. J. M. Quinn, C. G. Smith, W. W. Hartfield, A. S. Brisco, W. J. Wood, A. M. Bennett, Olin Ray, R. I. Collins, R. J. S. Worley, T. G. Adair, W. S. Selman, J. S. Jennings, having completed the course of the first year, were passed by the committee and were advanced to the second year.

W. N. Dodds, A. S. Raper and G. L. Houston, were not passed by the committee, and were continued in the class of the first year.

J. D. Boggs, J. R. James and A. F. Moore, not having been before the committee, were continued in the class of the first year.

It was reported that J. S. Jennings had returned to the Presbyterian Church.

J. R. Bingham presented and read a brief report from the Hospital Commission, and, on motion, the report was referred to a committee of five to be appointed by the Chair.

Rev. H. M. Ellis, Field Secretary of the Tri-State Hospital Commission, was introduced to the Conference.

The Bishop called question 4, "Who are admitted into full connection?" and proceeded to call the class of the second year. E. M. Broyles, E. H. Cunningham, J. E. Stephens, C. A. Northington, T. E. Gregory, T. J. Halfacre, J. S. Duke, J. A. Coleman, J. G. Johnson, having passed an approved examination on the course of study for the second year, were elected to deacon's orders and passed to the class of the third year. J. A. Biffle, being in deacon's orders, was advanced to the third year.

W. V. Shearer and G. W. McLane, not having passed an approved examination, were continued in the class of the second year.

M. A. Burns and J. H. Bell, not having been before the committee, were continued in the class of the third year.

The character of J. D. McWhorter was passed, he having been transferred to the West Texas Conference.

L. B. Hankin was discontinued with no reflection on his character, and the Conference made a cash offering to him of $61.71.

The Bishop called question 14, "What traveling

preachers are elected elders?" and proceeded to call the class of the fourth year. J. C. McElroy, K. P. Foust, E. B. Sharp, F. L. Nabors, having completed the course of study, were passed and elected to elder's orders. S. B. Myers was also reported passed by the committee.

The Bishop called question 12, "What local preachers are elected deacons?" and the Bishop called the districts for applications. T. L. Oakes, of the Durant District; J. D. Wroten, of the Oxford District, and F. T. Alexander, of the Winona District, were elected to deacon's orders.

Question 16, "What local preachers are elected elders?" was called. The districts were called, but no applications were reported.

Question 7, "Who are received from other churches as local preachers?" Rev. B. P. Jaco presented the application of S. W. Donehew, and he was received from the Baptist Church in local elder's orders.

The Bishop resumed the call of question 22, and called the Greenville District. The preachers reported and their characters were passed. Through his presiding elder, L. P. Wasson surrendered his credentials and asked the privilege of withdrawing from the ministry, and the request was granted with the good-will and well wishes of the Conference.

The Bishop returned to the Corinth District and called the name of J. W. Herring. His presiding elder reported charges of immorality preferred against him, and that he was suspended, pending the action of the Conference. The Bishop made the following appointments for the trial: For the prosecution, W. L. Duren; for the defence, W. S. Lagrone; committee of trial as follows: J. W. Bell, chairman; W. E. M. Brogan, A. W. Langley, W. D. McCullough, James Porter, J. A. Goad, L. M. Lipscomb, W. S. Shipman, J. W. Dorman, J. W. Raper, J. T. McCafferty, G. W. Gordon, J. H. Holder, and T. H. Dorsey.

The Bishop announced the Hospital Committee as W. L. Duren, O. W. Bradley, L. M. Lipscomb, H. S. Spragins and R. O. Brown.

H. C. Edmondson was referred to the commlttee on conference relations for the superannuate relation.

The order of the day having arrived (the Thanksgiving sermon), Bishop Candler came forward and announced hymn 708, "Great God, beneath whose piercing eye." After singing, J. H. Mitchell led in prayer; the Bishop read Psalm 67 and Acts 17, and announced hymn No. 180, "All hail the power of Jesus' name." During the singing and offering was made to the Methodist Orphanage. Bishop Candler announced his text, Acts xxviii, 20: "For the hope of Israel I am bound with these chains," and preached a powerful sermon on "Jesus Christ the Hope of Humanity," and in conclusion announced hymn No. 1, "O for a thousand tongues to sing my great Redeemer's praise." After singing, Dr. R. A. Meek led in prayer.

The commlttee on public worship announced a service at 3 p.m. and one at 7 p.m., in the interest of the Sunday school work, with addresses by Miss Elizabeth Kilpatrick and others. Other announcements were made and the Conference adjourned with singing of the Doxology, and benediction by Bishop Wilson.

Third Day—Morning Session.

Conference met at the appointed hour (9 a.m), Bishop W. A. Candler in the chair. The Bishop announced hymn 22, "Come ye that love the Lord," and called on Rev. J. W. Honnoll to lead in prayer. The Bishop read the twelfth chapter of Acts and delivered a forceful and practical discourse on prayer. "How firm a foundation," was sung, after which the secretary read the minutes of the previous session, and they were approved.

Various papers were referred without reading to the several Conference boards and commlttees.

The Bishop resumed the call of question 22, and called the Oxford District. The preachers reported and their characters were passed.

Rev. J. R. Countiss presented and read his report as president of Grenada College. It was referred to th Board of Education.

Rev. W. Fred Long, State Field Secretary of the International Sunday School work, and Rev. W. S. Simpson pastor of the local Presbyterian Church, were introduced to the Conference.

J. H. Sherard, president of the Orphans' Home Board of Directors, presented his report, and it was read by the secretary. The report was discussed by J. H. Sherard. Rev. W. M. Willlams, manager of the Orphans' Home, was introduced and he addressed the Conference on the affairs of the Home. The report was adopted.

J. H. Sherard and D. W. Babb were elected to succeed themselves as members of the Board of Directors of the Orphans' Home.

The committee of trial in the case of J. W. Herring presented their report and it was read as follows: "We, your committee of trial, find J. A. Herring gullty as charged, and expelled from the ministry and membership of the Methodist Episcopal Church, South."

The Bishop resumed the call of question 22, and called the Sardis and Winona Districts. The preachers made their reports and their characters were passed.

On behalf of the preachers of the Corinth District, R. M. Weaver, with words of love and appreciation. presented a Bible to Rev. B. P. Jaco, who had completed his fourth year on the Corinth District.

The Bishop returned to the call of question 2, and called the name of Thomas Miller. He made his report, and, having passed an approved examination on the course of the first year, was advanced to the class of the second year.

Rev. J. A. Randolph, chaplain in the U. S. Army, addressed the Conference in regard to his work and asked leave of absence, which was granted.

The report of the committee on Conference relations was presented and read by Rev. J. W. Dorman, which was adopted, granting superannuate and supernumerary relations to all who were referred. This answered questions 19 and 20.

The Conference made a cash offering to Rev. H. C. Edmondson.

The Bishop called question 1, "Who are admitted on trial?" and called the roll of the districts. W. O. Wagoner, from the Aberdeen District; E. D. Simpson, from the Columbus District; G. A. Baker, from the Corinth District; D. R. Wasson, from the Durant District; D. M. Gean, from the Oxford District, and J. J. Baird and E. M. Shaw, from the Winona District, were presented for admission, their recommendations being in due form and order, and having passed an approved examination by the committee, and passed by the committee on admissions, were admitted on trial.

The Bishop called question 8, "Who are received from other churches as travelling preachers?" and called the roll of the districts. W. D. Bazzell, from the Corinth District, was received in elder's orders from the Methodist Protestant Church; E. R. Smoot, from the Winona District, was received in orders from the Cumberland Presbyterian Church.

Mrs. J. E. Thomas was introduced and she addressed the Conference on the work of the Foreign Department of the Woman's Missionary Council.

The Bishop called question 5, "Who are re-admitted?" and Rev. J. M. Wyatt, from the Oxford District, was re-admitted into the traveling connection.

The committee on public worship announced that Rev. H. M. Ellis, Field Secretary of the Tri-State Hospital Commission, would preach at 3 p.m. in the Methodist Church, and that Dr. W. F. McMurry would deliver an address at the Methodist Church at 7 p.m.

Conference adjourned with the doxology and benediction by Bishop Wilson.

Fourth Day—Morning Session.

The Conference met at the appointed hour, 9 a.m., Bishop Candler in the chair, with Bishop Wilson present. Hymn No. 309, "Amazing grace; how sweet the sound," was sung, and Rev. W. M. Young led in prayer. Bishop Candler read the twentieth chapter of Matthew, and made forcible comments on consecration. "Am I a soldier of the cross?" was sung."

The secretary read the minutes of the previous session and they were approved.

The Bishop called question 48, "Where shall the next Conference be held?" Rev. H. S. Spragins nominated Greenwood. Rev. T. H. Lipscomb nominated Lexington. Rev. W. E. M. Brogan nominated Starkville. After hearing representatives of the places in nomination, the Conference voted as follows: Greenwood, 82; Lexington, 43; Starkville, 2. Greenwood was announced as the place for the next meeting.

The Sunday School Board presented its report, which was read by the secretary. The report was adopted.

Bishop Candler retired and Bishop Wilson took the chair.

Question 6, "Who are received by transfer from other Conferences?" The Bishop announced J. W. Ward, and H. G. Roberts, from the Mississippi Conference, and T. L. Houston and O. G. Andrews from the White River Conference.

O. G. Andrews, having failed in health, asked to be discontinued, which was granted.

The Joint Board of Finance presented their report, which was read and adopted.

The committee on District Conference Records presented their report. It was read and adopted.

The committee on spiritual interest, presented their report, which was read and adopted.

The secretary read the report from the committee on temperance, which was adopted.

W. M. Langley read the report from the committee on Sabbath observance. The report was amended and adopted.

The Bishop announced G. L. Jones, J. H. Sherard, with J. G. McGowan as alternate, as a delegation to the National Convention of the Anti-Saloon League at Washington.

The Bishop called question 4, "Who are admitted into full connection?" The secretary called the names of E. N. Broyles, E. H. Cunningham, J. P. Stephens, C. A. Northington, J. E. Gregory, T. J. Halfacre, J. S. Duke, J. R. Coleman, J. G. Johnson and J. A. Biffle.

The committee on admissions reported all passed and the Bishop called them to the bar of the Conference, and, after delivering a forceful charge, asked the disciplinary questions, and the Conference voted them into full connection and gave them the hand of fellowship, while "Am I a soldier of the cross?" was sung.

W. L. Duren presented and read the report from the Hospital committee, which was adopted and carried with it the re-election of Rev. W. S. Lagrone, J. D. Barbee, and J. H. Sherard, as members of the Board of Commissioners of the Tri-State Hospital."

Rev. H. M. Ellis, field secretary of the Hospital Commission, addressed the Conference on the work.

Rev. W. L. Duren presented and read the report from the Board of Missions.

It was moved by J. H. Mitchell and carried that when the Conference adjourns, it adjourn to meet at 3 p.m.

On motion, 3 p.m., Sunday afternoon was fixed as the hour for the memorial session.

Dr. D. C. Hull, president of Millsaps College, was introduced.

Leave of absence was granted to Rev. John Richey.

The committee on public worship announced an address by Dr. F. S. Parker, Epworth League General Secretary, at 7 p.m., and made the following announcements for Sunday:

Methodist Church—10 a.m., love feast, conducted by J. W. Honnoll; 11 a.m., sermon by Bishop Wilson, followed by ordination of deacons; 3 p.m., memorial session; 7 p.m., sermon by Bishop Candler, followed by ordination of elders.

Baptist Church—11 a.m., sermon by Bishop Candler; 7 p.m., sermon by Rev. E. S. Lewis.

Presbyterian Church—11 a.m., sermon by Rev. J. T. Lockhart; 7 p.m., sermon by Rev. B. P. Jaco.

Episcopal Church—11 a.m., sermon by Rev. J. T. Murrah; 7 p.m., sermon by Rev. W. N. Duncan.

Colored People—11 a.m., Rev. J. W. Honnoll; 7 p.m., Rev. J. W. Raper.

Sundry announcements were made and the morning session adjourned with doxology and benediction by Bishop Wilson.

Afternoon Session.

Conference met at the appointed hour, 8 p.m. By request of Bishop Wilson, Rev. J. W. Bell presided. After singing, Rev. J. W. Honnoll led in prayer.

The secretary read the minutes of the morning session, and they were approved.

R. P. Neblett presented and read report No. 2 of the Sunday School Board. The report was adopted.

S. A. Brown presented and read the report from the American Bible Society Board. The report was adopted.

Rev. E. Johnson offered a resolution endorsing the arbitration treaties pending before the U. S. Congress. The resolution was adopted.

The committee on books and periodicals presented their report, which was read by R. P. Neblett. The report was adopted.

Rev. R. H. B. Gladney offered a resolution to invite Dr. T. W. Dye to preach a doctrinal sermon throughout the Conference where good may be done, which was adopted.

Rev. J. W. Dorman presented and read the report from the Board of Church Extension. The report was adopted.

Rev. W. L. Duren read report No. 2 of the Board of Missions.

Rev. Geo. Sexton was introduced to the Conference and spoke in regard to the new Washington City Church enterprise.

The Chair called question 47, "Who is elected Conference lay leader?" On nomination, J. R. Bingham was elected.

The business of the Conference was suspended to allow a meeting of the Ministerial Relief Association.

On motion, the Conference fixed 8:30 o'clock as the time of meeting for Monday morning.

Conference adjourned with benediction by Rev. R. A. Ellis.

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Memorial Session.

The Conference met according to appointment Sunday afternoon at 3 p.m. in memorial session, Bishop W. A. Candler, in the chair.

The Bishop announced hymn 577, "O God our help in ages past." After singing, Dr. T. C. Wier led in prayer. Bishop Candler read from Joshua first chapter, and made a few timely and appropriate comments, and the Conference joined in singing, "O think of the home over there."

The Bishop announced that four of the brethren had died during the year, and called for their memoirs, and they were read as follows:

The memoir of Dr. W. T. J. Sullivan was read by Dr. J. W. Boswell.

Short talks were made by Rev. G. W. Bachman, J. H. Mitchell and Dr. T. C. Wier.

Rev. W. N. Duncan read the memoir of Rev. J. R. D. King.

Rev. J. H. Mitchell, Dr. R. A. Meek and H. C. Edmondson, spoke words of appreciation.

Rev. A. H. Williams read the memoir of Rev. B. B. Sullivan, which had been prepared by Rev. D. M. Geddie.

Short expressions of love and appreciation were made by F. E. Ray, F. A. Howell, Dr. J. W. Boswell and L. T. Sargent.

Rev. T. H. Dorsey read the memoir of Rev. J. W. McGee.

Rev. W. L. Duren, Dr. T. C. Wier, Rev. J. R. Countiss and J. T. McCafferty made brief talks of appreciation.

The Bishop announced hymn No. 611, "Come let us join our friends above." After singing, Rev. R. A. Ellis led in prayer.

On motion of J. H. Mitchell, the Conference fixed 8 o'clock as the hour for meeting Monday morning.

The memorial session adjourned with singing, "I am going home to die no more," and the benediction by Bishop Candler.

Monday Morning.

Conference met at the appointed hour Monday morning, 8 a.m., with Bishop Candler in the chair, and Bishop Wilson present. Hymn 624 was announced and after singing, Rev. O. L. Savage led in prayer.

The secretary read the minutes of the previous session, and they were approved.

The transfer of T. M. Brownlee from the Texas Conference was announced.

Rev. J. B. Randolph presented and read the report from the Epworth League Board, which was adopted.

Rev. R. P. Neblett presented Rev. R. I. Collins with a handsome Bible for having raised more Children's Day money on his charge than any other preacher in the Conference.

On motion of T. H. Lipscomb, Rev. S. L. Pope was elected to fill the place of L. P. Wasson on the committee on admission on trial.

The statistical report was presented by Rev. O. W. Bradley, and was adopted. Some of the leading items were as follows: Number of pastoral charges, 162; number of members, 57,329; infants baptized, 400; adults baptized, 1,885; number of Epworth Leagues, 56; number of Epworth Leaguers, 1,840; number of Sunday schools, 508; number of officers and teachers, 2,992; number of Sunday school scholars enrolled, 30,914; raised for Conference Claimants, $5,677.85; for Foreign Missions, $10,664; for Domestic Missions, $7,679; raised for church extension, $5,163; for the American Bible Society, $868; for the support of presiding elders, $15,481; for the support of pastors, $120,679; for Bishops, $212; number of houses of worship, 619; value of houses of worship, $1,008,985; parsonages, 149; value of parsonages, $258,760.

Dr. D. C. Hull, president of Millsaps College, was introduced and addressed the Conference on the work being done at the college.

Dr. R. A. Meek, editor of the New Orleans Christian Advocate, addressed the Conference in behalf of the Advocate.

Rev. R. P. Neblett offered a resolution of thanks to the people of Macon, to the pastor of the church, to Rev. R. H. B. Gladney, to the railroads, to the Commercial Appeal, to the News-Scimitar, to the Jackson Evening News.

The nomination of Rev. J. H. Feltz to fill the vacancy on the Board of Missions, was confirmed.

Question 18, "Who are located this year." None.

Rev. J. C. Park presented and read the report of the Board of Education. The report was adopted.

Bishop Candler addressed the Conference, commenting on the work of the Conference and appealed for an effort to advance along all lines, and for a manly, consecrated grappling with whatever difficulties may confront the ministry.

Bishop Wilson spoke words of exhortation concerning an advancement in the salaries paid the preachers, stating that they were inadequate to meet the necessities of the brethren.

The secretary read the minutes of the memorial and morning sessions and they were adopted.

The Bishop called question 49, "Where are the preachers stationed this year."

He then announced hymn 220, "Jesus, the truth and power divine, send forth these messengers of thine," and after singing and prayer, Bishop Candler read the appointments.

The Conference adjourned sine die, with the doxology, and benediction by Bishop Wilson.

APPOINTMENTS.

Durant District—N. G. Augustus, P. E.; Ackerman, C. P. Moss; Black Hawk, J. H. Bell; Chester, W. M. Commander, supply; Durant, J. M. Wyatt; Ebenezer, E. C. Sullivan; Hesterville, E. C. Newbern, supply; High Point, J. F. Owens, supply; Kosciusko, V. C. Curtis; Kosciusko Circuit, C. W. Bailey; Lexington, T. H. Lipscomb; Louisville, S. B. Myers; McCool, G. W. Strickland; Pickens, J. D. Simpson; Poplar Creek, T. L. Oakes, supply; Rural Hill, S. W. Vowells, supply; Sallis, D. M. Geddie; Sidon and Tchula, O. P. Armour; Vaiden, John Richie; West, W. F. Rogers.

Greenville District—W. W. Woollard, P. E.; Arcola and Hollandale, T. M. Brownlee; Benoit and Beulah, D. R. Wasson; Boyle, J. H. Smith; Clarksdale, J. T. Lewis; Cleveland, L. A. McKeown; Coahoma, H. M. Young; Friars Point, J. W. Ward; Glen Allen, E. R. Smoot; Greenville, W. S. Lagrone; Gunnison, J. J. Brooks; Jonestown and Belen, J. A. Coleman; Leland, J. T. McCafferty; Lula and Dubbs, J. J. Garner; New Salem, T. L. Houston; Rosedale, T. M. Bradley; Shaw and Merigold, E. Nash Broyles; Shelby, W. L. Storment; Tunica and Robinsonville, J. W. Honnoll; Chaplain U. S. A., J. M. Moose; Editor New Orleans Advocate, R. A. Meek; Conference Missionary Secretary, J. T. Lewis.

Holly Springs District—R. A. Tucker, P. E.; Abbeville, J. E. Stevens; Ashland, J. R. James; Byhalia, W. G. Burks; Coffeeville, W. M. Langley; Duck Hill, J. D. Wroten, supply; Grenada, J. A. Hall; Grenada Circuit, Olin Ray; Holly Springs, R. O. Brown; Holly Springs Circuit, W. L. Broome; Lafayette, J. C. Nelson, supply; Mt. Pleasant, W. R. Williams; Oxford, W. W. Mitchell; Paris, D. H. Crowson; Pine Valley, W. A. Bruner, supply; Potts Camp, W. J. Wood; Randolph, W. W. Bruner, supply; Red Banks, J. H. Carpenter; Taylor, A. G. Raper; Toccopola, J. G. Johnson; Waterford, A. J. Beasley, supply; Water Valley, First Church, T. H. Dorsey; Water Valley, Main Street, W. J. O'Bryant; President Grenada College, J.R. Countiss.

Sardis District—J. W. Dorman, P. E.; Arkabutla, R. G. Carlisle; Batesville, J. W. Lockhart; Charleston, J. W. Bell; Cockrum, R. I. Collins; Coldwater, D. W. Babb; Como, J. B. Randolph; Courtland, Jas. Porter; Crenshaw, H. G. Roberts; Eureka, J. R. Wilson; Hernando, W. H. Mounger; Lake Comorant and Hinds, A. G. Hall; Long Town, J. A. Biffle; Oakland, T. H. Porter; Olive Branch, R. W. Evans; Pleasant Hill, A. H. Bennett; Sardis, R. H. B. Gladney; Sardis Circuit, J. B. Conner, supply; Senatobia, W. N. Duncan; Tyro, T. E. Gregory; Wall Hill, A. F. Moore.

Aberdeen District—J. E. Cunningham, P. E.; Aberdeen, J. T. Murrah; Amory and Nettleton, W. M. Young; Buena Vista, T. J. Durrett; Calhoun City, W. W. Jones; Fulton, J. W. York, supply; Greenwood Springs, M. A. Burns; Houlka, W. N. Dodds; Houston, R. P. Neblett; Montpeller, A. A. Martin and C. G. Smith; Nettleton, J. S. Duke; T. E. Yancy, supernumerary; Okolona, J. H. Holder; Okolona Circuit, D. R. McDougal, supply; Pontotoc, W. D. Wendel; Prairie, A. S. Briscoe; Shannon, W. O. Wagoner; Smithville, L. T. Sargent, supply; Tremont, H. M. Cochrum, supply; Tupelo, W. L. Duren; Vardaman, D. M. Gean; Verona, A. W. Langley; Assistant Editor Sunday School Literature, J. W. Boswell.

Columbus District—J. E. Thomas, P. E.; Brooksville, A. H. Williams; Cedar Bluff, T. J. Hopper; Cochran, W. J. Burt; Columbus, First Church, H. G. Henderson; Columbus, Second Church, W. C. Carlisle; Columbus Circuit, R. J. S. Worley; Crawford, J. M. Guinn; Macon, J. C. Park; Mashulaville, E. D. Simpson; Mathiston, W. A. Clark; Mayhew, J. J. Baird; Shuqualak, J. H. Bass; Starkville, W. E. M. Brogan; Starkville Circuit, J. L. Nabors; Sturgis, B. F. H. Bullard, supply; West Point, E. S. Lewis; Chaplain U. S. A., J. A. Randolph.

Corinth District—J. H. Mitchell, P. E.; Belmont, G. A. Baker; Booneville, S. A. Brown; Booneville Circuit, B. P. Fulllove; Chalybeate, A. L. Davenport; Corinth, First Church, J. H. Felts; Corinth, South Side, R. M. Evans; Corinth Circuit, C. A. Northington; Dumas, J. D. Boggs; Guntown, J. A. Poe; Hatchie, J. M. Spires, supply; Hickory Flat, T. L. Porter, supply; Iuka, W. L. Graves; Iuka Circuit, W. T. Bazzel; Kirkville, T. G. Adair; Kossuth, Thomas Mills; Mantachie, G. W. Gordon; Mooresville, W. W. Hartfield; Myrtle, E. H. Cunningham; New Albany, L. M. Lipscomb; New Albany Circuit, J. A. Goad; Ripley and Blue Mountain, E. Johnson; Ripley Circuit, R. C. Kennedy, supply; Rienzi, W. S. Selman; Sherman, K. P. Foust, and A. E. Beasley, supply; Tishomingo, A. J. Henry, supply; Wheeler, D. C. Foust; District Missionary Evangelist, L. W. Cain.

Winona District—B. P. Jaco, P. E.; Belifontaine, G. W. McLain; Belzoni, O. L. Savage; Carrollton, S. M. Thames; Eupora, W. D. McCullough; Greenwood, H. S. Spragins; Indianola, W. S. Shipman; Inverness, W. C. Lester; Ittabena, S. L. Pope; Lambert, E. H. Rook; Kilmichael, T. J. Halfacre; Minter City, W. M. Campbell; Mars Hill, W. V. Shearer; Moorhead, J. R. Bright; North Carrollton, W. A. McElroy; Schlater, J. H. Ingram; Tutwiler, J. W. Price; Webb, E. E. Sharp; Winona, O. W. Bradley; R. I. Allen, supernumerary; Winona Circuit, E. E. Shaw; Conference Colporter, G. W. Bachman.

Transferred—W. R. Goudelock, to the North Texas Conference; A. N. Goforth, to the Texas Conference; J. D. McWhorter, to the West Texas Conference, and H. T. Galnes, to the Florida Conference.

MEETING OF THE HISTORICAL SOCIETY, NORTH MISSISSIPPI CONFERENCE.

According to a standing appointment, the Historical Society of the North Mississippi Conference met in annual session on the eve of the Conference, Tuesday evening, at 7 p.m., Nov. 28, 1911, in the Methodist Church, in Macon, Miss., Dr. T. C. Weir presiding, in place of Rev. W. W. Woollard, the president.

Religious exercises were conducted by the secretary, Rev. G. W. Bachman, who read Psalm 140, and announced hymn 383, "Onward, Christian Soldiers."

Rev. T. H. Dorsey led in prayer, and hymn 355, "Love Divine," was announced and sung

Rev. J. W. Honnoll then preached his semi-centennial sermon from the text, "My grace is sufficient for thee," II Cor. xii, 9, the theme being the infinite fullness of the grace of God.

This good man of God, having served forty-one years in the active itinerant work, two as a superannuate, and seven as president of Epworth College—a half century in peace and war—serving all classes of appointments, and still active, gave full testimony to the fullness and power of the grace of God. He joined the Conference in 1861, at Jackson, Tenn.

The sermon was followed by an old-time Methodist handshaking.

Rev. G. W. Bachman spoke, explaining the nature and purpose of the society and urged the preachers to gather up and preserve the records of the churches.

Dr. J. W. Boswell made a motion that Rev. J. J. Brooks be appointed to write a history of Sylvesta Church, near Holly Springs, and Rev. E. S. Lewis to write a history of Friendship Church, near Woodland, Miss., both to be read at the next annual meeting of the Society. The motion was carried.

The Society adjourned with the benediction.

W. M. LANGLEY.

REV. WILSON MOORE.

Rev. Wilson Moore was born in Arkansas March 5, 1862, and died at Glenmora, La., Oct. 28, 1911. He was admitted on trial into the Louisiana Conference in 1885. He was an active itinerant preacher twenty years in this Conference, two years a superannuate, and four years a member of the Little Rock Conference. His opportunities for an education and to prepare himself for the ministry were limited; he labored under many disadvantages, being long a sufferer from bronchial and other troubles, and yet he was determined to succeed and did. He served many hard places, and had to surmount many difficulties; yet, as one who knew him for many years, I never knew him to really complain. It was my pleasure to have had him as my pastor while he was on the Wesley circuit; also to be pastor of his family this year. Brother Moore was a good, clear and forceful preacher of the gospel. Many were converted during his ministry; he was a good pastor, a good, pure and true man. He lived the life he preached. He had many friends to whom his death was a great shock. He leaves a wife, three sons, a mother, many relatives and friends to mourn his departure. May God comfort the loved ones!

Brother Moore fought a good fight, kept the faith, hence has received the crown of righteousness.

E. L. CARGILL.

A man who lives right, and is right, has more power in his silence, than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Philips Brooks.

Whitworth College.

Oct. 26, 1911.

Session 1911-1912: enrollment 232 (two hundred and thirty-two). A few vacancies in the boarding department. One hundred and thirty in the music department. College was never more prosperous than now.

Each graduate of the Brookhaven High School, 1910-1911, entered Whitworth College in September. This is an evidence the College is appreciated at home. The faculty is giving unusual satisfaction. Prospects are good for an enrollment of 265, session 1911-1912—a record of which Whitworth friends are delighted. Send for catalogue. Address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

SOME MUSINGS.

By Rev. John F. Foster.

The influence and impulse that flow from the Master's life is in accord with and like to the Master himself. He is a unit within himself and reproduces himself in the living of those who commune and walk with him.

He left heaven and came to earth to lead man back to heaven, that is to God, winning him away from himself and sin, showing him a noble way of living, and to open up the way of approach to the Father's throne of grace. But so doing, he, in order to win man away from earth, having won his love and affection, left earth, returning to heaven, carrying his life thus other worldly and not earth centered. But now, absent from the body, or rather from the earth, who is to represent him and attend to the affairs of the kingdom, prosecuting its work and accomplishing its purpose? The answer is, man; for God hath ordained that it is by the foolishness of preaching, the instrumentality of man and his labor, spirit filled and mastered, that the world is to be taken. Man's life is thus given meaning, and under God, being guided by the Holy Spirit, is to become the light of the world, the salt thereof, his life and living illuminating the path of his fellow man and showing him the manner of life which, living, he may live eternally, and also may himself likewise become a savior of men.

The Christ life living in one, the fruitage of the vine is borne by the branch and man is in a sense a savior of his fellow-man. Thus the Kingdom of God is within us and from us flows out the force and power of that kingdom to win and woo the world from sin unto a higher life.

Jesus here in the body was localized and limited in his fields of operation, but Jesus bodily absent from earth is by and through the mystical uniting of his spirit in the transformation of the soul life of a man and of many men in regeneration, multiplying himself as a center of influence, and all who have met and gained spiritual knowledge of him become centers of influence and the Christ is "manifest" again in the flesh through their obedience, being incarnated again in each and every man who, owning his name, lives with and for him.

Our bodies becoming the temples of his indwelling, the earthly citadels of his kingdom, the centers from which his spiritual forces proceed, coming in contact with man through man, the Divine plan in the Incarnation, man becomes the ally of God and the coworker of the Master in the world's salvation.

Thus the coming of the Master redeems man, not only that he himself may be saved, but redeeming him redeems the forces and potentialities of his life, broadening his sphere of operation, making him a world character and causing his influence to reach out and out as it reaches him and touches another man. One through the Christ, thus multiplies himself, and the miracle of the loaves and fishes is seen over again, for a lone man becomes a host increasing with geometric progression, the concentric circles of whose influence shall ever expand until the last day when they break on the banks of eternity before the throne of God.

Man redeemed becomes a redeemer, not of or through himself, but by reason of Him in whom he abides and who abiding in him, makes him a fruit-bearing branch of the true vine of which the Father is the husbandman. This ever widening of man's scope of life, the impulses and possibilities of living, redeemed that he may redeem, lightened that he may enlighten, saved that he may save, this is the highest glory of man's living and the measure of his reward in glory and the basis of the "Come ye blessed of my Father," for is it not "in as much as ye did unto one of these" that the blessing follows?

The Master spoke with authority, being himself the embodiment of the truth he spoke. He conquered sin in his own body, and, being what he taught, he could teach others. Man lifted by him, illumined by him, transformed by him, because he, who is that power is in him, the hope of his glory, doing in him the work which he left heaven to do, being incarnated that he might be incarnated anew in our flesh, becomes a new creature, saved and saved for service, and comes into the kingdom, even the kingdom of fellowship with the Master as an heir of God and joint heir with the Son.

THREE GREAT LECTURES.

By Dr. Lyman Abbott.

(The following notes on Dr. Abbott's recent lectures at Vanderbilt University were made by Rev. J. R. Bright, a student in the Theological Dpartment of that University.)

I. The Congregation.—

Not the congregation merely of the assembly within the four walls of one's church, but the people of the church community are the field of the minister. The choice of this wider congregation was looked at with reference to "the man on the street," the average unchurched man. Attention was called to the fact that there is a good deal of "practical atheism" on the part of those who live as though there were no God, who defy divine authority. "Thou shalt not kill," is not reverenced by such as operate factories, mines and the like, which destroy life. "Thou shalt not commit adultry," is disregarded by those who do not honor the marriage relation and break the moral law as though there were no God to reckon with. And the preacher meets much agnosticism. Many men think God only a probable hypothesis—this reduces all law to only rules of conduct for the present. Many of these agnostics are not ignorant; many, not immoral They say, with Leslie Stevenson: "I mean to live like a gentleman and die like a gentleman, if possible." There are thousands like him. Then there there is a class of scientific materialists. You meet them when you try to help criminals, drunkards and the like. Why say the laws of nature, hereditary and environment have produced such persons and there is no remedy, no use to bother?

But men in these states are not satisfied, so, fortunately, there is the preacher's opportunity. The preacher, then, must know the states of mind of his people, if he reaches them with the gospel.

II. The Message.

Men generally recognize the presence of higher powers and the necessity of making connection with these higher powers. At Sinai, Israel was taught that the objects of nature—sun, moon, etc., are not gods as other peoples then thought, but that God is like man; the image of God is man. "The Higher Powers are like man." This is proclaimed by the prophets. Look within, read your own hearts and thus commune with God. So "God is to be interpreted through man" and "man is the interpreter of God to man"—The prophets interpreted God as human, in authropomorphic terms. Obedience to the laws of God is the condition of communion with God —this is Judaism.

Christianity adds to Judaism. Men had been seeking after God—now, "God goes seeking for man," and he is seeking all men. Jesus Christ is come for God to man, come to bring the kingdom of heaven, that is to bring God and men together. The Incarnation is the crown of the image of God—man, the eternal Christ, is the perfect manifestation of God—the very presence of the Father, the Son of God.

III. The Minister.—

The preacher of religion is to develop the perception of God as manifested in Christ Jesus, so presented as to influence men to become Christ-like Christians.

"Preaching ecclesiasticism is not preaching religion"—preaching Methodism, Congregationalism or Presbyterianism is not preaching religion. To lecture on such a subject may be advisable, but that is not preaching.

"Preaching higher criticism is not preaching religion." Higher criticism is only a literary and not a religious question, Lectures on literary criticsm may be desirable. Essays, however, are not sermons.

"Preaching theology, is not preaching religion." Some students think the theological seminary is a wholesale house where one comes to gather up "job-lots of theology," and then go out and retail in sermons. Theology. is not religion. The world will never be saved by theology, by either the old or the new theology. The preacher must know theology and use it as basis and background for preaching religion.

"Preaching emotionalism is not preaching religion." Emotions must be motor emotions, moving to life. To stir up the emotions and not relate and direct them to Christian activities is like firing up an engine on the track and leaving it detached without hitching it to the train.

Information and instruction are the means, but not the end of the sermon. "The object of the sermon is to impart life," "The life of God in the soul of man." If you have not the experience of the life of God, you cannot preach. You are limited by experience and older men have the advantage. Fifty is not the dead ine for the minister, but the dad line is the decay of enthusiasm.

The thing the Church needs to-day is not more elegant preaching in tho pulpit so much as more elegant living in the pew. Christians become interested in the church because they are at work. Commonly the congregation sit still and hire a preacher to go out and kill the giants, as Israel sat in camps and sent David out to kill Goliath. It is the minister's business to boost churches and set the members to work in Christian service, to lead them to do the will of God and to bring them into fellowship with Christ.

Wesley Hall, Nov. 5.

A LOST ART.

By J. W. Manhood, D.D.

Shall we say it is a lost art—this withdrawal within the veil? Shall we say that this busy, restless age thinks it has outgrown the need for listening to the voice that speaks only to the soul? That saintly mystic, John Tauler, said that one might learn more in one short hour from the inward voice than from man in a thousand years, and if he had reference to the deep things of God he was probably right. Yet in these days how little time the average Christian gives to the inward look and the inward voice!

Now religion is both a science and an art. In recent years much attention has been given to the scientific side. The age has been one of discovery—discovery in mechanics, in astronomy, in therapeutics, in social economics. This spirit of exploration has also extended into the realm of religion. And this is well. The Church of Jesus Christ owes much to the patient investigation carried on by men of great devotion to the interests of the kingdom of God. But it must not be forgotten that while science discovers, art creates. In our enthusiasm for the discovery side of religion it is possible to forget the creative side. The art of Christian character building has been much neglected, and where this is neglected it is so easy to allow ourselves to drift on the tide of worldliness and spiritual indifference. We need a renaissance in the art of Christian living.

In this intensely practical and explorative age we have gone to the opposite extreme from the mystical and contemplative. Indeed so little time is given to meditation that it may well be called a lost art. We have no longer time to ponder the great truths of life and destiny. With breathless haste we rush after something new among the things of time and sense and leave no room or strength for the hour of contemplation.—From The Lost Art of Meditation.

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SOUTHERN METHODISM ON THE PACIFIC COAST.

By Rev. I. D. Borders.

The conclusions of a recent writer in these columns have loosed the strings of my pen, and I shall ask to be suffered a word regarding the outlook of our Methodism in the great empire west of the Rockies. Two things must first be premised: to begin with, it must be frankly confessed that no man is wise enough to say the last word upon the subject, and that usually it is he who knows least who speaks most. There is no man who does not know the subject experimentally whose opinion is worth anything whatever. I have been here two years, and it may be said without undue self-praise I have enjoyed rather unusual opportunities for studying the situation, and yet I would hesitate long to speak with any approach to cocksureness. Let it be understood, therefore, that my opinions are modestly advanced, with no claim to infallibility. In the second place, I must plead guilty to being rather heretical with respect to a consuming loyalty to any particular ecclesiasticism, even that which is tenderly beloved by me, our own. Any denomination is to me only a means to an end, and the end is always paramount to the means.

As it appears to me, there are at least four classes of situations in which Southern Methodism finds itself in this country. There are many places where it is the only Methodism and sometimes the only Protestantism. Here it seems to supply every spiritual need, and there appears small reason to believe that any other Methodism is needed or could enter without doing violence to the Spirit of Christ. Secondly, there are many localities, such as Stockton, for instance, where our Church has been long established and where we possess a substantial constituency; under such circumstances there is absolutely no ungodly rivalry or strife, no appeal to unworthy prejudices, and an opportunity as stable as exists in any part of the connection anywhere. There is less friction between our Church and the Methodist Episcopal Church in this city than usually exists between a First and a Second Church of our own people in any ordinary Southern community, and we have as good a hearing as any other pulpit, with as much accomplished in the moral uplift of the population. A third class of appointments is that in which we find it a herculean effort to make buckler and tongue meet, where it is a never ending problem whether we can go on or whether we shall not have to abandon the fight. In such places we have a small membership, usually an ineligibly located or hopelessly incommodious or forlornly dilapidated house of worship, and it appears only a question of time until our struggles must cease, unless extraneous support comes to our aid. There is a fourth class where we are completely overshadowed, without means to carry on our work or hope of substantial results if we could do so, where another Methodism is strong and abundantly able to supply the field. In such places the preponderance of population is Northern in sentiment or extraction and would quite naturally prefer the Methodist Episcopal Church. In such communities we keep our Methodism alive through a tacit and sometimes expressed appeal to sectional prejudice. It is a shameful thing, but there are several instances of this unholy spirit to be found in this section. Such an attitude is utterly subversive of the Spirit of Christ, and for all such societies there is in waiting not only certain doom, but inevitable disgrace. To protract such a situation is not only unwise, but sinful. Far from upholding the dignity of our denomination, as is sometimes claimed, we only make fools of ourselves when we persist in such a contumacious policy at the expense of sense, popular respect and possibility of usefulness, and with a large outlay of money necessarily entailed.

It is obvious that these four classes of cases demand variant treatments. The first one needs only to be let alone. If our sister Methodism will only cede to us such fields as we have long occupied exclusively, and will allow us to do the work to which the Holy Spirit has indubitably called us by providential leadings, there is no good reason why we may not fulfill every legitimate demand such communities may make. The second class of cases is not bothering anybody. All they ask is of heaven—that they may be wise and brave and honest and true to their chances. It is the other two which give us concern and which trouble Israel. And each of these presents a different problem. In the case of the weak and disadvantaged Church there are many things which do not lie on the surface which must be inquired into. Each field is entirely an individual problem, and there is no blanket solution which will prove a catholicon. For example, the paper referred to at the outset cited the case of our Centenary Church in the city of San Francisco. The statement of the case was not more lugubrious than the actual facts. The present situation there is about as wretched as could well be imagined. It seems to be certain that we cannot hope to do anything in our present surroundings there, and if we are shut up to remaining in that plant at that place we must die, and the sooner we do it the more decently it will be done. But there are about five hundred Southern Methodists by inclination, if not by affiliation, in the great wicked city of Saint Francisco. It does seem as if they might set themselves up in business, but the fact remains that they have not done so, and by all tokens will not do so. If the great connectional Church of their daddies will help them generously and assist them to their feet, there is every reason to believe they may be retained for our Church, and what is very much more to the point, for our Christ. As it is, they are ecclesiastical derelicts, having just enough loyalty to our institutions to make them averse to enter another communion, and yet having too little fervent Christianity to keep them lights in the midst of a wicked and perverse generation. The figures are not my own, and I do not vouch for them, but I believe that a properly built edifice with a suitably manned pulpit would in ten years result in a live, working membership as large as the number named. Would not this be worth while?

The fourth class deserves independent consideration. I am slow to speak of it, however, because I know too much about it. It is not easy for me to be moderate in speech, perhaps it would be best for me to refrain altogether. But I shall allow myself to say that whatever may be the history or the justice of the situation, common sense, sound business policy and the spirit of true Christianity unite to make retirement from such a field the only available policy. To protract such a struggle is to waste precious opportunities, to vitiate sacred trust funds, to foster unworthy sentiments, to promote acrimony and discord, to invite opprobrium, to prejudice honest seekers after truth, to crush aspiring hearts, to grieve the great heart of the Master and to court inevitable defeat, which will be the more certain, ignominious and conclusive for having been deferred.

A word more and I am done. The time has come, at least in this Western world, for an organic union of all denominations which have a common basis of easy agreement, and for a thoroughly fraternal federation of all the other evangelical branches of Christ's Church. We have too much Devil to fight out here without having to take up any time in sparring matches with each other. I have said little about Methodist union, but I have thought much. My honest opinion is that there is absolutely nothing in the way which may not be effectively cleared by an honest, charitable, kindly, Christ-like approach to the subject. It may be that we have suffered much; it might be that we might suffer more; but let us be willing to suffer the loss of all things rather than that the kindom of Christ should be hindered. Let it increase, though we all decrease.

Stockton, California.

RECENT OBSERVATIONS IN THE NORTHWEST.

Dear Brother Meek: I notice in a recent number of the Advocate you say "the vote for women is coming," and it is, but since cause always precedes effect, thinking people, seeing the effect, naturally, look for the cause.

Having just returned from the great National W. C. T. U. Convention in Milwaukee, Wisconsin, where the fight is on for woman suffrage, I have somewhat to say if you will bid me "say on."

The men politicians of that great city, where we were told every third person we met was a foreigner, have allowed 2,100 saloons to plant themselves boldly upon its streets, posting on their doors, "Welcome," "Come In," "An Egg With Every Beer," "Call Again," etc. They voted them in by themselves, but if they ever vote them out they will need the help of their wives, sisters, and mothers. See? A few women desire to vote for the novelty and notoriety of the thing, but with the majority it is a case of "have to." We were not saving the heathen fast enough, so God is sending them to our doors, and with present conditions they are a menace to our race. "God moves in a mysterious way," and where one sex, class or individual fails, he must seek other channels. That men have miserably failed, is a self-evident fact; what women can and will do, remains to be seen.

The suffrage States were all represented at the convention and were enthusiastically in favor of having their tribe increase rapidly. President Taft was in the city when we arrived. The official board, composed of the national officers and State presidents of the W. C. T. U., were presented with 100 tickets entitling them to reserved seats at the lecture banquet, and in our honor wines and liquors of all kinds were omitted. The subject of the lecture was "Labor Unions." The President said many good things, and I presume his recommendations will be "referred" to a "committee." Every State and territory was represented in the Convention, and we found that "Dixie" is a favorite air with the North as well as the South. As is our usual custom, we sought the sanctuary on the Sabbath day and felt very much "at home." Judging from the fact that a "class meeting" for the following week was announced, they are a little "old fashioned." The doors leading to the hotel bar of the building in which many of the delegates were entertained were closed, and cards were placed over the doors bearing the words: "Closed in honor of the W. C. T. U." Nearly five hundred voting delegates were present, with many visitors.

We passed through Zion City en route to Evanston, where we were conducted through Rest Cottage, Miss Willard's old home. What shall I say of Chicago? Its thousands of inhabitants seem in a hurry about everything except going to bed. In one particular it is like Heaven—"there is no night there." Men, women and children may be seen in large numbers at all hours of the night; drays, carts and cars are as busy, seemingly, at night as they are in the day. If I had to "view" that hurrying throng all the time, I should like it to be "through the loophole of retreat."

We found these temperance leaders very much interested in missions and were invited to "stop and talk" (not lecture) at several places on our homeward-bound journey. It was good to be there and 'tis good to be here.

"Be it ever so humble, there's no place like home." MRS. ALICE CARY McKINNEY.

Ruston, La., Nov. 17, 1911.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern: it is not my affair.—Fenelon.

$102 Pays Board, Tuition, Laundry Medical, Library and Lyceum Fees to close of session. Those who secure duties reduce this to $77. Port Gibson Female College, Port Gibson, Miss.

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And say 'There's no danger to boys, you know,
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And our baby boys' hands are as clean and white
And their hearts as pure as our girls to-night;
For boy or girl, sin is sin, you know."

WHAT GRETA COULD DO.

Greta was only six years old and very small for her age. When she came into the Sunday school she wished very much to do something for Jesus. "Only I'm so little," she sighed, "and there isn't anything, not a single thing, I can do."

"Tut!" said grandfather, who had overheard. "Who opens my paper and finds my spectacles and brings my book from the library table?"

"And who puts the ribbon in my cap and gives puss her saucer of milk and teaches her to play so nicely with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my chair up nearer the fire?" asked father, his eyes twinkling.

"I know somebody who can do errands as nicely as anyone," said mother. Then sister Belle told what she knew, and Greta's eyes beamed with delight.

"Every little task that we do willingly makes the Lord Jesus glad in heaven," finished grandfather, patting Greta's brown curls.—J. A. Campbell, in The Mayflower.

JIMMY THE NEWSBOY.

"Sun and World!" cried Jimmy as loud as he could. But the big boys pushed him back. His papers were not all sold, and it was getting late.

"I did my best," said Jimmy to himself. "They are bigger than me. I am bigger than Pete, but I could not punch him. His mother is sick, and he is all she has. Stand in front of me, Pete, till yours are gone," said Jimmy, "and then I'll sell mine."

Pete's lot was soon gone, and he ran home to his sick mother with a loaf of bread for supper, which was the first they had had that day.

"Sun and World!" said Jimmy as he stood alone, his bare feet stinging with the cold! "Sun and World!"

His papers were not sold and there was no one left to buy.

"Come here, my boy," said a fine looking gentleman who had been watching him. "You lost your chance to sell your papers by helping another boy. Remember that you will never lose anything by being kind to others. Do so all your life, my boy, and God will bless you."

As he said this he slipped a shining silver dollar into Jimmy's hand.

"Oh, thank you!" said Jimmy. "I will try." And he saluted like a little soldier as his friend turned away. Then he looked at the silver dollar and knew that it was no dream.—The Little One.

THE PRETTIEST GARMENTS.

"I put on my prettiest dress this morning, because grandmother is going to take me to Lennox to spend the day with Mrs. Price," announced Letty Day, as she came to the breakfast table.

"Everybody knows that you are going to Lennox to-day, Letty. You have talked of nothing else for a whole week," laughed her twelve-year-old brother, Clyde.

Letty laid down her knife and fork, and made a face at her brother. "You mean thing, I know you wish you could go, too, and I am glad that you have to stay at home."

"Letty, Letty," said Mrs. Day, gently, "Clyde was only joking. You remember he went down-town for your new hat yesterday, and when he found it would not be done until afternoon, he went back again for it. He knew that you expected to wear it, and he did not want you to be disappointed."

Letty made no reply, but there was a deep frown on her face all during breakfast.

"I cut my finger; oh, Letty, tie it up for me," wailed Baby Grace, when breakfast was over.

"Don't come near me, you might get blood on my dress," warned Letty. "It is just a little cut, any way; so don't make such a fuss about it."

Grace cried harder than before, not because the cut hurt worse, but her sister's tone was so cross. Mrs. Day tied up the finger, kissed the tear-stained face and the little girl ran off to play.

At that moment, Carol Day came into the room, her face wreathed in smiles. "Letty, I can have such a good time all this long day, while you are gone, if you will let me play with your new doll and your set of dishes," and she waited eagerly for Letty's consent.

"Let you play with my new doll and my dishes, I guess I won't. You might break some of the dishes, and you would be sure to soil the doll's dress."

Carol's chin quivered, and she bit her lip to keep back the tears of disappointment.

"I thought, Letty, that you said you put on your prettiest garments this morning," Mrs. Day said, as Carol left the room.

"Why, I did. I have on my new dress with all the embroidery, and my best slippers. You can see I have," and Letty's eyes were wide with surprise.

"But you left off the garment of good temper, for you were cross with Clyde. And you forgot to put on the garment of kindness, for you were not kind when Grace cut her finger. And you did not have on the garment of unselfishness, for you would not let Carol play with your doll and dishes. These are the prettiest garments anybody can wear, and I want my little daughter to wear them, and she will be pretty if her dress is very plain. You want to wear the garments of good temper, kindness and unselfishness here at home with your brother and sisters; not just put them on when you go for a visit or to play with your little friends."

Letty looked very much ashamed. "I guess I will let Carol play with my doll and dishes, after all," she said. When she had given the dishes and doll to her sister, she crept close to her mother and whispered: "I am going to try to put on the garments of good temper, kindness and unselfishness the very first thing every morning, when I get up."

"I would do that, too," and Mrs. Day patted her daughter's curly head, "and then you will make everybody you meet happy."—Sarah N. McCreery.

THE TWO MYSTERIES.

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come this day—
Should come and ask us, "What is life?"—not one of us could say.
Life is a mystery as deep as ever death can be;
Yet, oh, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought,
"So death is sweet to us, beloved! though we may show you naught;
We may not to the quick reveal the mystery of death—
Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

—Mary Mapes Dodge.

WINDOWS IN MANILA.

Perhaps in no other country in the world are conchas used as a substitute for window glass. These shells are flat, nearly round, and average 4 inches in diameter. The edges are trimmed off, so as to leave panes about 3 inches square, and these are set in narrow strips of wood. The shells are of course translucent rather than transparent, and the result is a soft, opalescent light, very agreeable in a country where the glare of the sky would be intolerable if ordinary glass were used. To obtain the maximum window openings the sashes are made to slide horizontally on wide sills of hard wood in a manner similar to that adopted by the Japanese. By this means openings as wide as 12 feet are obtained. —From "The New Manila," in the December Century.

MANILA'S GOVERNMENT.

Manila was one of the first cities to have the commission form of municipal government. This was organized during the civil governorship of Mr. Taft. Consisting originally of three members, appointed by him, it now has six, four of whom are appointed by the governor-general and two (up to the present time natives) elected by the popular vote. Under this form of administration Manila has been able to make rapid progress in practical, sanitary and esthetic development.—From "The New Manila," in the December Century.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

THE FOUNDATIONS—ASSUMED.

III.

In our first editorial on this subject we asserted that while many, in their absorbed interest in the ornamentations of life, seem to forget the need of a foundation altogether, yet there are others who simply take the foundations for granted; recognizing the need of such, but assuming the foundation as there, safe and secure, so needing no further attention.

A fallacy like this is easily yielded to, for it is true that the foundations of buildings, once well laid, may be trusted and dismissed from thought, and it is easy to assume that the analogy holds in the realm of the moral and spiritual. It does not hold even in regard to material possessions, and whoever, neglecting attention to his business affairs, takes his income as a matter of course will soon find that even the possession of wealth does not insure an income unless that wealth is carefully and wisely administered. The common notion that the rich man has nothing to do but to enjoy himself has not in it a glimpse of how easily such foundations waste away without constant mental work of a high order.

But even more utterly untenable is the fallacy that moral and spiritual foundations, once established, will remain without further attention, either in state, or church, or family, or individual life. And that for this reason: Moral and spiritual foundations are laid in the hearts and minds of men; but the generation in which these have been well laid soon passes, and the foundation must be laid again in the hearts and minds of the new generation, if the superstructure which rests upon these principles is to remain safe. So, the American nation, as no other under heaven, was founded upon the integrity and disinterested patriotism of its citizens; and such a spirit characterized the generation in which it arose, and has characterized the several generations which have followed. But this has been true only because each generation has transmitted by instruction its noble traditions to the generation following; and the foundation will remain only as we also transmit to our children the great moral and spiritual principles which lie at the basis of our national life. But a marvelous folly appears! Methods of education tested and tried by the centuries are looked upon askance; we do not want our children "hampered by our ideas;" we want them left free to "follow the lines of their own natural development (a theory which supposes that they are good by nature and will grow constantly better if left alone!). Our schools must leave religion out more completely than ever in our history; so it is not surprising that the foundations are beginning to crumble, and a New York judge whom we quoted recently affirms: "I assert that in our schools not enough emphasis is placed on the child's responsibility to God."

In the Church the folly of some is even more wild. The foundations, "the traditional views" which have stood the test of centuries and have been the moral inspiration of the civilized world, which have satisfied the deepest soul longings of multiplied millions, and which they have felt and known the truth of even in the dying hour, are by some (only a few, thank God) assumed to be wrong. So the effort is made, not to build upon the old foundation, than which Paul says none other can be laid, but to tear it up, arouse distrust in it, and set everybody to searching for a new foundation, with not a solid stone in sight. God save us from being misled by such blind guides, and God save the Church from warming and feeding such serpents within her bosom! "If any man preach any other gospel unto you than that which ye have received, let him be accursed. (Gal. 1:8, 9.)

But even those of us who believe in the old foundations find it easy to assume that they are of course laid in the hearts of our people to-day, as of old, and accordingly to neglect preaching on the great fundamental doctrines of Christianity and of Methodism. We sometimes impute to people a knowledge and an experience of religion which inquiry would reveal they sadly lack. So our ministrations to them miss the mark, and they remain unprofited. In illustration, we remember a pithy saying somewhere in Wesley's Journal to this effect: "I heard a very good sermon to-day in the Church; but it took for granted the hearers were all Christians!"—a supposition, he thought, which could hardly be made. So it is the part of wisdom to stress frequently the fundamentals, with exhortations to self-examination. Such sermons never fail to interest and to profit.

Finally, it is easy for Christian parents, themselves men and women of worthy character, to assume that their children will develop into like Christian characters, and so, beyond an unavoidable parental anxiety, to occupy themselves no further about it. But it is likely that no such hopes will be realized unless the parent faithfully lays the same foundation of Christian nurture which he remembers made such a profound impression for good in his own early years. So we would ask of those parents who are assuming that their children will "come out all right:" Are you rearing your children as you were reared?" or as you know they ought to be reared? Do you pray with them and have family prayer, as perhaps your parents did? Do you go with them regularly to church and prayer meeting and require them to be faithful in religious duties, as was required of you? Do you protect them from evil influence and forbid their indulgence in worldly amusements, as you were thus shielded in the tender years of youth? If not, then you are neglecting the foundations which alone can reasonably be expected to produce such men and women as you desire your children to be. The loss which will be occasioned by such mistaken assumptions to the nation and to the Church, the general assembly of the first born, is incalculable.

Let us then look well to the foundations, and build solidly into the Church to-day and into the generation of to-morrow the moral principles and religious experiences upon which all things stand secure, and without which all things must fall into a wild chaos of ruin.

QUESTIONABLE CHARITY.

Charity is one of the most beautiful of the Christian virtues. The matchless Bard of Avon says of it: "It is twice blessed—it blesses him that gives, and him that takes." It is the natural outflow of love divinely implanted in the human heart. The unmistakable teaching of the Holy Scriptures is that the strong should help the weak, and that the rich should give assistance to the poor. There is an earnestness that is most impressive in the memorable words of Saint John: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Whatever else may be said of the Christianity of this age, its larger philanthropy is much to its credit.

But while there is a charity that is beautiful and ennobling, there is also a charity that is unworthy and hurtful. We refer to the distributions of funds that are raised by questionable or vicious methods. The very name of a "charity" ball is offensive. Securing money to aid the poor by means of lotteries, theatrical performances, card parties, or match games of various kinds on the Lord's holy day is most reprehensible. This kind of benevolence is "tainted." It is the philanthropy of the godless world—vice seeking to win favor by counterfeiting the practices of virtue. This philosophy of "doing evil that good may come of it" was born in the brain of his satanic majesty. It has no recognition in the ethics of the great divine Teacher.

PERSONAL AND OTHER NOTES.

Bishop Wilson is holding the Alabama Conference at Pensacola, Fla., this week. Bishop Denny is present to render such assistance as our honored Senior Bishop may desire.

The brethren who have been assigned to new charges should drop the publisher a card, telling him where to send the Advocate. In writing him, give both your old and new address. This matter should be attended to at once.

An appreciated visitor at our office this week was Dr. John M. Moore, secretary of the Board of Missions for the home field. He was in fine spirits and looked to be in vigorous health. Dr. Moore is magnifying his office, and has long since proven himself to be the right man in the right place.

Our Publishing House at Nashville has now in press, and will soon publish a new book by Bishop W. A. Candler, entitled, "Wesley and His Work, or Methodism and Missions." It will probably appear in January next. The many admirers of our brilliant Georgia chief pastor will await with expectancy the issuance of this volume.

A meeting of unusual interest was recently held at Bogalusa, La., Rev. P. H. Howse, of Hattiesburg, doing the preaching. The membership of the church was greatly refreshed, and there were more than twenty new names added to the roll. The pastor is much pleased with the results, and speaks in terms of high appreciation of Brother Howse as a revivalist.

Sister T. S. Randle, of Gilbert, La., continues to favor us with subscriptions to the Advocate. She has our hearty thanks for her helpful work in behalf of the Conference organ. In her letter Sister Randle says: "I am glad to say that our son, Ross, is again in the active work, having been assigned to the Manchaca charge, in Texas. Praise the Lord.'

At the late meeting of the Farmer's Union of Mississippi, Rev. W. W. Graves, of Homewood, Scott County, was chosen State Chaplain. Brother Graves has been contributing to the Farmer's Union Advocate, under the nom de plume of "Uncle Fuller," a series of articles on good roads, which have attracted much attention. We congratulate this faithful minister upon the unsought honors which have come to him.

Rev. D. L. Cogdell, who served the Belzoni charge last year, has brought us under obligations to him for a nice list of subscribers. This honored veteran took a superannuate relation at the late session of the North Mississippi Conference. No worthier man ever served in the ranks of the itinerancy. May the blessings of heaven abide upon him and his noble helpmeet, whom we regret to state is at this time far from well.

The Hazlehurst Courier of November 30 states that the attractive little city in which it is published has two favors to ask of the Mississippi Conference, now in session at Meridian: One is to return the present pastor, Rev. N. B. Harmon and his accomplished helpmeet to that field for another year; the other is to hold its next session at that place. That the Copiah County capital would royally entertain the Annual Conference, should it elect to go there in 1912, scarcely needs to be said.

At a union Thanksgiving service held at Fort Smith, Ark., on November 30, Rev. L. M. Broyles preached a sermon of unusual strength and beauty. It was printed in full in the Southwest American of that city, which says: "Dr. Broyles was heartily congratulated at the close of his discourse by both the ministers in attendance and many of the audience." Brother Broyles' many friends in Mississippi will be pleased to know of his success in his new field. He is one of the growing young men of the Church.

Rev. S. L. Riggs, of St. Francisville, La., under date of November 29, writes: "I wish you would make note of the death of Brother W. M. Town, who passed away this morning at 2:45 o'clock. He was for more than fifty years a most faithful steward of the church at this place. He was ninety years four months and seven days old." Such a record of service well deserves to be mentioned. Some one has said that "fidelity unto death" is one of the things that cannot be counterfeited. "Precious in the sight of his Lord is the death of his saints."

Rev W. R. Goudelock, who was recently transferred from the North Mississippi to the North Texas Conference, in a letter written on the 2d inst., says: "The brethren gave me a warm reception, and I feel very much at home with Rev. Charles A. Spragins, a transplanted Mississippian, as my presiding elder. Brother E. H. Cacy, who also is a son of the Magnolia State, has likewise shown me special love and friendship." Brother Goudelock enclosed a remittance to have the Advocate continue to come into his home. We commend him to the Texans, and wish him large success in his new field.

Referring to the meeting which he recently conducted for the Young Men's Christian Association at Millsaps College and his visit to that institution, Rev. H. W. Bowman, of Amite, La., says: "I had a delightful time with the student body and the faculty. Dr. Hull is certainly a strong man, who is splendidly capacitated for the high place that he holds. Mrs. Hull is, indeed, a helpmeet to her husband. The boys love her, and her influence is strongly felt for good. I never witnessed a larger measure of fidelity than that exhibited by the students while I was there.'

Rev. W. H. Porter writes: "Having finished my work on the Lanesville charge, Louisiana Conference, I report as follows: 'Health good; preached 100 times; baptized 13 adults; received 12 members by certificate, and 18 by vows; have held 11 church conferences; have collected all the Conference claims in full (three times as much as this charge paid last year); salaries of presiding elder and the pastor are paid, and last, but not least, have sent 20 new subscribers to the New Orleans Christian Advocate.'" This is, indeed, a fine showing, and we heartily congratulate Brother Porter upon his great success in the work.

Dr. John M. Moore, the Home Mission Secretary, has prepared a provisional program for the Conference on Evangelism, which will be held in Nashville on December 20, 21, 1911. The exercises will begin on Wednesday, December 20, at 9:45 a.m., and close Thursday afternoon, at five o'clock. The day exercises will be held in the assembly room of the Publishing House, and the night exercises in McKendree Church. All the Southern Methodist evangelists, independent, Conference, and missionary, are especially invited. Among those who have signified their intention to be present are Dr. George R. Stuart, Rev. John E. Brown, Rev. John B. Andrews, Rev. B. Marvin Harris, Rev. D. L. Coale, Rev. Bob Jones, Rev. G. A. Klein, Rev. Walt Holcomb, and Rev. J. A. Bowen.

The Hammond Daily Herald recently contained a most interesting account of an elegant reception given Mrs. C. C. Miller, of that place, at the beautiful home of Mrs. Thomas McKneely. The parlor and dining room presented a most attractive appearance as the guests chatted with each other for an hour or two. About 4 o'clock Mrs. S. A. McKneely came through the folding doors between the dining room and the parlor with a large box in her hands, that contained several handsome and useful presents for Mrs. Miller, which were happily presented to her. Mrs. W. E. Ludlam, to whom we are indebted for this interesting bit of news, thus refers to Sister Miller: "She has spent the past three years here, in a life of self-sacrifice, ministering to the poor, the sick and the needy. Not only has she worked for the church and Sunday school in this town, but she has devoted all the proceeds of her interesting little book, 'Al-e-the-ia,' to charity and the temperance cause."

NORTH MISSISSIPPI CONFERENCE NOTES.

The recent session of the North Mississippi Conference was a most pleasant and profitable one. Though cold, the weather was bracing and invigorating. Harmony prevailed throughout the deliberations of the body, and a spirit of brotherliness was strikingly manifest in all the proceedings. Brother Gladney was a most attentive and obliging host, and the hospitality of the good people of Macon left nothing to be desired. The joint presidency of Bishops Wilson and Candler was highly satisfactory, eliciting hearty commendation on every side. The appointments gave very general satisfaction.

A number of the connectional brethren were present, and were cordially received by the Conference Dr. W. W. Pinson came early and delivered a stirring address on missions. Dr. McMurry also was on hand, and delivered a ringing message which will not soon be forgotten. He is a favorite with the North Mississippians. Dr. James Cannon visited the body for the first time, and worthily represented the connectional chautauqua movement, of which he is the executive head. Dr. F. S. Parker, the accomplished Secretary of the General Epworth League Board, was the principal speaker at the League anniversary on Saturday evening and made a fine impression. The Tri-State Methodist Hospital enterprise was strongly represented by Rev. H. M. Ellis, the energtic field agent. Dr. George S. Sexton was also an appreciated visitor and brought cheering news concerning the movement to build a representative church at Washington City, the enterprise for which he has been gathering funds for the past two or three years. Of the $275,000 promised by the Church for this structure, $225,000 has been secured in cash and good subscriptions.

After six years of service in the pastorate, Rev. J. W. Dorman has been called back to the presiding eldership. This appointment was very generally recognized as a wise one. Brother Dorman has both a clear head and a warm heart, and the interests of the Church will be safe in his hands. The North Mississippi Conference has never had on its roll a truer or more manly man than this new leader of our forces in the Sardis District.

Rev. J. H. Mitchell, who has unusual gifts for leadership was assigned to the Corinth District as the successor of that tireless worker, Rev. B. P. Jaco. He will have to move with swift step to keep pace with his predecessor, but that he will prove equal to the task we do not doubt. He has never served a district which did not make marked advancement along all lines under his administration.

One of the surprises in the appointments was the assignment of Rev. R. A. Tucker to the presiding eldership of the Holly Springs District. He had served the Sardis Station for only one year, and was in such high favor with the people that it was supposed that he would be returned; but the success which he had achieved attracted the attention of the cabinet and he was pressed into service for a more responsible work. We predict that he will wear his new honors worthily and prove him a skilled leader of the hosts of Zion.

Considering the ravages of the boll weevil, the short crops, and comparatively low price of cotton, the Greenville District made a fine showing under the leadership of Rev. W. W. Woollard, who is one of the strong and resourceful men of the Conference. A majority of the charges paid everything in full. Methodism is in the ascendency in the Mississippi Delta, and is still forging forward.

The Winona District is fortunate in having secured as its new presiding elder, Rev. B. P. Jaco, who is unsurpassed in zeal and aggressiveness. He has a great field, and we predict large prosperity for the Church in this territory during the next quadrennium, in spite of the threatened destruction of the cotton industry. Things have to move when Brother Jaco has his hand upon the helm.

Dr. John W. Boswell, Assistant Editor of Sunday School Literature, attended the Conference. He is a much beloved member of it, and the brethren were delighted to see him. He was looking well, and wore his usual cheerful air. He took care of the interests of the Publishing House at Nashville during the session.

Sunday was a great day in Macon. The several pulpits of the town were filled by visiting ministers, and overflowing congregations heard them dispense the Word. The Conference Love Feast, conducted by Rev. J. W. Honnoll, was largely attended and spiritual fervor was at high tide. At 11 o'clock Bishop Wilson preached a great sermon on "The Loftiness of the Christian Calling" at the Methodist Church, and Bishop Candler at the same hour delivered a masterly discourse at the Baptist Church on the "Resurrection of Christ." At the evening hour Bishop Candler occupied the Methodist pulpit, and thrilled the vast audience with another characteristic message. The ease and power with which he preaches are most remarkable. Though a wise administrator, he is pre-eminently a preaching Bishop. The pulpit is his throne of power. The citizens of Macon and Noxubee county will not soon forget the first Sunday in December, 1911.

It was our pleasure during the Conference to be entertained in the charming home of Mr. and Mrs. George Richardson, who left nothing undone to minister to the comfort of their guests. Besides the editor, Rev. W. S. Lagrone, Rev. S. B. Myers, Rev. Eugene Johnson, Rev. G. W. Bachman, and Mrs. Clark, a visitor from the Cochrane charge, were sheltered beneath this hospitable roof. Our host and hostess kept open house, and good fellowship abounded from the first day to the last. Mr. Richardson is a leading lawyer of East Mississippi, and a son of the Rev. Simon Peter Richardson, whose names is writ large in the annals of Methodism and whose memory will long be cherished.

Though somewhat late in arriving, Rev. J. C. Park, who had been under medical treatment in Memphis, was present at the Conference. He is deservedly popular with his brethren in the ministry, who were happy to see him. In order to give him lighter work and an opportunity to recuperate, he was transferred from Oxford to Macon. We trust that his health will soon become robust in his new field. The Maconites should count themselves fortunate in securing the services of this gifted pastor.

After three fruitful years on the Aberdeen District, Rev. J. H. Felts has returned to Corinth, which was his first charge in the North Mississippi Conference. It was under his former pastorate in that city that our church there was enlarged and made a tasteful and attractive house of worship. The Corinthians were anxious to have Brother Felts serve them again, and the Bishop yielded to their importunity. We hope that our Brother's second term of service may be attended by even a larger measure of success than his first term.

Four years ago Rev. E. S. Lewis was taken from the West Point Station at the end of his first year, to serve the Winona District. After a quadrennium as presiding elder, during which he achieved conspicuous success, he goes back to West Point as pastor, where he will be given a hearty welcome. We predict that Methodism will flourish in this Queen City of the Prairies under his direction. It is to be hoped that he will be able to enterprise the building of a new church there in the near future. It has been urgently needed for many years.

The time limit necessitated the removal of Rev. W. W. Mitchell from Grenada, where he had wrought well for four full years. The Bishop sent him to Oxford, the University town of the State, where he will have a great opportunity to impress the young men of the commonwealth. His friends predict that he will render an important service to the Church in this responsible place. He is a diligent student and a painstaking pastor, who wears well.

BISHOP W. A. CANDLER,

of Atlanta, Ga., who is now presiding over the Mississippi Conference at Meridian. He is one of the ablest preachers and most forceful personalities in American Methodism.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. ELLEN ADONIA BROWN died in New Orleans on Nov. 16, 1911. She was a daughter of Col. and Mrs. Thomas McKnight, and a sister of Mrs. John T. Sawyer, and was a native of Tennessee. Most of her life from early girlhood was spent in New Orleans, and there she was married to Mr. Robert Brown, of Kentucky. Blessed with a bright intellect, she received a thorough education at the best schools and was fitted for the arduous duties and responsibilities of an active and eminently useful life. Soundly converted in her youth, she became a member of the Southern Methodist Church, and was a worker in the activities of the Church and a successful teacher in the Sunday school. She was a student of God's word and it dwelt in her richly and was as daily food for her soul; and as the Spirit led her into its spiritual depths of meaning, she steadily developed in the divine life and was moulded into the likeness of her Lord. All along "God, who commanded the light to shine out of darkness," shined in her heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and so, her path was that of the just, shining brighter and brighter "unto the perfect day" of heaven. She bore the pains of her last sickness with calm resignation and sweetly fell asleep in Jesus, her head pillowed upon the bosom of the Divine Love. Life's struggles and trials all over, she entered the haven of rest and is at home with God forevermore.

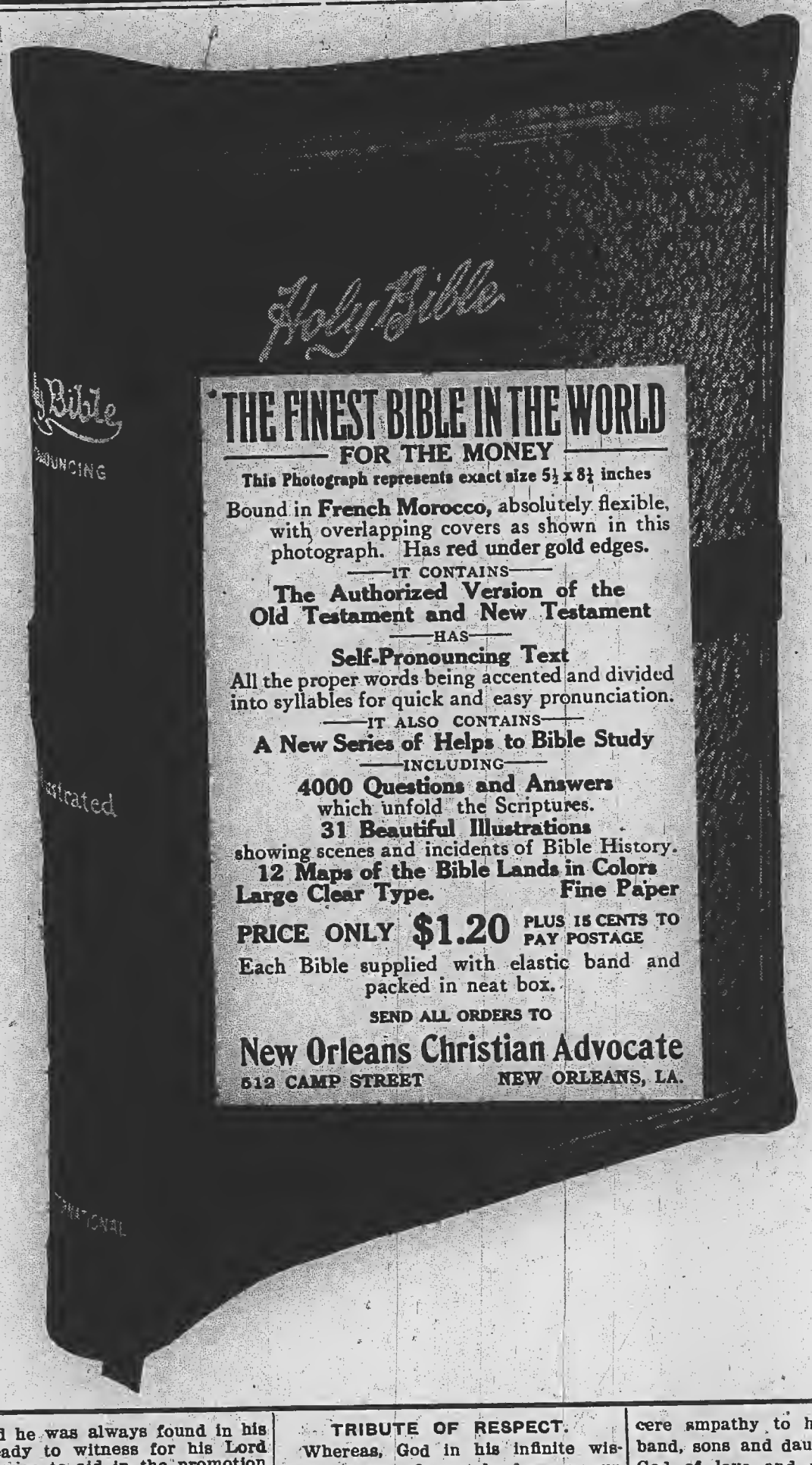
S.

MRS. JULIA A. WHITE (Nee Richert) was born in Clinton, La., Sept. 10, 1841, and died in the same town Sept. 30, 1911, being at the time of her death the oldest native resident of the town. But few people have lived in the same community for 70 years and left behind them the record that she did. She joined the Methodist Church in her young girlhood, and ever after remained a faithful member. She was for many years the organist of the church, and for a long time a teacher in the Sunday school. She took always a great interest in church work and was up to the time of her death a leading member of the Ladies' Aid Society. She was a teacher for many years, and by that means left the impress of her godly life upon many characters. She was a moving spirit among the "Daughters of the Confederacy," and the monument erected to the Confederate dead, which stands in the court house square in Clinton, is a monument to her zeal as well as to their valor. The Old Soldiers' Home in New Orleans was annually remembered, and a box sent under her supervision. On August 20, 1889, she was married to John A. White, of Clinton, with whom she lived happily to the day of her death. A good woman, one who will be long remembered in Clinton, has gone to her reward. She is survived by her husband and many relatives. May they all meet her in the land of etrenal bliss.

J. M. BROWN.

L. Q. C. LAMAR LANE, son of Brother and Sister E. W. Lane, of Wesson, Miss., was born Nov. 26, 1890, and peacefully passed away Oct. 14, 1911. In the year 1902 he united with the Methodist Episcopal Church, South, under the pastorate of Rev. Isaac L. Peebles, and ever remained a faithful member of the same. I have never known a more consecrated young man, or one who gave greater promise of usefulness in the Master's cause. Lamar was a model son and brother, and was especially solicitous about the spiritual welfare of his loved ones. He loved the church with all of its interests. The Sunday school, the prayer meeting and Epworth League were especially dear to him, and he was always found in his place ready to witness for his Lord or otherwise to aid in the promotion of his kingdom. He felt called to the ministry and so expressed himself to some of his most intimate friends. Some months before his death he went to Texas, where he was working hard to provide means with which to go to school and prepare for his life work. Amid his new surroundings he was true to God and duty. After he was gone a few months he became a victim of tuberculosis and returned home to linger awhile with loved ones and then go away to be with Jesus. In the providence of God Lamar was spared but a few brief years to bless the world with his life, but behind him is left a holy influence which will never die. While his earthly plans have been frustrated by the ruthless hand of death, yet his loving ministry has not ended, for it is written: "Therefore, are they before the throne of God and serve him day and night in his temple." In that brighter and better world we shall see him again. Until then farewell.

PAUL D. HARDIN.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TRIBUTE OF RESPECT.

Whereas, God in his infinite wisdom has seen fit to take from us our sister, Mrs. ELLA MULLEN, who departed this life and entered into the rest of the righteous Oct. 25, 1911, therefore, be it resolved,

First—That we bow in submission to his will, knowing that he doeth all things well in mercy and love.

Second—That in her death we, as a society, have sustained a great loss in her unselfish devotion to the cause; her kindness to the sick and strangers, to the poor and needy in our midst, and her wise counsel and zeal in the work of the society.

Third—That while we mourn her untimely going away, we shall ever cherish the memory of her noble Christian life, and strive to emulate her many virtues, which made her a blessing to those about her.

Fourth—That we tender our sincere sympathy to her bereaved husband, sons and daughter, praying the God of love and mercy to comfort and sustain them in the dark hour of bereavement, and that they may be kept under the shadow of his wing, and finally reunited with her in the land of the blest.

Fifth—That a copy of these resolutions be sent to the family, and to the New Orleans Christian Advocate and to the Ruston Leader for publication.

Signed: Mrs. Julia A. Robison, Mrs. H. E. Pitts, Mrs. W. R. Pratt, Mrs. J. W. Ogden.

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FURS

Tidings From the Field

Buena Vista, Miss.:

Dear Brother Meek: I have served Buena Vista charge this year and these are among the best people I have ever served. I don't feel that I am worthy of all the kindnesses they have extended to me. Surely I have gotten the best in every home. We have four appointments, and three Sunday schools that live twelve months in the year. We have two Epworth Leagues that are thoroughly alive and both in the country. Preacher's and presiding elder's salary were paid in full. We have had some thirty additions this year on profession of faith. The Lord has been good to us up here this year, and if the Bishop will let me alone, I will be very much obliged.—T. J. Durrett.

Shaw, Miss.:

We are now on the eve of an Annual Conference, and know that our pastor, Brother L. A. McKeown, will be sent to another place as he has already served us four years. The church here has thrived under Brother McKeown. During the four years he has been with us our membership has increased about 70 per cent; the property of the church has been greatly improved by reason of repairs, papering, painting and fencing. These are a few of the visible accomplishments of the church under his administration and are very insignificant as compared with those which are visible only to "the all-seeing eye." Brother McKeown's life among us has been an influence for good, which will live long after he has passed from this world to the great conference above. Brother McKeown is a good, consecrated Christian and is loved, not only by his members, but by the entire community. We shall miss him greatly when he is gone, but feel that our loss will be another's gain. We all love Brother McKeown and our prayers shall follow him wherever he goes.—M. B. Brister.

Meridian, Miss.:

Dear Advocate: A multiplication of joyful duties have hindered my reports this year. We have had two revival efforts at our little church this year, most of the preaching in the first one being done by Rev. W. W. Nelson, of the Moscow charge, and Dr. C. W. Campbell, of Meridian; and in the second one, Rev. R. S. Stuart, of the South Georgia Conference, did the preaching. All of them preached the Word, and as a result a goodly number were either converted or sanctified, and the church wonderfully edified. In our last meeting we had a street service just preceding the night service of the last day, and a large crowd assembled, and the Lord was there. Many who hardly ever darken a church-door, for one time at least, heard the gospel; several held up their hands for prayer, and one man followed us to the church, surrendered to God and identified himself with God's people. Some of the other hardened sinners followed us to the church service—thank God! At different services during the year some have been genuinely converted and some entered into the experience of inward holiness, while the church, in a Scriptural sense, has prospered; so we face the end of the year with victory. During the year I have helped in seven meetings, all among my brethren of our Conference, with an average of six days in each meeting. As a safe estimate, 500 people bowed at the altar during these meetings, and a goodly number of them were either converted, reclaimed or sanctified in the old-fashioned way, for which I give God the glory and praise. Oh, how I do thank him that he "thought upon me" and gave me a place in his vineyard to work! "Since he filled my soul with glory, I just love to tell the story."—J. A. Wells.

BELMONT, MISS.

Quarterly Conference Resolutions.

Resolved by the fourth quarterly conference of the Belmont Circuit now in session at Belmont, Miss., that it is with a deep feeling of regret that we come to the end of the four-year ministry of Rev. B. P. Jaco, as presiding elder of the Corinth District. They have been years of progress and reform, such as have not been seen before. Within these years the church has been developed in many new fields, and all along the line there are signs of greater life and activity. This has been brought about largely by safe counsel and wise leadership, yet it has all come through a heart aflame with evangelism. We believe that the Corinth District stands to-day in the front of the districts of the North Mississippi Conference, both as to present development and future possibilities. Our great desire is that the Conference will give us another that shall take the work as found and carry it on to a glorious conclusion. Then we are glad to know that the church in every department of its work has been faithfully and efficiently attended to. Nothing, however small, has been left undone that would approach the ideal. Therefore, we, as a body, extend to Brother Jaco our best wishes for the future, and pray that the Lord will honor his work as he has in the past.

Signed by W. W. McLain, J. A. Byron, C. S. Shook, D. W. Grissom, W. A. Bostick, C. Flurry, R. Young, J. P. Stamphill.

Marriages

On Nov. 1, 1911, at the Hopewell M. E. Church, Rose Hill charge, by Rev. W. H. Lane, Mr. JOE B. ELEY and Miss MAGGIE BOULTON.

On Nov. 25, 1911, at the M. E. parsonage, Rose Hill, Miss., by Rev. W. H. Lane, Mr. WILLIAM DAVIS and Miss CLARA AVERY.

On Nov. 26, 1911, at the M. E. parsonage, Rose Hill, Miss., by Rev. W. H. Lane, Mr. WALTER FOLEY and Miss CARRY HOLYFIELD.

On Nov. 22, 1911, at 5 p.m., at the home of the bride's parents, at Tickfaw, La., Mr. THOMAS H. MIXON and Miss MERLE MURPHY, were united in holy wedlock, the Rev. C. C. Miller officiating.

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Obituaries

PEARL NIXON was born Jan. 19, 1886, and died at her home in Arcola, Miss., Oct. 18, 1911. About a year ago it was discovered that she had tuberculosis. The best physicians of Greenville, Vicksburg and Memphis were consulted and she spent some time in Colorado, but instead of improving, she rather grew worse. She came home in September and was never afterward able to be up. Some months ago she made a profession of conversion, and at her request, I baptized her and received her into the Methodist Church. She was a long and patient sufferer. She knew death was coming and was not afraid. She was trusting in Jesus Christ as her Savior. Her mother, Mrs. Stinson, of Arcola, a brother, two sisters and other relatives mourn her death.

W. H. MOUNGER, Pastor.

Mrs. SUE FITZPATRICK (nee Cole) was born in Greene County, Ga., Oct. 21, 1820, and died of a burn, Feb. 20, 1911, at the home of her brother, Mr. W. A. Cole, Newton, Miss. She was educated at the Woman's College, LaGrange, Ga. She was first married to Dr. Edward B. Terrell, of West Point, Ga., in 1837, who was at the time a surgeon in the Indian war. Three children were born to them, but all died in early life. Dr. Terrell only lived seven years. She was converted and joined the Methodist Church at West Point, Ga., during a camp meeting about seventy-one years ago. Rev. Thomas Sanford conducted the meeting. After Dr. Terrell's death she remained a widow for thirteen years, then married the second time Captain Bird Fitzpatrick, of Union Springs, Ala. He died in 1873. She then moved to Garlandsville, Miss., where she lived until about three years ago. She having made her home with her brother for several years, moved with him to Newton, Miss. She was a member of the Garlandsville Methodist Church for more than thirty-five years, and the Church had no member more devout or loyal than she. She had been a subscriber for the New Orleans Christian Advocate for more than forty years. Her pastor was always cordially received and the home was typical of Southern Christian hospitality. Her sister, Miss Lizzie Cole, and her brother, Mr. W. A. Cole, his three daughters and two sons, all so thoughtful of her welfare, mourn her death, but they do not grieve as those who have no hope. While the loved ones miss her in the home and while death came suddenly, she had been making preparations for her Lord for many years. She has gone to live with her Savior who had won and held her heart's affection for more than seventy years. While we enjoyed the incorruptible inheritance and the unfading crown, let us who knew and loved her make sure that our titles are clear to the heavenly home. A former pastor.

WALDO W. MOORE.

On Monday, Nov. 13 there passed away at the home of her son-in-law, Brother Henry N. Pharr, Sister M. E. SMITH, a good woman, well rounded in Christian character and ready for her translation. Her days had been well spent, she having redeemed the time, making good use of it both in the service of the Father and humanity. Mrs. Smith was not a public woman and the arena of her life was never before the public. The sphere in which she moved was her home, her church and quietly among those who, less fortunate than she, she could cheer, comfort or relieve. Her method of helpfulness was always quiet and unostentatious, not letting her right hand know the deeds of the left. Her soul was clean, pure and simple in its faith, trusting God and walking with him in spirit and in deeds. She was faithful in service, regular, not spasmodic in her efforts and always cheerful with a kind word for all, doing with her might what her hand found to do. As her pastor, I learned to rely on her in all church work and ever found in her in my younger days in the ministry a helpful sympathy full of encouragement and good cheer. Left a widow in early life with five sons and two daughters to educate, she met the problems of support with fortitude and trust in the Father and lived to see them all grown men and women, with college training, fitted for usefulness in the world, all save one being members of the Church. In her children, her works live after her and many besides her family will arise in the resurrection, calling her blessed. Her life was beautiful in her faithfulness to duty, in the courage with which she met obligations and the confidence with which she waited on God. The longer I observe humanity, the more the thought impresses me that the uncrowned heads of life outnumber the crowned, and one of the highest evidences of the greatness of the soul is simplicity of character. The last few years of her life were spent in illness and pain, but during those long days those near her never saw aught but a beautiful character, patient, thoughtful of others, waiting on God. Her burial was conducted by Revs. K. W. Dodson and Jno. F. Foster, the interment being at New Iberia, Tuesday, Nov. 14, 1911.

JNO. F. FOSTER.

Things which never could make a man happy develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living.—Phillips Brooks.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

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BOONEVILLE, MISS.

The following resolutions were passed by the fourth quarterly conference:

Whereas, according to the established law of the Southern Methodist Church, no minister can remain in charge of one station, circuit, or district longer than four years; and, whereas, Rev. Ben P. Jaco has been presiding elder on the Corinth District for the past four years, and, therefore, must leave us at the approaching Annual Conference, therefore,

Be it resolved, by this, the fourth quarterly conference of Booneville Station, Corinth District, assembled:

First—That we here give formal expression of our appreciation of Brother Jaco and his family; we have learned to love them for their many Christian virtues, which have been a helpful influence in our community.

Second—That we sincerely praise Brother Jaco for his untiring efforts in behalf of the Church in our midst, and thank him for his patience and uniform kindness and consideration for us all in all of his official administration of the affairs of the Church as we have labored together.

Third—We commend him to the charge to which he may be assigned as worthy of all confidence and esteem, and assure him that our love and prayers for the richest benedictions of God to rest upon him shall follow him always.

Fourth—That a copy of these resolutions be furnished Brother Jaco, and also that copies be sent the New Orleans Christian Advocate and our county papers for publication.

Signed by L. D. Rinehart, vice-president; W. J. Bolton, secretary; D. T. Price, president.

PERSONAL ACQUAINTANCE WITH GOD.

Let us not run until we have been sent. Let us not rush into a multitude of words until we have ourselves in the still chambers of the soul heard the "still small voice."

The disciples stood gazing into heaven, whither the Shepherd had gone. The angel chided them, and said: Why gaze ye into heaven; go back to Jerusalem and get to work. Yes? Is that so? It is a half truth. The angel did call them from gazing into heaven to go to the work they had from henceforth to do. But that is not all the story. While the angel did tell them to go back to Jerusalem to begin there the work which should found a new religion, he warned them not to begin that work until they had first been commissioned by the personal enduement of the Holy One. That always is first.

A summer convention is not sufficient to equip a worker for service. No institute, no book, no sermon, no impulse is sufficient. First is the still small voice, first the heavenly vision, first the gentle presence, the whispering God; first the writing; first the personal acquaintance. Seek that, soul of mine! Seek him! His whisper will commission thee. Seek; await the personal, the interior fellowship of the Holy One. Then go.—Pittsburgh Christian Advocate.

Great Kidney Remedy Saves Two Children in One Family.

About one year ago two of my children suffered badly from weak kidneys and diabetes. They would have severe spells of dizziness and were all run down in health. I was just about discouraged. I tried several remedies and finally a doctor, but they did not seem to improve. I knew of a friend who was taking Swamp-Root for kidney trouble with good results and I decided to get some for the children. I had noticed that there was some improvement after they had taken two large bottles and continued to give it to them until they had taken one-half dozen bottles and were well on the road to recovery. I think Dr. Kilmer's Swamp-Root has done more for my children than any other medicine. I have tried and recommend it to anyone having children that suffer as mine did.

Very truly yours,
R. W. LISENBY,
Dothan, Ala.

Personally appeared before me, this 2nd day of July, 1909, R. W. Lisenby, who subscribed to the above statement and made oath that the same is true in substance and fact.
A. W. LISENBY,
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR DECEMBER 10.

"THE STAR OF BETHLEHEM A WORLD-WIDE WONDER."

Matt. ii, 2; Luke ii, 15.

Missions.

No one can doubt that Christianity is a missionary religion. When the angels, who were the first missionaries, proclaimed the glad evangel, they declared that it was meant for "all people." It is very fitting that we go back to this glad morning of Christ's birth into the world which he came to redeem with his own precious blood for a missionary topic, for the greatest missionary story ever written is that of the birth of him who came to seek and to save that which was lost.

Wise men came from the East that they might find Jesus and lay their offerings at his feet, while his own people, who lived in the town in which he was born, knew nothing about this wonderful event, and cared less. Is it not the same to-day? Have not multitudes of heathen seen this great light and followed it until they have found the Savior, while hundreds in this most favored land of gospel privileges are so busy having a good time and making money that they have no interest whatever in the matter? Only those who are looking for this "Star" see it, and are attracted toward it. Many go through the world, but they see nothing of God, nothing of Christ; or what they do see is merely the building in which Christ dwells—a great deal about his church, a great deal about his Word, but very little about himself. Still the Star shines on, and all who will, may see it and be guided by it to the Savior.

The Truth Proclaimed.

The shepherds were watching their flocks on the plains of Bethlehem, with no sounds to break the stillness but the occasional bleating of the sheep, when suddenly a glorious light shone round them, and an angel appeared and announced the glad tidings, and

"When such music sweet
Their heart and ears did greet
As never was by mortal fingers strook,
Divinely warbled voice
Answering the stringed noise,
As all their souls in blissful rapture took
The air such pleasure lothe to lose,
With thousand echoes still prolonged each heavenly close."

The shepherds lost no time, but "came with haste, and found Mary and Joseph, and the babe lying in the manger. And when they had seen it, they made known abroad the saying which was told them concerning this child." Is not this the duty of every Epworthian? "Go and tell it! go and tell it!" "Let him that heareth say, Come!" Although these shepherds were uncultured and unlettered, yet they could speak from experience; what they had seen and heard had touched their hearts with love, and had fired their souls with the spirit of true brotherhood, and they were compelled to tell the "good news" to others. Should we not do the same?

But we should never speak until we are sure we love. Doctor Tholuck relates how that one who had been a great traveler said to him that he had scarcely ever fallen into company with fellow travelers without speaking to them of the heavenly journey. When Tholuck almost questioned the propriety of forcing such conversation, his friend replied: "Ah, but I endeavored never to speak until I was certain that I loved. I figured to myself that we are all brothers, and this never failed to soften my heart; and when there was love in my own heart I soon found a bridge into the heart of the stranger."—Pittsburgh Christian Advocate.

HAS THE LEAGUE "MADE GOOD?"

We have met in some of our church papers the opinion as expressed by a correspondent that "the Epworth League has not fulfilled the object for which it was organized." Where has this brother been to gather his information? The League was organized to assist our young people in securing a knowledge of the doctrines and history of our church and to encourage them in works of grace and charity. Who will say that this is not being done in the four thousand active League chapters in the Methodist Episcopal Church, South? Has there ever been a time when our young Methodist people were more loyal or intelligent than now? Has there ever been a time when they were more active in ministry and service? Let there be an end of carking and obstruction. For its opportunity, for the time and money put upon it, nothing has paid better than our young people's organization. Those who talk of sidetracking the work have not reckoned with the interests which have their roots in this hearty fellowship.—Epworth Era.

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What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—Wellspring.

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I pack my troubles in as little compass as I can for myself, and never let them annoy others.—Southey.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney, Bldg., Boston, Mass., he will drect them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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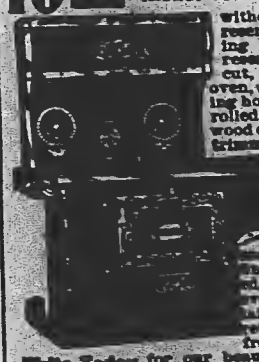

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The Sunday School.

LOUISIANA NOTES.

The Philathea class of the Methodist Church at Lafayette, La., is one of the star classes of the Philathea Union. It grew out of Mrs. E. R. Kennedy's young women's Sunday school class and was organized Jan. 19, 1909, with a membership of fifteen, which has increased to thirty. The officers are: President, Miss A. Young; vice-president, Miss M. Bernard; secretary, Mrs. P. B. Toreau; treasurer, Mrs. W. E. Walker; teacher, Mrs. E. R. Kennedy. The writer feels justified in saying that there was never a better, more consecrated teacher than Mrs. Kennedy, and her influence has held together the class and inspired its members to greater work than they had ever done. The class takes care of two orphans at our Conference Orphanage at Ruston. On Work Day, $14 was sent the Orphanage, aside from regular donations. Our sick, flowers, and visiting committees are busy workers. Since its organization, the class has spent $178 for all purposes. The social side of the class was enjoyed upon Mrs. Kennedy's return from her summer trip, when the class gave a reception in the class room to her. Each member has made a conscientious study of the Old Testament this year, and Mrs. Kennedy's map drills and Old Testament drills are entertaining features.

MRS. P. B. TOREAU, Secretary.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"No school can rise higher than its superintendent."

* * *

A Mother's Department is a delightful and uplifting picture to contemplate, and why should not every school have one and enjoy its radiant and character-building influence?

* * *

Inactive Bible Classes are not always as idle as they seem. They have been known to work very hard in selecting an elaborate list of committees, most of whose members had grown a wish-bone in the place a back-bone should be.

* * *

Sir Robert Laidlaw, president of the London Sunday school union says, "We need a crusade in favor of home religion. The Bible is the great home builder, the molder of character and the shaper of the nation's future. Not only has it God's message to man and to society, but it has the key to all our social problems."

* * *

Then further, the teacher comes from a home whose influence makes or mars his or her influence. With the forces of right now emanating from the organized active Sunday school co-operating with the home life, well-poised and well organized, a cordon of invincibles will be found against all the legions of darkness. Home—This link in the chain of Sunday school success and progress needs welding.

* * *

The Galloway Memorial Class, Corinth, with Mrs. Frank Worsham as teacher and Mrs. R. C. Battle as president, is planning great things for the winter campaign. The initial effort to interest old members and win new ones began last week when these fine married ladies and their husbands were entertained with a delightful reception which was a rare delight to all present and promoted the finest feeling. About 100 were present.

* * *

The Sunday school has the boys and girls for just one little hour and the home has them that other preponderating part of the week. As a light-house standing for clear truth and helpful righteousness the Sunday school may become a marvelous force, but after all has been said, the home is the real place for training. Now the present problem is how shall the searching, illuminating light of the Sunday school penetrate into every home and its darkest corner.

* * *

Our young people cannot thrive alone on religious and moral teachings given them at Sunday school—for just twenty minutes a week. The reality of these religious truths to the individual pupil depends upon how closely these truths are related to and connected with his every-day life, most of which is spent in the home. We may think we can supply the lack of parental training or counteract its harmful influence, if such it is, but in very many cases the children will largely become what the bome makes them. Then, the Sunday school should have and hold, and interest as well as instruct the fathers and mothers.

EXTRACT FROM REPORT OF PORT GIBSON FEMALE COLLEGE TO THE MISSISSIPPI CONFERENCE.

The 72d session of the Port Gibson Female College opened Sept. 13th. The enrollment up to date has been 127, of whom 81 are in the boarding department. It is thought that other matriculates the second term will make the total enrollment equal to that of last session, which was 150.

There were seven graduates at the last commencement, and the Senior Class for the present session numbers ten. Twenty-seven students partly paid their way last session by duties performed for the school in the dining-room and elsewhere; and thirty-two students this session are partly paying their way by taking work. The daughters of ministers are charged no tuition and are given reduction on board and the special studies.

Improvements have been made during the last few months in the sanitary condition of the grounds and about $250 has been expended upon other improvements. The management of the school has given special attention to the table fare; there is at all times a good variety of food in plentiful quantity, and well prepared and served. Worthy of special mention is the fact that every pound of butter used up to date this session has been manufactured at the college, the product of the college herd of Jerseys.

During the vacation a friend of the cause made a gift of $500 to the school; $98.54 of this has been expended for an additional bricked cesspool; $64.97 was used for paying the balance due upon a note given by the Trustees for improvements, made three years ago, upon the annex building. The balance of the $500, amounting to $336.49, is ready to be applied for other purposes. The gift was made upon condition that the president of the school could use it in any way he thought fit. He advises that this balance be applied upon the Annex debt. Also Mr. J. T. Drake, of Port Gibson, Miss., has contributed 200 recently upon the Annex debt.

The contribution which the Mississippi Conference is to make at this session in fulfilment of assessment made a year ago, will also be applied upon this Annex debt, leaving a balance of about $400. The students of the present session are from 32 different parishes and counties, showing that the school has representatives in its student body from a varied and extensive region; and we believe that the school could grow in popularity and usefulness, if it could be enlarged in capacity and equipment. There is certain real estate immediately in front of the college proper and also in the rear which could be secured now at a much lower price than formerly. If this additional land could be secured and also funds for building and equipment, it seems to us that the school would thereby make a great stride.

Religious activity of the students has been evident. The League, Sunday school and Y. W. C. A. are all in successful operation.

We understand that the business administration is upon a cash basis, all accounts, including teachers' salaries, being paid each month.

LOUISIANA MAN TESTIFIES.

Writing under date of May 3, 1911, Mr. R. H. Marcotte, of Bordelonville, La., writes:

"W. H. Bull Medicine Co., Dear Sirs:—I took sick the first Monday after Christmas last, and was down in bed for two weeks. I called in my family doctor, he gave me relief for a few days only. My trouble was pronounced liver trouble, with an attack of Dropsy, caused by the liver. After I was up a few days from his treatment, which I only found temporary, I began to feel bad again, followed by an awful aching in the upper part of my stomach, which I could hardly stand. As I had read one of your Almanacs, I decided Herbs & Iron was what I needed, and I walked to a druggist near by, the Fritz, Hess & Son, and bought one 50 cent bottle of Herbs & Iron, and the second dose gave me relief. I used two bottles and am now in good health. Herbs and Iron did the work.

You must excuse such a lengthy statement, as I don't care to tire you, but it seems that I cannot say too much in regard to such a fine medicine as Herbs and Iron for a stomach that is badly out of order—no way of resting and appetite gone, and in fact feel like you were torn to pieces and life not worth living. I will at all times recommend Herbs and Iron. With best wishes to your success, I remain Yours truly."

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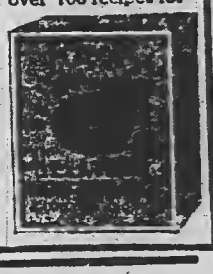

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MY FIRST CHARGE AND ELSE.

By Rev. H. P. Lewis, Sr.

No. 4.

White Plaines was one of my best churches. Rev. Alec Scarborough was the principal man—preacher, steward and class leader. His home was the principal stopping-place for the preachers—a good man with a nice young family. He was most helpful to the young preacher. He passed to his reward on high just a short while after the death of my first wife. Among his last words were, "God bless Brother Lewis." I wrote him of my troubles and sorrows in the loss of my wife; but how the Lord had blessed my family of children and had called five of them to the ministry. He was too far gone to read my letter, so he asked his youngest daughter, Miss Olivia, to read it to him. After she finished reading it, the above, "God bless Brother Lewis," was his comment. While he was several years my senior, both in age and as a preacher, he recognized and honored me as his pastor. Few better men ever lived in that country than Brother Evans and Brother Scarborough.

Among others I soon got acquainted with an old bachelor by the name of Billie Yoes, a kind, good-hearted man known and loved by many. He and I got to be great friends. He joined the church during the year and became a church worker. His confidence in me was so great that he once told some one that that young preacher could do anything with him. He afterwards moved out West.

Bob Saffold was another bachelor that lived in that part of the country. He was in fine circumstances, owned many sheep and cattle, did a good mercantile business, and at one time represented his county in the Legislature. He, though a clever man in some respects, was a very corrupt man. He died some years after the war between the States a very poor man, homeless and friendless. I was told last year that he died in a camp by the side of the public road, without either money or friends. While I abominated his ugly ways, yet I could not but like the man and wish him well. He was kind and good to me.

One time while trying to preach at White Plains, I stopped suddenly, sat down and called on Brother W. G. Evans to close the service. He did so and gave a good talk. He said to me afterwards, "I had just taken a chew of tobacco and settled down to enjoy your sermon, when so unexpectedly to me you called upon me to close the service." It was customary for women who used the weed, to chew, smoke and dip. Some women who used the weed to chew, smoke and dip in the church. Even preachers would chew, spit on the floor, or on the sides of the house. Often I have been forced to look for a decent spot on which to kneel, even in the pulpit. But we are improving along this line. God hasten the day when it will be considered indecent by all good people, as it is now by many, for preachers to use the weed in any form.

Brother Evans and Scarborough were like fathers to me, their young preacher, and I loved them. Today, I feel a special interest in their children. I met this year a Sister Cox, wife of a local preacher, who, after hearing me preach, said, "Brother Lewis, I heard you preach at White Plains fifty-three years ago." She is a niece of Brother Alec Scarborough.

From White Plains I went to Hudson Rouse's. The weather was cold when I made my first trip there. I came to a creek of beautiful, clear water that looked to be about two feet deep, and started across. Before I knew what had happened, I was in swimming water. I just did save my saddle-bags, which contained my wardrobe and library. This was not the only time I found myself in deep water during the year. There were many faithful preachers during and prior to these days who had to swim creeks, bayous and rivers to get to their appointments. Richard Nolley lost his life in 1814, on a very cold day, by having to swim a stream. He was one of the pioneers of Methodism in this country, and was the second one to die while a member of our Conference. God only knows how much I suffered at times from cold, rain, long rides, etc. Yet I never suffered like some others. I never felt like complaining. Often, while traveling in the cold and rain, I found myself singing,

"Joyfully, joyfully, onward I move,
Bound for the land of bright spirits above;
Angelic choristers sing as I come,
Joyfully, joyfully, haste to thy home,"

I was so happy in my work. Now, after fifty-four years in the ministry, if I had to live my life over again, and knew I would have to go through the same experiences of the past, I would go into the ministry more readily and cheerfully, if possible, than I did fifty-four years ago.

Hudson Rouse was steward and class leader. He and I tried to hold a quarterly conference early in the year, but failed. We did not know where to begin, how to proceed, or when to quit. No record was kept of the proceedings of that conference except in our minds. Brother Pipkins, my presiding elder, was unable to be there. During the year I learned how to conduct a quarterly conference. In those days the questions were not put in the Discipline, as they are now. One had necessarily to acquaint himself with the Discipline pretty well in order to conduct the conference right.

From "Rouse's" I went to Flint Creek. Only one place to stop here; that was Tom Evans'. He was a clever man, though not a church member. His wife and daughters were.

(To be continued.)

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With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety, and danger of alum food is avoided.

"GIVE GOD A CHANCE."

Dear Brother Meek: I read Brother Belk's letter in the Christian Advocate, headed "Do we need God in our work, or does he need us in his—Which?" It seems to me that two of the largest, saddest, small words I ever saw are "Or" and "Which." Bishop Candler said last Sunday in Memphis to a great crowd of people, "The supreme trouble with the world to-day is the want of God," and oh, how true! Moses was the greatest leader a people ever had. Yet he did not for one moment say, "my people," but always, "thy people whom thou broughtest up," and "Show me now thy way that I may know thee." "If thy presence go not with me, carry us not up hence." Ex. xxxiii. 15. About the first recorded words of the boy, Jesus, were: "Wist ye not that I must be about my Father's business?" and he was the Son. But not once did he say, "my business," but always "My father's business."

The husbandman sent laborers into his vineyard. Were they to do their work, or the Master's work? If we are but yielded to him, God has tenderest care for every detail of our lives, even to the numbering of the hairs of our heads. One has said Moses, with his hesitation, and stammering tongue, seemed but a weak instrument. But he gave God a chance, and God made him the law-giver and leader of his people (a great political honor).

Gideon looked with fear and trembling upon the great work before him. Yet he gave God a chance, and God routed a great and mighty host with his puny lamps and pitchers (blessings on the army). David was but a stripling shepherd, shut up in obscurity, but he gave God a chance, and God brought him to a throne (highest honor of a nation). The little lad with the loaves and fishes had but a mite, but he gave God a chance, and the Master brake and brake the morsels until a famishing multitude was fed before the wondering eyes of the grateful boy (material blessings). The man on the Damascus road gave God a chance in that fateful day and God shook the world with him (a great minister). Seven weary fishermen peered through the morning gloaming upon the form of one standing upon the shore. The hour for successful fishing was past, but when the voice rang out over the waters, "Cast the net on the right side of the ship," they yielded to the Master, and he gave them such a catch as they had never known in all their fishing days—when they gave him the chance (again material blessings). One talent yielded is more than ten talents simply possessed.

Have you given pleasure a chance?—has it paid? You are giving ambition a chance—does it satisfy? You are giving money-making a chance—is it for self or God? Have a care. Friend, when you come to the end where the world will have shriveled to its true littleness, and eternity loomed up to its real bigness; when the things which are seen are really found to be temporal and the things which are unseen eternal; when you are on the brink of stepping over into the glory where God is all and in all, then you will be glad, oh, so glad, that you decided that as for me and my life, it shall be as a broken and emptied vessel for the Master's use made meet." (Neh. ii. 20.) The God of heaven, he will prosper us. "For with God nothing shall be impossible." May Brother Belk's strength not be gone, but become towering. If the Lord God Omnipotent reigneth, over what does he reign—over your work, or his work? He is spoken of as the husbandman; is it of your work or his own that comprise his possessions? Saul was the Master's chosen vessel, but he was discarded for one who would do the Master's bidding. I think I Cor. iii. 11-23, shows very conclusively what becomes of our work, and God's work. Yes, we can ask God to bless our work if ours are entirely surrendered lives, but it goes without saying, surrendered lives are not our lives. "Ye are Christ's and Christ's in God's."—Mrs. S. L. Pope.

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LOUISIANA CONFERENCE PROCEEDINGS.

By Rev. A. J. Gearheard.

First Day.

The sixty-sixth session of the Louisiana Annual Conference convened in Parker Memoriai Church, Wednesday morning, December 6, at 9 o'clock, with Bishop E. D. Mouzon, of San Antonio, Tex., presiding. Hymn No. 560 was sung, after which Bishop Mouzon offered the opening prayer. After the singing of "A Charge to keep I have" and the reading of the first chapter of Galatians, the Bishop addressed the Conference, basing his remarks on the 11th and 12th verses of the lesson.

"Galatians is the most human document in the Bible. It is the Magna Charta of Christian Liberty and the Apostle Paul's Declaration of Independence," said the Bishop, together with many other helpful and spiritual truths.

After the calling of the roll, Dr. F. S. Parker, editor of the Epworth Era, was re-elected secretary. Dr. Parker named M. C. Holt, R. W. Vaughan, W. L. Doss, Jr., and I. T. Reams as assistants.

By motion of Dr. J. M. Henry, the hours of meeting and adjournment were fixed at 9 a.m. and 12:30 p.m. The entire church auditorium was named as the Conference bar.

A number of communications were referred to the several Conference Boards without reading. The report of the directors of the Louisiana Orphanage was read and referred to the Orphanage Board. It contained much information of interest. A separate home for the manager is planned, and in order to build it and to retire the present indebtedness, a loan of $8,000 will be secured at six per centum interest. The directors are sure that all indebtedness will be paid during the present year. Rev. R. W. Vaughan, the present manager, was endorsed for reappointment.

By motion of N. E. Joyner, the statistical secretaries were authorized to balance the membership totals for all the preachers who fail to do so in their reports.

Question 22 was called: "Are all the preachers blameless in their life and official administration?"

The presiding elders were called and reported as follows: Rev. P. M. Brown reported the Alexandria District. On account of the loss of some of the preachers in mid-year, the work of the district suffered some inconvenience; however, the end was for the upbuilding of the kingdom. More than three hundred accessions were reported and the finances were better than a year ago.

Rev. C. C. Miller reported for the Baton Rouge District. The finances are much improved and the year has been a season of gracious revivals.

Rev. J. E. Denson reported the Lafayette District. This district, according to the report, is missionary territory; however, much has been done and progress has been made. More than two hundred members were received.

Rev. S. S. Keener reported the Monroe District. Progress has been made along all lines, and about three hundred members have been received during the year.

Dr. J. M. Henry spoke of the New Orleans District. Many changes have been made in the personnel of the pastors in mid-year. The missionary spirit is predominant and the outlook is very encouraging.

Rev. H. R. Singleton reported for the Shreveport District. The year has been one of revivals, the presiding elder having held eight meetings himself. All the departments of the Church have prospered.

Rev. R. W. Tucker gave the Ruston District report. This district has been in the midst of a building and improving boom, and many new churches have been finished, paid for and planned. Other matters have had equal attention, and the district came near making a full report.

The reports of the superannuates were heard, and their names were referred to the committee on Conference relations.

The hour of 11 o'clock, Thursday morning, was fixed as the time for the hearing of the semi-centennial sermon by Dr. C. W. Carter.

The names of the honored dead were referred to the committee on memoirs.

Dr. J. M. Moore, secretary of the Home Department of the Board of Missions, was introduced.

Question 6 was called and the following were announced as transferred from other conferences: F. R. Hill, Jr., and George D. Anders, from the Mississippi Conference; J. W. Moore, C. M. Thompson, T. H. Morris, from the Texas Conference; W. M. Oakes from the North Texas Conference.

These brethren, together with Rev. Ernest C. Cook, of the British Wesleyan Church; Rev. G. E. Cameron, of Shreveport, and Dr. R. A. Meek, of the New Orleans Christian Advocate, were introduced to the Conference.

The characters of the supernumeraries were passed, and their names referred to the committee on Conference relations.

The hour of adjournment having arrived, announcements were made and the first session of the Conference ended.

Second Day—Thursday.

Thursday morning's session was opening by singing hymn No. 222, after which prayer was offered by Rev. J. D. Harper. After the singing of hymn No. 334, Bishop Mouzon read a portion from the 5th and 6th chapters of Second Corinthians. After announcing his theme as "The Ministry of Reconciliation," he spoke for fifteen minutes to the delight and profit of all.

The minutes of the previous session were read, corrected and approved. After the calling of the roll it was ordered that the calling of the roll in future be dispensed with.

R. H. Wynn and W. J. Porter were named as additional members of the committee on memoirs.

Dr. W. F. McMurry, secretary of the Board of Church Extension; Rev. J. J. Morgan and George Manott, of the American Bible Society, and the Rev. Dr. Summey, of the Presbyterian Church, were introduced to the Conference.

Question 2, "Who remain on trial?" was called. The following, having passed satisfactory examinations, were advanced to the class of the second year: H. W. Jamieson, George P. White, Robert M. Brown, J. Hervy Hoffpauir, George Fox, W. B. Perritt, T. J. Embry, O. L. Tucker, W. F. Roberts, R. R. Fulton and D. C. Bennett.

Question 1, "Who are admitted on trial?" was called. From Baton Rouge District, Thomas W. H. Chisholm; Lafayette District, Louis Hoffpauir; Ruston District, Clyde C. Clark and S. D. Roberts; Shreveport District, James B. Cady and Leonard Griffin.

H. Wade Cudd was elected to deacon's orders and advanced to the class of the third year. A. J. Barnett, J. C. Rousseaux, and J. A. Alford, being in deacon's orders, were advanced to the class of the third year.

The following local preachers were elected to deacon's orders: Pinkney A. Swann and Elmo D. Farraday.

Rev. E. C. Grice was readmitted into the traveling connection.

Rev. John W Faulk was admitted from the M. E. Church, his deacon's orders recognized, and he was advanced to the class of the fourth year.

The following appointments to committees were made: W. S. Holmes, on the Board of Education; G. E. Cameron and C. A. Battle, on the Sunday School Board; W. W. Holmes, on the Board of Missions.

Dr. R. A. Meek, editor of the Advocate, gave his report to the Conference and addressed the body in the interests of the paper. He justly asked for an increase of a thousand subscribers from the Louisiana Conference during the next year. In commending the report and the Advocate, Bishop Mouzon said: "I consider the New Orleans Advocate as one of the very best of the entire connection. I not only enjoy its news columns and its contributed articles, but I enjoy its stirring editorials."

The hour having arrived for the semi-centennial sermon by Dr. C. W. Carter, the platform was cleared, and after the singing of a hymn, the venerable patriarch of the Louisiana Methodism delivered one of the greatest sermons ever delivered before the Louisiana Conference.

Dr. Carter recounted a few of his experiences in joining the Conference fifty years ago, and then seemingly transposed his spirit from the present to the past and lived again in the midst of that splendid body of men constituting the Louisiana Conference a half hundred years ago. He lifted these men to th vision of all present, and in his quaint and forceful manner caused such men as the late Bishops McTyeire, Keener and Parker to live again. From the sketching of characters the Doctor carried his audience to the beautiful truths that these men preached and closed his address on the heights of the sublime, picturing heaven, the angels, archangels, cherubim, seraphim, and these sainted souls saved from sin, with harps quivering with melody of love divine, centered around the Christ, crowning him Lord of all.

Dr. F. R. Hill offered a resolution that the sermon be published in permanent form and to this end that a collection be taken. The publication was authorized and $34 were contributed.

Rev. J. J. Morgan of the American Bible Society addressed the body in the interests of that organization, after which announcements were made and the Conference closed its second session.

The following flashes were caught from Dr. Carter's sermon:

"It is a calamity when a great editor of a church paper is invited to come down and sit in a college of Bishops."

"I am not pining for the past, I do not believe the best is over; to me the golden age is to-day and to-morrow."

"The glory of going to Conference on horseback lost its charm to me, yet you will hear some folks sighing for the 'good old days.'"

"Fifty years ago, most of the preachers came from the farm and were good judges of horses, and in this respect the country preacher has the advantage of the town-raised clergy, who oftentimes do not know a Mexican mustang from a Kentucky thoroughbred."

"A Methodist Conference is the only deliberative body that conducts its business by questions and answers."

Third Day—Friday.

The third morning session of the Conference was called to order Friday morning by Bishop Mouzon. Hymn No. 208 was sung, after which Rev. H. R. Singleton led in prayer. The Bishop read the second chapter of II Timothy and gave an interesting exegetical treatment of the lesson. Hymn No. 506 was sung and the minutes of the previous session were read, corrected and approved.

A telegram from Mr. R. S. Hyer, president of the proposed Southern Methodist University, of Dallas, was read, asking Bishop Mouzon to represent that work as proposed. This was done to the enlightenment of all present. It appears that the Methodists of Texas propose to erect, endow and support a university of the first grade. The matter was referred to the Board of Education without instruction.

Question 2: "Who are deacons of one year?" was called. The following, having passed their examinations, were advanced to the class of the fourth year: J. C. Price, S. S. Holladay, C. B. Powell, R. S. Walton, T. V. Peters, G. A. Morgan, F. R. Power, J. G. Snelling, H. T. Young, R. H. Bamburg and C. V. Breithaupt.

The characters of the following were passed, but,

...ing passed their examinations, they were recommended in the class of the third year: J. W. Harper, J. A. Reformat and L. E. Cross.

E. L. Ayres was located at his own request. The character of T. B. Lipscomb was passed.

Dr. J. R. Hammond, Dr. J. R. Stewart, Dr. Charles E. Bentley, all connectional men, and Rev. J. W. Carwile, pastor of the Carrollton Presbyterian Church, were introduced.

Dr. Bentley spoke on behalf of the Methodist Quarterly Review, and his remarks received the endorsement of the Bishop. Dr. F. S. Parker spoke of the interests of the Epworth Era. Mr. Everett, of Dallas, Texas, called the attention of those present to the display of books of the Publishing House. Bishop Mouzon supplemented his remarks by recommending the following books to all the preachers: Dr. Fitchett's "Wesley and His Century," McTyeire's "History of Methodism," Ambert's "Tongue of Fire," and Phillip Brooks' "Lectures on Preaching."

Dr. J. R. Hammond addressed the Conference on the needs of the Negro race and the plans of the church to establish systematic training for the colored man. A collection was taken to promote the work and $[illegible] was secured in cash.

The characters of A. J. Colvin and T. S. Ratcliff were passed and their names referred to the committee on Conference relations for the superannuate relation.

By motion of S. S. Keener, S. W. B. Colvin was located.

Rev. Ribert Selby represented the Seashore Divinity School in a very thorough manner. By motion of C. C. Miller, the affairs of the Divinity School were referred to the Board of Education.

The report of the Legal Conference was read by Rev. S. S. Keener and showed that the income of the Conference from its various properties and holdings amounted to $1,415.26. After reserving $500 for necessary improvements on one of the plantations and deducting some minor expenses, the balance of more than $1,100 was given to the superannuate fund.

On motion of S. S. Keener, Rev. N. E. Joyner was placed on the Legal Board in the place of Dr. F. N. Parker.

Dr. Edward F. Cook, one of the missionary secretaries; Rev. Mr. Sholl, pastor of Canal Street Presbyterian Church, and Rev. C. M. Thompson, transfer from the Texas Conference, were introduced to the Conference. After the announcements and the singing of the doxology, the third session of the Conference ended.

Fourth Day—Saturday Morning.

The fourth session of the Conference was called to order by Bishop Mouzon. Hymn No. 75 was sung, after which Dr. S. S. Keener led in prayer.

The minutes of the previous session were read and adopted.

The ministerial credentials of Rev. J. E. Denson were surrendered to the Conference and ordered filed in the archives of the Conference. Having changed his relation to the Conference, Brother Denson gave such letters and other matter as concerned the Conference into the hands of the secretary.

Question 14, "Who are elected to elder's orders?" was called. The following having passed satisfactory examinations, their characters were passed and they were elected to elder's orders: C. V. Breithaupt, E. J. McCoy, C. A. Battle, C. F. Sheppard, C. M. Morris, A. J. Gearheard and L. E. McCain.

The characters of the following were passed and they were continued in the class of the fourth year: L. A. Sims, T. J. Holladay, T. M. Wafer and J. L. Sutton.

W. J. Newsom, having passed satisfactorily his examinations, was elected to deacon's orders.

The character of all the preachers whose names had not been thus far called were passed in order, the presiding elders answering for them and no reports were heard.

Rev. W. H. Benton, of Crowley, withdrew from the ministry and membership of our Church, having united with the Presbyterian Church.

A. A. Bernard was located at his own request, made in person.

Dr. Stonewall Anderson, secretary of the Board of Education, and Dr. Booth, of the Presbyterian Church, were introduced to the Conference.

Dr. S. S. Keener read the report of the Joint Board of Finance, which showed that $6,923.56 had been received and dispersed. An itemized statement of the expenditures was read and the checks to the superannuates were distributed.

The class for admission into full connection, composed of H. Wade Cudd, J. C. Rousseaux, W. J. Newsom and J. A. Alford, was called.

Bishop Mouzon addressed the class in words of splendid advice and earnest encouragement. He impressed upon them the necessity of paying more attention to their preaching and urged them to hold the preaching of the Word of first importance over every other department of the Church.

The class was admitted into full connection by a unanimous vote, the Conference voting by standing.

Hymn No. 393 was sung.

Motion was carried that when the morning session adjourned it should adjourn to meet again at 2:30 p.m.

The report of the Auditing Board, read by A. M. Mayo, was adopted, showing the total disbursement report to be $[illegible].

Rev. [illegible] W. Perry was received by transfer from the Mississippi Conference.

The report of the Orphanage Board was read by Rev. John Sholars. The report showed progress at the Orphanage along all lines. An assessment of $[illegible] was recommended to be assessed against the various charges. Rev. R. W. Vaughan was recommended as general manager for the ensuing year. The report was adopted as read.

The report of the Board of Education was read by Rev. M. C. Holt. A motion carried that the report be taken up item by item and acted on by the Conference.

Several items were favorably received, provoking little opposition until the proposal to bind the Conference to guarantee $1,000 per year and interest on $[illegible] proposed bonded indebtedness on Mansfield Female College.

Rev. N. E. Joyner spoke, leading the discussion in favor of the report, and Dr. S. S. Keener, supporting an amendment, which would make the college property, and that only, responsible as the security. The discussion engaged the attention of a number of other speakers and the hour of adjournment found Brother Joyner on the floor in the midst of an address.

After announcements were made and the singing of the doxology, the Conference was adjourned to meet at 2:30 p.m.

Fourth Day—Afternoon Session.

The afternoon session was called to order by Bishop Mouzon. Rev. R. S. Isbell offered the opening prayer, after which the minutes of the morning session were read and approved.

The report of the Board of Education pending was before the house with N. E. Joyner on the floor. Speeches were interrupted by the Bishop's attention being directed to a morning paper report of the illness of Bishop A. W. Wilson at Pensacola, Fla.

Dr. C. W. Carter led the Conference in prayer for the recovery of the beloved senior Bishop.

The discussion was resumed with intense earnestness. C. C. Miller, P. M. Brown, C. B. Carter, N. E. Joyner, S. S. Keener and S. H. Werlein being the principal speakers. The report of the Board on this point was finally adopted as read and the Conference pledged to the raising of $1,000 per year and the interest on a bonded indebtedness on Mansfield College of $25,000.

The next item of the report suggested that steps be taken to correlate Centenary and Mansfield Colleges. The report was adopted.

The different points to be included in the chapter of the correlated institution were read and adopted with a few changes.

The assessment for education was reduced from $10,000 to $7,000 for the ensuing year.

The General Board of Education was asked to give $1,000 each to Centenary and Mansfield Colleges.

Rev. N. E. Joyner was recommended as educational secretary.

The whole report of the Board of Education was finally adopted, after having occupied the attention of the Conference for three hours.

Dr. J. R. Stewart addressed the Conference in the interest of the superannuate's endowment fund.

Dr. Stonewall Anderson spoke in the interest of the General Board of Education.

The report of the committee on Conference relations was read by Rev. C. B. Carter, and, after being amended, was adopted.

The report of the committee on Sabbath observance was read by Rev. J. F. Foster. The report was beautifully written and was a document of stirring truth on a live subject. It was adopted.

A motion to adjourn prevailed and Bishop Mouzon announced the memorial session for Sunday afternoon at 3 o'clock.

Announcements of the services for Sunday were read as follows:

Methodist Churches: Parker Memorial, morning, Bishop Mouzon; evening, missionary rally, address by Dr. Edward Cook; First Church, morning, Dr. G. E. Cameron, of Shreveport; evening, Dr. Stonewall Anderson, secretary of the Board of Education; Rayne Memorial, morning, Dr. J. W. Moore, of Beaumont, Texas; evening, Rev. W. W. Drake; Louisiana Avenue, morning, Rev. R. H. Wynn; evening, Rev. Henry Harper; Felicity, morning, Dr. F. S. Parker; evening, Rev. C. C. Miller; Carrollton Avenue, morning, Rev. E. K. Means; evening, Rev. M. C. Holt; Epworth Church, morning, Rev. J. L. Hoffpauir; evening, Rev. A. S. J. Neill; Second Church, morning, Rev. H. W. Bowman; evening, Rev. F. M. Freeman; Algiers, morning, Rev. K. W. Dodson; evening, Rev. H. S. Johns; Mary Werlein, morning, Rev. J. M. Alford; evening, Rev. P. H. Fontaine; McDonoghville, morning, Rev. S. L. Riggs; evening, Rev. D. L. Griffin; St. Charles Avenue (Methodist Episcopal Church), morning, Rev. R. A. Davis; evening, Rev. W. F. Henderson.

At the Presbyterian Churches: Prytania Street, Rev. J. W. Lee; Third Presbyterian, Rev. A. L. Townsley; Napoleon Avenue, Rev. W. H. Coleman; Carrollton Presbyterian Church, Rev. A. S. Lutz; Canal Street Church, Rev. P. M. Brown; all of these being in the morning, as well as the sermon to be given by Rev. T. A. Battle at the Soniat Street Christian Church.

At the Baptist Churches: Central, morning, Rev. R. W. Tucker; evening, Rev. P. O. Lowrey; Colliseum, morning, Rev. John F. Foster; evening, Rev. J. A. McCormack; St. Charles, morning, Rev. W. W. Ivanke; evening, Rev. R. W. Mary; Colored Union Bethel, Rev. W. R. Harvel.

Sunday—Afternoon Session.

The Conference met in memorial session Sunday afternoon at 3 o'clock. Hymn No. 157 was sung, after which Rev. J. A. Parker led in prayer. The 116th Psalm was read.

Rev. W. F. Henderson read the memoir of Rev. S. H. Whatley; Rev. J. W. Lee read the memoir of Rev. J. P. Haney, and Rev. E. L. Cargill read the memoir of Rev. Wilson Moore.

The several beautiful characteristics of these deceased brothers were mentioned in tender accents by those intimate with them during their lives.

The obituaries of Mrs. J. P. Haney and Mrs. Robert Randle were read and ordered printed in the minutes.

The Bishop ordained a class of seven to the office of elder.

The Conference adjourned to meet Monday morning.

Last Session—Monday.

The last session of the Conference was called to order by Bishop Mouzon. Hymn No. 557 was sung and the Conference was led in prayer by Rev. Wm. Schuble. The 27th Psalm was read in concert.

The secretary read the minutes of the previous session, which were approved.

Question No. 45 was called, and Noel Memorial Church, Shreveport; Monroe, and Mansfield invited the Conference next year. The Conference voted in favor of Monroe, which choice was made unanimous.

Rev. J. A. Alford read the report on temperance, which was adopted.

Dr. C. W. Carter was called to the chair while the cabinet held a short session.

The statistical report was read by Rev. R. W. Vaughan, which showed the following condition of the Church in the State: Local preachers, 58; members, 23,703; infants baptized, 915; adults baptized, 839; Epworth Leagues—Senior, 47; Junior, 18; Epworth League members, 1,615; Sunday school scholars, 23,431; paid to Conference claimants, $5,185; paid to foreign missions, $5,843; home and Conference missions, $5,925; paid to church extension, $2,850; paid to American Bible Society, $444; paid presiding elders, $14,520; paid preachers, $68,228; paid Bishops, $1,167; number of societies, 373; number of houses of worship, 385; value of houses of worship, $1,029,180; indebtedness thereon, $50,800; value of parsonages, $248,810; indebtedness thereon, $21,376; value of district parsonages, $22,600; indebtedness thereon, $7,779; paid for Conference education, $2,941; educational extension, $517.

Our people contributed to missions per member, 75 cents; for education, 10 cents; for pastoral support, $3.35; for the Orphanage, 27 cents. The report was adopted.

The report of the Board of Church Extension was read and adopted.

Rev. C. C. Selecman, of the St. Louis Conference, was announced as transferred to this Conference.

Rev. R. W. Tucker was called to the chair for a short time.

The Sunday school report was read and adopted.

Rev. N. E. Joyner, J. M. Henry and W. W. Drake were appointed as Publishing Committee for the Conference.

The Epworth League and a number of other routine reports were passed without reading.

The American Bible Society report was read and adopted.

The missionary report, naming A. W. Turner as Conference missionary evangelist, was read and adopted.

The various reports were ordered reduced so as to allow space for their being printed in the minutes.

The district conference records were approved, after which a committee on prison reform was appointed.

R. W. Vaughan addressed the Conference in behalf of the Orphanage.

The minutes of the morning session were read and approved, after which question 49, "Where are the preachers stationed for this year?" was called and answered as follows:

APPOINTMENTS.

New Orleans District—Presiding elder, J. M. Henry; Algiers, J. W. Booth; Carrollton, J. G. Snelling; Epworth Mission, W. L. Doss; Felicity, C. A. Battle, supernumerary, J. T. Sawyer; First Church, J. W. Moore; superintendent of missions, C. C. Selecman; Mary Werlein Mission and McDonoghville, to be supplied; Second Church, to be supplied; Louisiana Avenue, to be supplied; Rayne Memorial, A. G. Shankle; Parker Memorial, H. R. Singleton, supernumerary, E. N. Evans; Bogalusa, L. L. McCain; Donaldsonville and Vacherie, C. N. Thompson; Slidell and Covington, T. D. Lipscomb; St. Tammany circuit, T. V. Peters; superintendent Orphan Boys' Home, J. L. Sutton; professor Trinity College, F. N. Parker; professor Vanderbilt University, H. B.

Carre; professor Vanderbilt University, Thomas Carter; general secretary Epworth League, F. S. Parker.

Monroe District—Presiding elder, S. S. Keener; Bastrop, George Fox; Bonita, W. E. Akin; Brookland, E. Napper; Calhoun, E. G. Grice; Eros, G. D. Purcell; Farmerville, S. D. Roberts; Florence, S. S. Bogan; Oak Grove, L. N. Hoffpauir; Gilbert, W. L. Hunter; Lake Providence, J. W. Lee; Mer Rouge, A. F. Vaughau; Mangham, H. O. White; Monroe, W. W. Holmes; Rayville, J. M. Alford; Tallulah, C. F. Staples; Waterproof, P. H. Foutaine; West Monroe, W. Schuhle; Winnsboro, W. F. Henderson; superintendent Louisiana State Institute, D. C. Barr.

Baton Rouge District—Presiding elder, C. C. Miller; Amite City, H. W. Bowman; Baker, S. D. Howard; Baton Rouge, First Church, W. W. Drake; Baton Rouge, Second Church, G. P. White; Clinton and Jackson, J. M. Brown; Denham Springs, R. V. Fulton; East Feliciana, J. W. Faulk; Franklinton, L. C. Wilsou; Hammond, H. B. Perritt; Kentwood, R. S. Walton; Mount Hermon, J. W. Harper; New Roads Missiou, to be supplied; Plaquemine, E. Wilsou; Pine Grove, S. J. McLean; Ponchatoula, J. A. McCormack; Port Vincent, T. W. H. Chisholm; St. Francisville, S. L. Riggs; St. Helena, J. B. Fulton; Ticktaw, H. C. Murphy, supply; Wilson, F. N. Sweeney; Zachary, J. D. Harper.

Lafayette District—Presiding elder, R. H. Wynn; Bell City, L. Hoffpauir; Church Point, H. B. Vandenberg; Crowley, C. D. Atkinson; Eunice, J. I. Hoffpauir; Franklin, C. C. Wier; Gueydan and Abbeville, J. D. Nesom; Houma Mission, C. V. Breithaupt; Indian Bayou, J. S. Rutledge; Jeanerette, M. C. Holt; Jennings, J. G. Bennett; Lafayette, H. N. Harrison; Lake Arthur, A. S. J. Neill; Lake Charles, T. J. Warlick; Lockport Mission, R. E. Martin; Morgan City, H. N. Brown; New Iberia, K. W. Dodson; Patterson, John Sholars; Rayne, B. T. Crews; St. Martinville, M. Hebert; Sulphur, A. J. Bonnett; Vermilion, J. H. Hoffpauir.

Alexandria District— C. B. Carter, P. E.; Alexandria, S. H. Werlein; Boyce and Lecompte, R. N. Brown; Bon Ami, W. M. Oaks; Bunkie, F. M. Freeman; Campti, J. H. Montgomery, supply; Colfax, E. L. Cargill; Columbia, H. W. May; De Ridder, J. F. Foster; Elizabeth, A. R. Hoffpauir; Glenmora, W. J. Newsom; Harrisonburg, J. J. Kelly; Jena, W. D. Kleinschmidt; Merryville, D. C. Bennett; Melville, P. A. Swann; Marksville, W. D. Perritt; Natchitoches, R. H. Harper; Opelousas, I. T. Reames; Provencal, G. A. Morgan; Pollock, C. B. Powell; Selma, J. A. Alford; Standard, W. H. Ledbetter; Trout, C. F. Sheppard.

Ruston District—R. W. Tucker, P. E.; Arcadia, A. I. Townsley; Benton, H. W. Cudd; Bernice, J. C. Price; Bienville, A. J. Gearhead; Boyd Mission, D. L. Griffin; Cotton Valley, R. Randle; Haughton, J. G. Sloane; Haynesville, G. D. Anders; Haynesville Mission, J. E. Craig; Homer, A. S. Lutz; Minden, E. K. Means; Plain Dealing, T. J. Embree; Gibsland, A. H. Parker; Jonesboro, O. L. Tucker; Lanesville, W. J. Porter; Lisbon, J. B. Williams; Ringgold, L. E. Crooks; Ruston, W. H. Coleman, supernumerary, T. M. Wafer; Simsboro, J. L. Lay; Vernon, H. R. Bamberg; Winnfield, L. A. Humphries; manager Louisiana Methodist Orphanage, R. W. Vaughan.

Shreveport District—P. M. Brown, P. E.; Anacoco, J. Franklin, supply; Bayou La Chute, C. M. Morris; Bossier City, J. L. Cady; Coushatta, R. A. Davis; Grand Cane, W. R. Harvell; Grand Cane Mission, H. J. Boltz; Greenwood and Dixie, W. F. Roberts; Ida, J. F. Waltman; Keatchie, H. T. Young; Leesville, V. D. Skipper; Mansfield, T. H. Morris; Many, B. H. Sheppard; Mooringsport, F. R. Power; Oil City, T. J. Holladay; Pelican, S. S. Holladay; Pleasant Hill, to be supplied; Shreveport, First Church, G. E. Cameron; Shreveport, Noel Memorial, F. R. Hill, Jr.; Shreveport, Texas Avenue, W. W. Perry; Queensbrough, H. W. Jamieson; Cedar Grove, F. J. McCoy; South Mansfield, C. C. Clark; Vivian, L. A. Sims; Wesley, T. J. Martin, supply; Zwolle, J. C. Rousseaux; conference missionary evangelist, A. W. Turner; president of Centenary College, F. R. Hill; professor of Centenary College, H. T. Carley; professor of Centenary College, S. J. Davies; Sunday school secretary of the Louisiana Conference, P. O. Lowrey; conference secretary of education, N. E. Joyner. Transferred to other Conferences: R. O. Wier, to the Texas Conference; F. A. Downs, to the Texas Conference.

LOUISIANA CONFERENCE NOTES.

F. G. Hocutt, an honored superannuate, was present during the session for the first time in many years.

Referring to the Louisiana habit of drinking black coffee, Bishop Mouzon said: "It seems to take a lot to keep some people awake anyway."

Dr. C. W. Carter says the garden can be made a means of grace, for in a garden was enacted earth's greatest tragedy and triumph.

Rev. R. J. Harp, who has been engaged for several years gathering data for a history of Southern Methodism in Louisiana, reported that all his data, manuscripts, files of church papers, library and other aids were consumed, together with his entire household effects, in a fire during the year.

Bishop Mouzon advised the committee on admissions to ask of each candidate for admission if he would cease to use tobacco or not use it for reasons of ministerial prudence.

Dr. J. M. Moore's address Tuesday night was a masterpiece of modern historical interpretation. "The missionary has inoculated the world with the principle of Christian liberty."

"We should train men, not to leave their present vocation, but to improve and stay where they are," said Dr. Moore Tuesday night.

Dr. C. W. Carter has lost none of his old-time power in preaching. His sermon Wednesday night was rich in logic, full of truth, and running over with the spirit of love.

Rev. C. D. Atkinson, the genial host of the Conference, was untiring in his endeavor to make every preacher and layman feel at home.

R. V. Fulton, of the Denham Springs charge, reported that he had baptized forty-one babies. "In that respect our charge has done well," he said.

J. B. Blackburn, who came to the Louisiana Conference last year from the M. P. Church, was reported as having returned to that church during the year.

Dr. McMurry said: "Take the Bible, the Discipline, the Hymnbook, the Church Extension Handbook, and the New Orleans Christian Advocate, and the Devil will have a hard time getting you."

"I didn't know a Conference ever had so much fun; I'm coming every day," said a young lady after hearing Dr. McMurry speak.

All the candidates for admission on trial are abstainers from the use of tobacco but one, and he reported that, while he uses a pipe now, he is trying to quit.

Rev. J. E. Craig reported that he had tended a small crop of cotton with his own horse and hands and presented two bales of cotton to a woman, widowed and sick.

In the past twenty-nine years the Louisiana Conference has paid $42,000 to the Church Extension Society and received from it $77,000. "It seems," said Dr. McMurry, "that Louisiana must have confidence in the good of the Society, or she would not reach out so far after it."

Bishop Mouzon was licensed to preach Nov. 20, 1888. Preceding his being licensed, his father read to him the second chapter of II Timothy, deeming it the most suitable chapter in the Bible for the instruction of a young minister.

Dr. Bulla loaned Bishop Mouzon a gavil made from wood out of the George Arnold house, in which Bishop Francis Asbury died.

Mr. Everett, of the Dallas branch of the Publishing House, says that the worse the country is off financially, the more Bibles are sold.

The sending out of clothes into the slums and homes of squalor where negroes are suffering with consumption and other dangerous and malignant diseases is the dangerous practice of many families who send family washings away from home, is the opinion of Dr. J. D. Hammond.

Rev. Robert Selby, of Moss Point, Miss., was a visitor to the Conference.

Bishop Mouzon gave as his reason for using a gavil the famous remark of the late Bishop Keener: "If a Bishop does not use the gavil, there will be too much gabble."

"I heard a sermon that I did not believe," said Bishop Mouzon. "It provoked me to thinking. I went home and made a sermon on the same text that I did believe. It pays, sometimes, to hear and read things that are not so."

Rev. A. W. Turner, of Mansfield, who has recently undergone an operation, has recovered and is looking well. He attended the Conference.

Rev. W. J. Newsom was quite sick for the first few days of the Conference.

Dr. F. S. Parker delighted a large audience Friday night with another one of his inspiring addreses on the work of the Epworth League. This is the ninth time Dr. Parker has appeared before the Louisiana Annual Conference in behalf of League work.

Miss Lingle, State Secretary of the Epworth League, residing at Shreveport, made a splendid report of her work to the Conference.

There has been an increase of eight organizations, 118 officers and teachers and 1,149 pupils in the Sunday schools of the Conference during the past year.

Dr. Bulla, as usual, was both entertaining and inspiring Friday night.

Dr. Stonewall Anderson's address Saturday night on education was clear in enunciation, logic and spirit. He impressed his hearers with the subject in an inspiring way. His remarks were warmly seconded and supplemented by a masterly discourse by Rev. P. M. Brown.

Rev. H. O. White, one of the honored old men of the Conference, led the love feast Sunday morning.

A class of four were ordained deacons at the close of the morning service Sunday and a class of seven were ordained elders at the close of the memorial service Sunday afternoon.

Bishop Mouzon preached a masterly sermon Sunday morning. The audience was carried right up to the throne of grace and made to feel the love and power of God through the sacrifice of Jesus Christ. His subject was "Self-sacrifice" and none present were unconvinced of the merit of self-sacrifice in the life of a true Christian.

Rev. and Mrs. T. V. Peters presented their baby-boy at the altar Sunday morning for Christian baptism. Bishop Mouzon administered the rite.

Sayings of Bishop Mouzon.

In answer to one of the Bishop's questions, a man's name was given as Willie. "Change it, change it," said the Bishop; "he is a man now and his name is William."

"The habit of every preacher reporting his work orally at Conference is a relic of the past and is obsolete. It properly belongs to the district conference."

"The man who has done the least usually talks the longest. Of course, there are a few exceptions."

"The message of Jesus Christ was centered in himself as the Savior of the world."

"The world needs nothing more than men to preach the gospel."

"Some preacher's sermons are composed of three heads and nine tales; telling stories is not preaching."

"Whosoever makes the preaching of the gospel secondary in his ministry has lost the meaning of the gospel, for the Word says, 'It pleased God by the foolishness of preaching to save them that believed.'"

A. J. GEARHEARD.

MISSISSIPPI CONFERENCE.

By Rev. H. B. Watkins.

When the Mississippi Methodist Historical Society was called to order at 8 o'clock Tuesday evening Central Church, Meridian, was fairly well filled with the advance guard of the Mississippi Conference, many of whom had already spent an arduous day in examinations, either as pupil or preceptor. The service was opened by the vice-president, Rev. T. B. Holloman, at whose request Rev. L. Carley read the lesson and Rev. W. G. Bachman led in prayer. The feature of the evening was the reading of a most excellent paper by Dr. A. F. Watkins on the life of Lewis Hobbs, the paper having been prepared by Professor R. S. Ricketts, of Millsaps College. Readers of the Advocate would doubtless be charmed to see the sketch of this heroic pioneer preacher presented in its columns. It would be especially interesting to the Methodists of Louisiana and Southern Mississippi.

Wednesday Morning.

Promptly at nine o'clock, Bishop Warren A. Candler, of Georgia, called the Conference to order. The Mississippi brethren were delighted to have him, having had many occasions to know and hear him; but never before having had him as president of this Conference. He led the Conference in singing hymn No. 222, offered an earnest prayer, and read a portion of the 14th Chapter of Matthew, commenting with luminous helpfulness on the incident of Jesus' coming to the disciples during the storm on the sea. He closed with a ringing declaration that Jesus wanted no petty crown, but wanted to be crowned Son of God by every human soul.

At the close of his talk the secretary of the last Conference called the roll and 127 preachers and 9 laymen answered.

Rev. A. F. Watkins was elected secretary, with Revs. G. S. Harmon and Robt. Selby assistants, and W. L. Linfield, John A. Moore and J. L. Neill as statistical secretaries.

Among the prominent features of the morning were the reports of the presiding elders, which were cheerful, though they indicated that the Conference had passed through a year of very great financial depression.

Among the superannuates who made their reports were Revs. H. P. Lewis, Sr., Ira B. Robertson, R. B. Downer, C. McDonald, D. C. Langford, W. W. Simmons, W. G. Backus, G. R. Ellis and Dr. W. C. Black. No one enjoys the Conference more than these men, and no one is enjoyed more by their brethren. It was a matter of regret to the Conference that Brothers Sibley, Norsworthy, Sandell, Evans, Caldwell, Nicholson, Jones, Brown and F. M. Williams were absent.

Brother M. L. Burton, who was on this roll last year, was present and in good health, and to the delight of the Conference ready to take work, having spent the latter part of the year filling the pastorate at Gulfport.

Brother G. W. Huff's name was referred to the committee for this relation.

The name of D. S. Halliburton was called, and his presiding elder asked for the supernumerary relation for him.

The calling of the roll brought out the fact that two preachers had died: Revs. J. W. McLaurin and M. H. Moore.

During the morning Rev. George S. Sexton made a splendid representation of the Washington City Church matter. He stated that $221,000 had been raised for this enterprise. The Conference by resolution pledged themselves to raise $5,000 during the coming four years for this cause.

Rev. James Cannon, D.D., of Waynesville, N. C., manager of the Southern Assembly of our Church at that place, addressed the Conference with reference to his work.

Rev. John R. Stewart addressed the Conference with reference to the Superannuate endowment Fund.

The following were appointed by the committee to have charge of the raising of $5,000 for the Washington City Church: A. F. Watkins, Robt. Selby, W. H. Huntley, M. L. Burton, E. J. Bomar, L. L. Lampton, J. W. Griffin, J. L. Dantzler.

C. O. Chalmers, publisher of the New Orleans Christian Advocate, was introduced.

After announcements Rev. C. McDonald pronounced the benediction.

During the afternoon Dr. J. D. Hammond, president of Payne College at Augusta, Ga., preached a very thoughtful sermon.

Thursday Morning.

After the singing or hymn 309, Rev. T. B. Holloman lead the Conference in prayer.

Bishop Candler read a lesson from the 12th chapter of acts, containing an account of the imprisonment and deliverance of Peter.

The minutes of the previous session were read and approved, after which a motion was passed dispensing with the calling of the roll for the rest of the session.

Rev. J. E. Jones, D.D., pastor of the First Presbyterian Church, was introduced.

Question 2, "Who remain on trial?" was called, and John Lloyd Decell, Hugh Kelly McKee, James Orion Ware, A. J. Davis, W. W. Nelson, Wm. B. Alsworth, J. L. Smith, G. G. Yeager, W. H. Young, A. B. Barry, and J. E. Sampley, having stood approved examinations on the course of study, and having passed in examination of character, were advanced to the class of the second year. H. A. Maples of the same class made a splendid report and had his character passed, but, on account of his eyes failiug during the year, was not able to take the examination, and was continued in the class of the first year.

O. J. Rainey was discontinued at his own request.

Question 22 was called, and the preachers of the Brookhaven District made reports. While finances were short in many cases, in nearly all the membership had gained and revivals had crowned the work of the year.

Rev. J. D. Hammond, D.D., president of Paine College at Augusta, Ga., addressed the Conference relative to the education of negro youth in which he is engaged. His references to sanitary education, to preparing trained nurses among the negroes, and his appeal against the mob spirit in many places received the cordial approval of the Conference. At the close of his speech a collection of $121.25 was taken for his work.

Question 22 was resumed and 20 preachers of the Hattiesburg District made their reports.

Rev. Julius McGrath, missionary to the Hebrews, was introduced, and it was announced that he would occupy the pulpit at 3 p.m.

Dr. T. C. Weir, of the North Mississippi Conference, made some announcements relative to the Veteran Pastors' Association of the North Mississippi Conference, expressing the hope that a like organization might be effected in this Conference.

Dr. Weir pronounced the benediction.

Friday Morning.

Hymn No. 354 was sung and Dr. J. M. Weems led the Conference in prayer.

Bishop Candler read a portion of the 12th and the entire 13th chapter of First Corinthians, emphasizing the beauty, the abundance, and the permanence of love, the most excellent gift.

The names of Revs. W. W. Cammack and G. R. Ellis were referred to the committee for the superannuate relation.

The presence of Rev. H. M. Ellis, Field Agent for the Tri-State Methodist Hospital, was noted.

The presence of J. S. Decell, D. C. Hull, T. M. Evans, J. H. Minor and E. E. O'Neal, lay delegates, was noted.

The following were admitted after due process: On trial, H. F. Southerland, W. B. Waldrop, Chas. A. Shultz, S. N. Thomas, W. F. McCrory, Jas. H. Moore and Geo. P. Fikes. Jas. F. Campbell, James A. Wells, Hilary S. Westbrook, and Roy H. Kleiser were elected deacons and passed to the third year. B. F. Crook, C. C. Griffin, L. E. Wicht and W. B. Hogg, already deacons, were advanced to the third year.

E. W. Harrington and A. B. Barry were continued in the class of the second year, it being stated that Brother Harrington was in a sanitarium for an operation, and not able to attend Conference.

J. E. Sampley and H. J. Maddox, already in full connection, were advanced to the third year.

Elmer Coleman Gunn and James Victor Bennett were advanced to the class of the fourth year.

F. L. Applewhite, E. G. Mohler and James W. Price were passed in examination of character, but remain in the class of the third year.

J. L. Neill, Robt. T. Pickett, Chas. T. Noble, Wm. E. Dickens, John W. Chisholm and Jas. M. Corley were elected elders.

H. G. Roberts, M. R. Jones and Chas. H. Herring remain in the class of the fourth year.

Jas. T. McVey, already an elder, was reported as passed his fourth year examination and made his report.

J. O. Winburn, David C. Hull, J. H. Moore, Hugh K. McKee and J. R. Cruthirds were elected local deacons.

Rev. W. Fred Long was elected to local elder's orders.

Dr. D. C. Hull, president of Millsaps College, addressed the Conference relative to that work.

Rev. W. B. Hogg was announced as received by transfer from the Tennessee Conference.

Question 22 was called, and a large number of the preachers made their reports and had their characters passed.

Rev. M. M. Black submitted report No. 1 of the Board of Missions, asking the Conference to confirm the election of L. L. Roberts to fill a vacancy on that Board, which was done.

An invitation was read to the Conference, inviting them to attend a drill and luncheon at the Meridian Woman's and Male Colleges on Friday afternoon.

Rev. T. W. Adams pronounced the benediction.

Saturday Morning.

A quartette of young ladies from Meridian Woman's College rendered a much appreciated selection. Rev. J. A. Bowen, of the North Alabama Conference led the Conference in prayer. The Bishop read and expounded a part of the fifth and sixth chapters of Matthew, dwelling with much emphasis on the need of a personal secret relation with God as opposed to a mere dramatic practice of piety.

Minutes of the previous session were read and approved.

The secretary called attention to the presence of Rev. G. W. Bachman, colporteur, and asked that official recognition be made on the record, as he is regarded as an officer of this Conference.

The presence of S. A. Tomlinson, lay delegate from the Seashore District, was noted. Brother Tomlinson is treasurer of the Joint Board.

Question 22 was resumed and a large number of preachers made their reports. One of the best reports of the morning was made by Dr. T. B. Holloman, of Port Gibson, whose work, as he said, is in the heart of the boll weevil district. Everything financial was in full with a large special for foreign missions. This charge takes a large share in the support of Miss Nell Drake, missionary to China.

A telegram from E. W. Barrington, who had on Friday undergone a surgical operation in New Orleans, announced that he was doing nicely.

The committee on Conference relations recommended the following for the superannuate relation: R. A. Sibley, Ira B. Robertson, R. B. Downer, H. R. Caldwell, W. G. Backus, F. M. Williams, R. L. Phillips, J. H. Evans, R. D. Norsworthy, J. W. Brown, J. W. Sandell, J. T. Nicholson, L. J. Jones, C. McDonald, W. W. Simmons, H. P. Lewis, J. L. Sells, D. C. Langford, W. C. Black, G. W. Huff and W. W. Cammack.

The name of O. G. Halliburton was recommended for the supernumerary relation.

Dr. I. W. Cooper spoke in behalf of Whitworth College, followed by a short talk by H. B. Watkins for the Board of Trustees.

Hardy N. McKippen was received in elder's orders from the Congregational Methodist Church.

Simpson J. Tubby, a local preacher, was announced as having withdrawn from the Church and ministry.

The question, "Who are admitted into full connection?" was called, and Hilary S. Westbrook, Roy H. Kleiser, William B. Hogg, Cornelius C. Griffin, Benjamin F. Crook, James F. Campbell, James A. Wells, Harry F. Tolle, Louis E. Wicht were called to the bar of the Conference, charged by the Bishop and received.

Rev. Geo. H. Galloway, president of the Montrose School, was introduced and made a cheerful report with reference to that work.

Dr. R. A. Meek, editor of the New Orleans Advocate was introduced and made an announcement.

The secretary read the report of the Hospital Commission for the Tri-State Hospital. The report was committed to a committee of five: T. B. Clifford, H. B. Watkins, C. F. Emery, O. S. Lewis, H. Mellard.

James Orion Ware was elected to elder's orders.

The committee on public worship made the following report for Sunday's services:

Central Methodist Church, 9:30 a.m., love feast, led by W. C. Black; 11 a.m., Bishop W. A. Candler, followed by the ordination of deacons; 3:30 p.m., memorial service; 7:30 p.m., A. F. Watkins, followed by the ordination of elders.

East End Methodist, 11 a.m., T. B. Clifford; 7:30 p.m., W. M. Sullivan.

Fifth Street Methodist, 11 a.m., J. T. Leggett; 7:30 p.m., H. B. Watkins.

Fifth Street Mission, 3 p.m., J. L. Smith.

Park View Mission, 3 p.m., C. M. Chapman.

South Side Methodist, 11 a.m., W. B. Hogg; 7:30 p.m., W. A. Hays.

Seventh Avenue Methodist, 7:30 p.m., J. W. Thompson.

Poplar Springs Methodist, 11 a.m., B. F. Jones; 3 p.m.

First Presbyterian Church, 11 a.m., W. H. Huntley; 7:30 p.m., M. L. Burton.

Second Presbyterian, 11 a.m., J. L. Neill; 7:30 p.m., L. L. Roberts.

First Baptist, 11 a.m., C. W. Crisler; 7:30 p.m., Julius Magath.

Whitworth College.

Oct. 26, 1911.

Session 1911-1912: enrollment 232 (two hundred and thirty-two). A few vacancies in the boarding department. One hundred and thirty in the music department. College was never more prosperous than now.

Each graduate of the Brookhaven High School, 1910-1911, entered Whitworth College in September. This is an evidence the College is appreciated at home. The faculty is giving unusual satisfaction. Prospects are good for an enrollment of 265, session 1911-1912—a record of which Whitworth friends are delighted. Send for catalogue. Address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

Highland Baptist, 11 a.m., Robert Selby; 7:30 p.m., D. E. Kelly.

Forty-first Avenue Baptist, 11 a.m., T. J. O'Neil; 7:30 p.m., J. T. Abney.

South Side Baptist, 7:30 p.m., Geo H. Thompson.

American Presbyterian, 11 a.m., Roy H. Kleiser; 7:30 p.m., M. M. Black.

Woman's College, 11 a.m., J. M. Morse.

Laurel, Dr. W. W. Pinson.

Vicksburg, Dr. I. W. Cooper.

Colored M. E. Church, 3 p.m., W. J. Ferguson; 7:30 p.m., H. A. Gatlin.

St. Peter's A. M. E. Zion, 11 a.m., J. C. Ellis; 7:30 p.m., P. H. Howse.

St. Paul M. E. Church, 11 a.m., W. W. Graves; 7:30 p.m., W. H. Lane.

El Bethel Baptist, 11 a.m., A. B. Barry; 7:30 p.m., A. J. Davis.

A motion to meet in memorial session Sunday afternoon at 3:30 o'clock was carried.

The committee on the Laymen's Missionary Movement was read by the secretary and adopted.

Report of the Laymen's Committee.

To the Bishop and the members of the Mississippi Annual Conference:

We the committee on the Laymen's Missionary Movement beg leave to submit the following report:

While the operation of the Laymen's Missionary Movement within the bounds of the Conference has resulted in the awakening of a deep interest in modern missions and more general activity among our laymen, we feel the need of more diligence and co-operative effort on the part of all lay leaders and of a more systematic giving on the part of the men of the Church. We respectfully urge a continued and prayerful effort to secure the prescribed two dollars per member for the ensuing year.

Whereas the methods hitherto prevailing for raising funds for carrying on our missionary enterprises at home and abroad have proved inadequate and have failed to enlist the majority of our membership in this most Christ-like work of the Church, we recommend that the Mississippi Annual Conference fix its goal for missionary giving at an average WEEKLY offering of not less than TWO CENTS per member for the entire church membership of this Conference.

We further recommend that we pledge ourselves to an earnest effort to put into immediate operation throughout the bounds of our Conference the plans set forth in "A Financial Method for Methodists," which is in harmony with the requirements of our Discipline and is approved by all the general secretaries of the connectional interests of our Church.

We respectfully recommend the appointment of W. D. Hawkins, of Meridian, Miss., as Conference leader for the ensuing year.

Respectfully submitted,

J. M. SULLIVAN, Secretary.

Report of Hospital Commission.

To the Mississippi Conference of the Methodist Episcopal Church, South—

Dear Brethren: We, your Hospital Commissioners, appointed at your last annual session, beg leave to make the following report:

The Commissioners met on Feb. 7, 1911, in the First Methodist Church, in Memphis, Tenn., with twenty-two of the twenty-four members present. A permanent organization was affected by the election of Jno. H. Sherard, president; J. R. Jones, W. S. Lagrone, J. F. Smith and T. K. Riddick, vice-presidents; L. M. Stratton, secretary, and Jno. R. Pepper, treasurer. An executive committee composed of the officers and three members of the commission residing in Memphis was elected, and to it was referred the matters of securing a proper charter, selecting a suitable site and the employment of the field secretary.

Rev. H. B. Johnston was appointed to invite the Arkansas and Little Rock Conferences to join us in the great enterprise, which he will do at their next sessions.

After making many inquiries and considering the merits of several men, we finally elected Rev. H. M. Ellis, of the Mississippi Conference, to the position

of field secretary, and he entered on this work during the month of May.

January 28, 1912 (the fourth Sunday), has been set apart for Hospital Rally Day, and the Commissioners earnestly request all our Sunday schools, Epworth Leagues, Woman's Home Mission Societies and congregations throughout the four Conferences to suitably observe the day and take collections for this great cause. Our secretary has been requested to communicate with each of these, supplying them suitable literature and urging their co-operation and help. He has already sent a great deal of literature to the pastors.

Most of the field secretary's time has been employed in other work than soliciting, yet $29,000 has been secured, and he has received several tentative propositions, which promise almost as much more.

Rev. H. M. Ellis has been elected field secretary for the ensuing year and we bespeak for him your loyal and hearty support and co-operation. We request that Bishop Candler appoint him to this work.

This is the work of our Methodist Church. We are but its agents in the effort to accomplish the great purpose assigned to us. We believe this to be the greatest work our Church has enterprised in this section. But we cannot accomplish the hoped-for end without your help. We are counting on every pastor to do his best.

We would remind you that the term of your Commissioners expires with this session of your Conference and ask that you elect to fill the vacancies.

We also request the Woman's Home Mission Societies of the interested Conferences to elect their representative on the Commission.

Respectfully submitted,

J. R. JONES,
J. T. LEGGETT.

Sunday.

Sunday thronged the churches of Meridian with expectant crowds. The centre of attraction, of course, were the services at Central. The love feast at 9:30, led by Dr. Black, crowded the house, and when it was ended no one left their places. Fully 800 people heard Bishop Candler on the Witness of the Spirit. He discussed a phase of this great doctrine, as he said, undiscussed by Wesley, namely, the essential need of this experience. It serves a much higher office than mere enjoyment. It furnishes an atmosphere of sunshine to the Christian's heart without which no great things could be accomplished in life or work. Frigid zones don't produce fruit and flowers; there must be some summer, and the world doesn't furnish that to the Christian heart. It is cold and harsh. The witness of the Spirit furnishes in the heart the genial clime out of which grow fruit and happiness.

He pointed out that the world doesn't approve the finer traits of Christian character. They approve common, ordinary virtues, but in the finer points they part with and frown on you. The same thing is true of the finer Christian doctrines and work. The world doesn't approve the Christian's work, nor does the Church itself in its more heroic aspects. Work for fallen womanhood is frowned on by many good people. Young J. Allen was censured for not deserting China in its extremity. Where, then, shall we look for that environment that approves Christian virtue and work. It is to God, who, with his own Spirit, bears witness with the Christian's heart. That's where Jesus looked. He traced the life of Jesus from the time when he was at his utmost popularity until his own disciples protested against his death and he stood alone in his sacrifice. Then it was he enjoyed the experience of the transfiguration and heard the voice of God saying, "This is my beloved Son." To him must we look, too; nowhere else can approval be found. We know his voice like one knows his mother's voice. One can't tell how, but he knows it from all voices. It would be impossible to describe the spiritual uplift of this service, at the close of which there were tears in the eyes of all and shouts on the lips of many.

After the Bishop's sermon, the deacons were ordained. In the afternoon the memorial service was held, and beautiful tributes were paid the memories of Rev. M. H. Moore and Rev. J. W. McLaurin, who had died during the year.

An Epworth League mass meeting was held at the courthouse at 3 o'clock, addressed by J. A. Bowen, Dr. Sullivan and Fred. Long.

At night, Dr. A. F. Watkins preached at Central, after which the elders were ordained.

Monday Morning.

The Conference met at 9 a.m., being called to order by J. M. Weems. Hymn No. 334 was sung and the Conference was led in prayer. Dr. Weems read the morning lesson from the third chapter of Titus.

M. L. Burton read the report of the Mississippi Methodist Orphans' Home. This report shows 203 children in the home. Total receipts this year, $17,639.37. It also shows $3,270 debt on buildings. R. L. Bennett and H. M. Ellis were elected directors to succeed themselves.

The report of the joint board of finance was read by N. B. Harmon. It showed that the claimants had been paid in full this year and that $9,032.04 had been collected on the assessment; $2,521.46 had been collected for the Bishops.

The auditing report was read by C. N. Guice, which asked that two auditors, instead of four, be appointed.

Paul D. Hardin spoke in behalf of Whitworth College after the report of the Board of Education was read by Dr. A. F. Smith. The report was adopted, including a recommendation that H. A. Gatlin be elected financial agent of Whitworth College.

J. R. Jones was instructed to send a telegram of sympathy to Rev. G. P. McKeown on the death of his father.

Robt. Selby read the report of the Seashore Divinity School. Announcement was made that among the speakers of 1912 at the school will be Dr. Andrew Steed, Bishop Hoss and Dr. A. T. Robertson, of Louisville. Resolutions were adopted asking the State to create an industrial school for fallen women, an industrial school for children who are convicted of misdemeanors and that a committee of five be appointed to co-operate with like committees from other bodies to secure the passage of such laws. The following committee was appointed: T. M. Evans, J. R. Jones, J. M. Morse, J. M. Moore, S. J. Taylor, J. C. Cavett.

The hospital committee report was read by O. S. Lewis. It commended the work of the commission to establish a great tri-state hospital at Memphis. It asked the re-election of the commissioners, J. R. Jones, D. W. Heidelberg, W. E. Lampton, J. T. Leggett, L. M. Dantzler, to succeed themselves. It approved Jan. 28th as Hospital Day in the three States. H. M. Ellis addressed the Conference in the interest of that work.

Hazlehurst was selected as the place of the meeting of the next session of the Conference by a unanimous vote.

Resolutions relative to the coming centennial of Mississippi Methodism were offered by Dr. T. B. Holloman and adopted.

Brother B. F. Goza read the report on district conference records, which was adopted.

Report of the Board of Trustees of the Mississippi Conference Endowment Fund was read by J. M. Morse. It shows a total in gifts and bequest of $7,500.

B. F. Lewis read the report of the Epworth League Board, which was adopted.

E. C. Gunn read the report of the committee on temperance.

John Paul read the report of the state of the Church. It showed a net loss of 52.

The report of the Publishing Committee was read by T. W. Adams.

Dr. Meek briefly addressed the Confereuce with reference to the Advocate.

The American Bible Society report was read by J. J. Golden.

Report of the Board of Missions was read by M. M. Black.

Committee on memoirs was appointed as follows: J. G. Galloway, A. F. Watkins, C. F. Emery, B. F. Jones, H. W. Featherstun, T. B. Holloman, and G. A. Guice.

The following statistics were reported: Number local preachers, 135; Church members, 54,096; infants baptized, 1,193; adults baptized, 1,356; number Epworth leagues, 111; Sunday schools, 448; officers and teachers, 2,959; scholars, 29,602; paid for foreign missions, $9,590; for domestic missions, $8,695; Church Extension, $4,318; American Bible Society, $1,166; presiding elders, $13,730; preachers in charge, $116,113; number of societies, 560; number houses of worship, 519; value, $784,721; indebtedness, $34,624; pastoral charges, 164; parsonages, 144; value, $264,845; indebtedness, $25,094; number of districts, 8; district parsonages, 8; value, $37,000; indebtedness, $12,860.

The report of the Board of Church Extension was read by W. J. Dawson.

Report of Epworth League Board was read by W. B. Lewis.

Rev. C. F. Emery offered a resolution of thanks to the people of Meridian, which was adopted.

W. D. Hawkins was elected lay leader.

Minutes were read and approved.

Where are the preachers stationed for this year was called and the Bishop exhorted the Conference, announced Hymn No. 220, led the Conference in prayer, and read the appointments.

APPOINTMENTS.

Brookhaven District—J. T. Leggett, P. E.; Adams, G. G. Yeager; Barlow, Charles A. Schultz; Brookhaven, Robert Selby; Bogue Chitto and Norfield, J. H. Foreman; supernumerary O. G. Halliburton; Bayou Pier, J. L. Smith; Buford, William B. Waldrop; Crystal Springs, James G. Galloway; Gallman, J. C. Ellis; Hazelhurst, Nolan B. Harmon; Magnolia, J. A. Moore; McComb, Centenary, P. D. Hardin; McComb and Fernwood, D. Scarborough; Meadville, J. T. McVey; Monticello, H. E. Carter; junior preacher, J. H. Price; North Wesson, R. H. Barr; Osyka, J. L. Decell; Pleasant Grove, J. V. Bennett; Scotland, Benjamin L. Sutherland; Summitt and East McComb, C. M. Chapman; Topisaw, J. W. Thompson; Tylertown, T. H. King; Wesson, J. M. Corley; Whitworth College, I. W. Cooper, president; H. A. Gatlin, agent; field secretary Tri-State Hospital, H. M. Ellis; conference secretary of education, Robert Selby.

Hattiesburg District—M. B. Sharbrough, P. E.; Collins, J. C Chambers; Ellisville, L. Carley; Estabuchie, C. T. Noble; Eucutta, W. W. Murray; Hattiesburg, Broad Street, J. L. Neill; Hattiesburg, Court Street, G. H. Thompson; Hattiesburg, Main Street, A. F. Watkins; Leaksville, William B. Alsworth; Lucedale, J. Y. Bowman; Magee, E. D. Phillips; McLain, B. H. Rawls; Mount Olive, L. F. Alford; New Augusta, C. T. Stepp; Olah, G. R. Ellis; Prentiss, M. L. White; Purvis, H. L. Norton; Richton, R. P. Fikes; Seminary, P. H. Howse; Silver Creek, R. A. Sibley, Jr.; Summerland, to be supplied by F. O. Bell; Sumrall, Luke E. Alford; Taylorsville, E. J. Coker; Vossburg and Heidelburg, W. D. Dominick; conference evangelist, D. E. Kelly.

Jackson District—J. R. Jones, P. E.; Benton, F. L. Applewhite; Bolton, W. A. Terry; Brandon, O. S. Lewis; Camden, H. K. McKee; Canton, C. F. Emery; Deasonville, J. B. King; Eden, R. S. Gale; Edwards, G. P. McKeown; Fannin, J. F. Campbell; Flora, L. L. Roberts; Florence, J. S. Purcell; Harrisville, W. H. Lane; Jackson, Capitol Street, J. M. Morse; junior preacher, W. N. Thomas; Jackson, First Church, A. F. Smith; Jackson, Galloway Chapel, J. W. Chisholm; Jackson, Rankin Street, B. F. Crook; Lintonia, to be supplied by R. T. Nolan; Madison, W. B. Hogg; Mendenhall, J. E. Williams; Satartia, H. J. Maddox; Sharon, J. O. Ware; Terry, C. H. Ellis; Thomasville, B. E. Meigs; Yazoo City, T. B. Clifford; Mississippi Orphan's Home, W. M. Williams; chaplain State Penitentiary, J. D. Ellis; student in Millsaps College, M. H. Honneycutt.

Meridian District—W. H. Lewis, P. E.; Binnsville, R. H. Kleiser; Buckatunna, S. N. Young; Daleville, R. E. Rutledge; De Kalb, W. F. Boggett; De Soto, A. J. Davis; Enterprise and Stonewall, B. W. Lewis; Lauderdale, A. B. Barry; Matherville, to be supplied by A. S. Oliver; Meridian, Central Church, W. H. LaPrade; Meridian, East End, G. S. Harmon; Meridian, Fifth Street, C. N. Guice; Meridian, Poplar Springs, John Paul; Meridian, South Side, C. M. Crossley; Meridian, Seventh Avenue, J. A. Wells; Moscow, W. W. Nelson; Porterville, C. M. Martin; Scooba, J. E. J. Ferguson; Shubuta and Quitman, B. F. Jones; Vimville, to be supplied by A. S. Byrd; Waynesboro, W. G. Forsyth; Waynesboro Circuit, H. S. Westbrook; conference evangelist, I. L. Peebles; conference missionary secretary, G. S. Harmon.

Newton District—T. J. O'Neill, P. E.; Bay Springs, W. A. Hays; Carthage, R. T. Pickett; Chunkey, C. C. Griffin; Decatur, C. C. Evans; Forest, A. M. Broadfoot; Hickory, F. B. Ormond; Homewood, W. W. Graves; Lake, H. F. Tolle; Laurel, First Church, J. M. Weems; Laurel, Kingston Street, J. J. Golden; Laurel, Sixth Street, J. F. McClelland; Montrose, G. H. Galloway, and one to be supplied by H. C. Norsworthy; Morton, W. J. Dawson; Neshoba, to be supplied by J. C. Long; Newton, H. W. Featherstun; Pachuta, E. Leslie Alford; Philadelphia, M. M. Black; Rose Hill, D. E. Vickers; Shiloh, W. E. Dickens; Stallo and Indian Mission, M. R. Jones and one to be supplied by L. C. Freeny; Trenton, George P. Fikes; Walnut Grove, J. H. Moore; Mississippi Conference Training School, G. H. Galloway, president.

Port Gibson District—W. H. Huntley, P. E.; Amite, C. H. Herring; Anguilla, J. S. Parker; Centreville, J. M. Massey; Fayette, J. Early Gray; Glostcr, E. C. Gunn; Hamburg, W. H. Young; Harriston, J. E. Sampley; Hermanville, W. L. Blackwell; Mayersville, H. N. McKibben; Natchez, Jefferson Street, H. B. Watkins; Natchez, Pearl Street, R. Bradley; Neho, H. A. Maples; Oak Ridge, to be supplied by W. W. Hopper; Percy's Creek Circuit, J. W. Price; Port Gibson, T. B. Holloman; Rocky Springs, William F. McCrory; Rolling Fork, E. H. Mounger; Silver City, H. W. VanHook; Steel's Bayou, to be supplied by S. H. Frazier; Sunflower, W. G. Roberts; Utica, J. W. Ramsey; Vicksburg, Crawford Street, C. W. Crisler; Vicksburg, Washington Street, W. H. Saunders; Washington, L. E. Wicht; Wilkinson, to be supplied by A. H. Steele; Woodville, E. W. Barrington; Port Gibson Female College, H. G. Hawkins, president; Edward McGehee College, E. W. Barrington, president.

Seashore District—W. B. Jones, P. E.; Americus, to be supplied by A. P. Cox; Bay St. Louis, T. B. Cottrell; Biloxi, Main Street, W. L. Linfield; Brooklyn and Bond, W. J. Ferguson; Carriere and McNell, H. P. Lewis, Jr.; Coalville, C. C. Gibson; Columbia, B. F. Lewis; Derby, to be supplied by R. A. Breland; Escatawpa, to be supplied; Gulfport, Twenty-fifth Avenue, M. L. Burton; Gulfport, Twenty-ninth Street, J. T. Ahney; Howison and Saucier, W. W. Moore; Hub and Oakvale, to be supplied by David Ulmer; Logtown, H. Mellard; Long Beach and Pass Christian, R. F. Witt; Lumberton, T. W. Adams; McHenry and Wiggins, H. J. Moore; Mentorum, to be supplied by S. E. Flurry; Mississippi City and Handsboro, to be supplied by P. F. Daniel; Moss Point, W. M. Sullivan; Pascagoula and Ocean Springs, L. A. Darsey; Poplarville, G. A. Guice; Van Cleave, J. M. Lewis; Wolf River, to be supplied by Louis Fayard; Seamen's Bethel, W. T. Griffin; student in Vanderbilt University, E. G. Mohler, Jr.

Transferred—W. W. Perry, to the Louisiana Conference; G. D. Anders, to the Louisiana Conference; Felix R. Hill, Jr., to the Louisiana Conference; J. W. Ward, to the North Mississippi Conference; H. G. Roberts, to the North Mississippi Conference; E. L. Whiddon, to the Western Oklahoma Conference.

OUR COUNTRY CHURCHES.

To find the solution of the problems which our country churches in many places are facing will test the wisdom and will try the courage of our wisest and bravest men. That the exodus of country people to the towns and cities is increasing with every year is a fact too apparent to be denied. Only recently a faithful country pastor was heard to say that he had lost about twenty per cent of the best of his membership by death and by removal to the several neighboring towns, and that the increased financial claims laid upon his charge, in view of this loss of membership imposed upon him problems well nigh beyond his power to solve.

It is a fact that none can deny that the congregations of our towns and cities are largely made up of men who have been converted at the altar of a country church. We believe that a majority of the preachers of all the evangelical denominations today were converted and called to the work of the ministry at the altar of some country church, and that the bulk of the wide-awake and progressive laity whose influence is felt in the great Laymen's Movement were saved at the same rural altar.

The character of the material that has been turned out by the country church renders its preservation and the enlargement of the scope of its operations of vital importance to Southern Methodism. And yet we fear that the tendency is all too pronounced in many sections to ignore the country church altogether, or to minimize its importance in the economy of our Methodism. To sever connection with the country church has been very aptly compared to cutting off from the rivers the water supplied by the brooks and branches emptying into it along its course.

But it is easier to point out the difficulties in the way of strengthening the country church than to remedy these difficulties. It would seem that the remedy lies in smaller country charges manned by stronger men, and these men adequately supported by our Mission Board. For the most part the country charges cover so much territory that it is a physical impossibility for the pastor, howsoever diligent he may be, to give each church and individual that personal attention that is necessary for the development of the best type for which our Methodism stands. Personal contact is of vital importance in the development of the best type of Christian character, and yet the large number of churches that make up the average country charge render impossible the inspirational element that comes from close personal contact with the minister as the shepherd of the flock.

If our city congregations are made up for the most part by recruits from the country church, then common gratitude to God for what the country church has given to the city church should cause a more liberal outlay of money on the part of the city church for the maintenance of the life of the country church and the enlargement of the scope of its usefulness. We know full well that there are many vexatious and complicated problems facing the city church that demand the wisest and the best trained men of our ministry for their solution. The problems of the city were never more acute than they are today. The mighty tide of immigration setting toward these shores of ours usually breaks against the wharfs of our sea-coast towns and cities. This stream of immigration rarely overflows into the rural sections of our Southland, but leaves in our towns and cities an "old-world deposit" that is a positive menace to our civilization, unless leavened by the Gospel of Jesus Christ. The cosmopolitan and heterogeneous character of our city population presents to the Church and ministry of these centers of population problems that must be solved in the light of the Gospel, or else we can never transmit our governmental ideals and our social and political institutions unimpaired to our children. This is the mighty work of the city church and ministry, and well does it call forth the heroism and the faith of the mightiest men of God. But we must not forget nor neglect the sources from which our city churches have drawn their strength and inspiration. The city church and ministry are to solve the complex problem imposed by the presence of a heterogeneous population from a strange land imbued with strange and undemocratic customs and ideals; but let us remember that the city church has drawn its forces and strength largely from the oft-neglected country church.

SHOULD CONTINUE TO BE A REVIVAL CHURCH.

Rev. E. H. Moore, D.D., in the Pittsburgh Christian Advocate.

Methodism for more than a hundred years in America was an evangelistic force, and during that time it came to be a national power, recognized by the government and historians. Bishop Asbury and his evangelists transmitted to their successors immense responsibility in the person of young converts and partially organized societies. The building of churches, the care of Sunday schools, education, the infant book concern, missions, settling the details of a church policy, demanded much thought, time, labor and money.

If we are not bold enough to award to Asbury's successes all the credit we delight to give to him, we think it but just to say that in conserving the fruits of his labors they have done a great work, and have done it well. This they should have done, and at the same time preserved the evangelistic spirit and continued that work. In this respect there has been at least a partial failure, and in the loss of members and spirituality as a church we suffer the consequences.

As the bane of Methodism an influence has lifted up its head in high places which casts discredit on revivals, on sudden and exciting conversions, and on all the peculiarities which have from the day of Pentecost to the present time, characterized "Christianity in earnest." Instruction, culture and taste have to a large extent superseded the preaching of the gospel, which is "the power of God unto salvation." An all-embracing self without experience is unable to sympathize with one saved and leaping, shouting and praising God.

It was cowardice, the weakling of unbelief, which suggested that henceforth the Church must look to its Sunday schools for accessions, as grown-up people were too hard and fixed in sin for the power of God as the gospel to save them, and the idea should be scorned from the memory of both saint and sinner alike. We must have an evangelistic agency, if we would realize its results. One of J. B. Finley's or John J. Steadman's camp meeting sermons delivered to a Chautauqua audience might not at once be responded to by a hundred people crying, "God be merciful to me a sinner," but it would form an epoch in the exercises. Thousands of sinners have realized that the exhortations of William Swayze was the power of God unto their salvation. "Preach the word" again, as it is, "quick and powerful" as the divine discerner of the thoughts and intents of the heart, making people see and feel that it is with God they are dealing, and soon they will melt into submission; such is always the case.

Methodist people have been accustomed to sudden, bright, happy conversions, and if that day is past to return no more, as dawdlish unbelief would have us imagine, then something else must be put forward as a substitute in this respect. Confirmation, baptism, service, social influence, catechisms, instruction—anything but the Spirit of God—have in Christendom played a conspicuous part; and possibly Methodism is doomed to be awarded by these tinkers a place among dead churches. But I don't believe it. At any rate the Methodist Episcopal Church is sound at heart. It would help very much if our Bishops were more among the preachers and the people. Why don't they not come in and go out among them as Asbury lived among his evangelists? Does the imposition of official duties upon God's ambassador release him from the duty in Christ's stead of beseeching men to be reconciled to God? Caesar and Napoleon on the field were half an army's strength. A corresponding power may be exerted by our Bishops during the long winter which is before us. I hope that from a thousand pastors they will receive the call, "Come over, and help us." If the Holy Spirit shall give to the Church—Bishops, preachers and people—the evangelistic state of mind, all the rest will follow, and the General Conference in May will wear the aspect of revival work. The first period of Methodist history rises before us as proof that this condition of church work is possible. After passing his eightieth year, Bishop Morris delighted in work at the mourner's bench.

THE HIDDEN SONG.

Do you know that some birds are taught to sing by having their cages darkened? Then the little things long for the light and in some way realize they must make a sound that the master of their light and darkness may hear, so they peep a faint note or two. These are always faint at first but they are always rewarded with a brief space of sun. And at length the small songster comes to know that if it would live in light it must sing, and soon it finds that the faint notes have grown strong and clear from the continued plea for deliverance, and finally its song is rare and beautiful and the master is willing it should have much light in return for a little singing.

Are not some of us birds caged in by the limitations of humanity? Is not that cage often darkened by sorrow and disappointment and seeming ill fortune? Yet how is the Master to learn that we love the brighter, better things? Who but would sing with the sun? But who sings for the sun shows clearly his love of it. And in the first note we attempt—be it ever so rude and weak—we gain an ear that is yearning to listen, and a hand that is always ready lifts the shadow, at least for a while.

Like the bird, which after many days of darkness and many days of singing itself again into the light, finds its little voice grown strong and sure, we who sing on through our trials and burdening shall some morning find our own voices sweetened and strengthened from the long practice. The wavering note becomes steady, the harsh tone gently clear. Then do we know, Oh, men and women, that the shadows of this world are sent but to train the weak voices and fit them for their places in the choir invisible.

Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity.
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
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The Home Circle

BRICKS AND MORTAR.

Janet Duncan had just come home from college at the close of a school year, and as she was unpacking her trunk, was thinking of the president's words in his address to the students.

"Accomplish things worth while," he had said. "Let your every action be a perfect brick in the building of your character." And Janet, being a practical young person, intended to apply the principle to her everyday life.

"Poor mother!" she said to herself. "She has worked hard to give me a college education and take care of the other children, too, and I'd like to show her that it has been worth while. I can't do anything great or wonderful, but I can take charge of the house and let her rest."

Half an hour later she discovered her mother getting supper, for the Duncans had been poor since Mr. Duncan's death, and could not afford hired help.

"Now, mother," cried the girl, "let me get the supper. Be a nice little momsey, please, and be a fine lady while your young daughter acts the servant."

"Why, thank you, dear," replied Mrs. Duncan, smiling upon the winsome would-be Bridget, "but I think I'd better do it. I've had so much experience that it is easy for me. If you want to help, though," she added, as she saw the bright face fall, "you may peel these potatoes."

"All right, mother," was the cheerful rejoinder. But inwardly Janet was a little disappointed as she saw the chance of "making a brick" slipping from her. She helped in various little ways, and after supper washed and wiped the dishes.

As the days went on, Janet's work proved to be the little, insignificant tasks which any one can do, but which no one wants to do; and as she laughingly observed, she was the "odd-job man." When she offered to sew, she could help most by pulling out bastings; if she was willing to help entertain her mother's visitors, she was needed to keep the children quiet; and so it went all through the summer.

One day Mrs. Duncan stopped her daughter in the midst of dishwashing, and, taking the girl's face in her hands, said: "Janet, dear, do you realize what a comfort you are to me? I couldn't get along without my 'odd-job man,' and I am so thankful that college hasn't spoiled her."

Janet flushed with pleasure; but before she could answer, her mother was gone. "Oh," she breathed. "I'm so glad! Now I don't care if I haven't made any 'bricks.' "Perhaps," musingly, "perhaps the mortar that 'chinks in between other people's bricks does just as much good in the world."—Youth's Companion.

TIMMY.

By Sally Campbell.

Grace Farley taught the supplemental lesson to a class in the primary department. Also she kept the cradle roll.

"The cradle roll doesn't interest me much," she told herself one Sunday. "Neither does Timmy Golden."

Timmy was her latest supplemental scholar. She sighed.

"Why can't I give him away? I never shall be able to get an idea into his head; don't believe he ever had one in all his life."

Now so it was at that moment Timmy Golden was struggling with an idea. It was about the women in the next house. There had been a funeral there the afternoon before. But to-day the scanty white streamer at the front door was gone, the tiny coffin had been borne away, the bereaved father was in the woods drowning his sorrow in drink, and the neighbors had withdrawn to their own concerns.

Sitting up very straight on the top step of the back porch and stretching his lean neck until its veins stood out, Timmy could see the drooping figure on the neighboring porch.

"Mrs. Powell feels bad," he commented. "She's lonesome for her baby."

Timmy Golden was not beautiful, and his grades in his first school year were disheartenlngly low, and his supplemental teacher, as we have seen, found no inspiration in him. But there was something in Timmy that was quick to see trouble and to be sorry with it. And this, in a world of many shadows, is not a quality to be despised.

When Mrs. Powell recognized that the footsteps at the side of the house were bringing only Timmy Golden she was relieved.

"Here are my Sunday school cards," said Timmy, and spread them out between them.

Though his cards were his cherished treasure, he was not very glib at repeating the verses on them. Mechanically Mrs. Powell helped him.

"Suffer little children to come unto me, and forbid them not," she prompted.

"Yes, that's it; that's this one. Some thought," explained Timmy, "that he ought not to be bothered with children. But they didn't bother him. He liked them. He—" Timmy hesitated, and his voice dropped; "I guess he's got Billy."

The woman did not answer. Timmy, watching her under his white eyelashes, was deceived by her quiet face and tangled on in honest mourning:

"I miss Billy. He was the nicest baby in the street."

With a low cry Billy's mother pushed the tumbled hair from her dry eyes and spoke fiercely:

"Billy was all I had, and God took him! Why couldn't he leave me my one comfort? He knows how hard life is for women like me. If he cares, why couldn't he leave me Billy?"

Then she covered her face with her hands and wept. Timmy's consternation was great; he would have liked to run away from the tragic questions that he could not answer. But he stayed. He looked down at the Sunday-school cards as though a suggestion ought to come from them.

And one did. When Mrs. Powell had sobbed herself quiet, Timmy stretched out to her the picture of Jesus blessing the children.

"Look," he said, "he's got a baby up in his arms to bless it. Maybe God took Billy for that."

She reached her hand for the picture. Timmy gathered up his other cards and left.

On the next Sunday Grace Farley was busy with the cradle roll when a stubby finger pointed to the name on it of "William Albert Powell."

"He's dead," said Timmy Golden.

"Dead!" exclaimed Grace. "Are you sure?"

"He's dead and buried," said Timmy.

"Why, I didn't know it," said Grace. "I must go to see his mother. When she saw how worn and sad Mrs. Powell was, her kind young heart went out to her in very real smypathy and desire to comfort. They talked long.

"Come to church, Mrs. Powell," said Grace, at the close of her visit.

"I'm going to start right off," Mrs. Powell promised. "I want to learn those things." She was looking at Timmy's card on the mantelpiece. "My baby is safe," she said. "I want the good Lord to put him back in his own mother's arms some day."

Going home Grace waved her hand and smiled at Timmy Golden in the next house.

"I am glad I went to see the poor woman. I am glad Timmy told me. Timmy has his uses, after all. So has the cradle roll."

Her visit had softened her. Grace did not know that it marked another stage in her dealings with her unprepossessing scholar.

"Since our class is the only place for him," she thought, "we must be mean not to help him. Timmy does not seem very worth while. But, of course, everybody is."—From Sunday School Times.

CHRISTMAS IS COMING.

By Rev. P. O. Lowrey.

The children are already counting the weeks until Christmas, and the parents and adults are planning their gifts. The question arises as to what the Christmas spirit is. From God's side it is gracious giving, and from the side of a needy, sin-cursed world, it is receiving without meriting the favor. The wise men who knew of God's gracious gift brought of their "gold and frankincense and myrrh" as a thank-offering. We conclude that they who have must, like God, give, in fulfilling the real Christmas purpose, and they who have not may look for a gift from those more fortunate in this world's goods. It is giving, not expecting to receive again, and receiving with a sense of gratitude and undeservingness of the gift. Here is where rich and poor may meet together "and the Lord be maker of them all." Since "it is more blessed to give than receive," the more able can be enlarged in their souls in inviting, God who gave his only begotten Son, and the more unfortunate may be thrilled with joy and love like the man born blind who leaped and praised God in the temple upon receiving his sight. It is a happy time for exchanging gifts with those who give to us, but this is not the real spirit of Christmas.

Some Sunday schools are cultivating the spirit of giving rather than of receiving among their pupils, which it seems to us is far better. The Christmas tree may be had just the same, but the giving is from the pupils to the object decided upon by the school, rather than the school giving to the pupils. Of course, any real needy ones will not be overlooked, but this program seeks objects of charity who are not expected to be able to return the gifts.

The Sunday school as a whole, individual classes, Epworth Leagues, Woman's Societies, and individuals, should begin now to pick out their objects and secure their gifts. If the person needs a church paper, magazine, a Bible, or a book, this would be a good gift; if clothes or food, or the mortgage paid off the home, or the debt canceled, nothing could be more appropriate. If simply love and sympathy, they should be supplied. The orphanage, the infirm and the shut-ins, the widow and meekly suffering poor should not be overlooked. Let pastors and church workers have a council at once and plan a real Christmas program. Get the Sunday School Board's programs and suggestions.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

CONCERNING OBITUARIES.

No department of the Advocate occasions the editor more tronble than that which is devoted to obituaries. This ought not to be true, since our rules are plainly stated in each issue, and it would seem that those sending copy of this kind would read them and govern themselves accordingly; but many do not. We permit death notices of two hundred words to appear free of charge, which is as generous an allowance as is made by any journal in the Church, and is as much space as we can afford to give to a single deceased person, in view of the fact that we are serving a Methodist membership of 145,000, and a constituency several times that large. The fact that the individual who passes away is prominent does not alter the case at all. The Advocate must be impartial in the service which it renders. No one should reqnest that favoritism be shown him or his friends. Such discrimination would be unfair, and surely all can see the impropriety of asking it at the hands of the Conference organ. If it is desired to publish a more extended tribute than we allow to appear free, the way is open by paying for the excess at the very reasonable rate of one cent a word. The thing to do is count the words and send the money for the additional space along with the copy. This is not a difficult task, as we care little if precisely the same rule is not observed by all with reference to dates, abbreviatlons, etc. All we require is that the count be approximately correct. Do not send memoirs of undue length and request us to abridge them. That imposes a tax upon our time, which we cannot afford. In such cases, we will retnrn them to their authors for curtallment. Let it be distinctly understood that our rule of two hundred words applies to all, except to preachers, their wives, and the members of their immediate families. Hitherto we have been somewhat lax in the enforcement of the rules governing this department, but hereafter we shall apply them strictly. The interests of the Advocate and justice to all concerned imperatively demand that this shall be done.

BISHOP CANDLER'S WORK IN MISSISSIPPI.

Bishop W. A. Candler has recently given three weeks to the promotion of the work of the Church in Mississippi, and the service which he has rendered has been of a very high order. In the pulpit, in the social circle, in the chair directing the affairs of our Annual Conferences, in the cabinet dealing with interests the most sacred and delicate—in fact, everywhere he has borne himself in a manner which has won the admiration and esteem of both our preachers and people. We have no more effective chief pastor, and none whose influence is more wholesome or more widely felt for good. He has both a great mind and a tender heart; he is both profound and spiritual; and he is thoroughly loyal to the doctrines and polity of Methodism. As an administrator he is wise, patient and firm, and as a preacher it is doubtful whether he has a superior in the nation. He has made a deep impression in the State of his former beloved colleague, Charles B. Galloway, and scarcely less than the Georgians, our pastors in Mississippi love and trust him. He will always find a cordial and enthusiastic welcome when he comes among them. We fear that Bishop Candler is overworking himself and taxing his physical strength too much. He should not allow the brethren to lay too many burdens upon him. His leadership is too valuable to allow his life to be prematurely shortened. Such a man does not often come upon the stage of action, and, when he does, the Church should appreciate him as a gracious gift of God to his people and seek to safeguard him from excessive toil.

BISHOP MOUZON'S PRESIDENCY.

The administration of the affairs of Louisiana Methodism by Bishop Mouzon, both before and during the Annual Conference, has been characterized by wise insight and judicious action. He is a good parliamentarian and maintained admirable order throughout the sessions of the Conference. His morning talks were fresh, suggestlve and helpful, and his sermon on Sunday was pronounced a great utterance by competent judges. We doubt if anyone could have given us a more discriminating and satisfactory list of appointments. It is our conviction that the presidency of this capable chief pastor will tend to give a forward impulse to Methodism throughout the State.

"OUR COUNTRY CHURCHES."

The excellent article on this subject, whlch appears on Page 6 In this issue of the Advocate is from the gifted pen of the Rev. W. E. M. Brogan, of Starkville, Miss., whose name was inadvertently omitted from it. It deals wlth a matter of much importance, and well deserves a careful reading and earnest consideration. The qnestion of how to take care of our country churches is one of the real problems of the day, and, unless an adequate solution is found, is likely to become still more pressing with the passing years.

WILL SOON BE READY.

The Message of the Ecumenical Conference to the Methodist people throughout the world, which was unanimously adoptel by the Conference at Toronto, will shortly be ready for distribution in pamphlet form. Besides the Message, which can be read in about twenty or twenty-five minutes, the pamphlet will contain suggestions of hymns and readings from the Old and New Testaments to be used in the service. The date fixed by the Conference is Sunday, February 4, 1912. Pastors are requested to arrange for this Ecumenical service on that date. The churches in Great Britain and Australasia are planning to have the Message read from their pulpits on that date. It is an inspiring thought that the Message may be read on the same Sunday from 100,000 Methodist pulpits throughout the world. The Message, which was prepared by Dr. J. Scott Lidgett, of the British Wesleyan Church, passed the scrutiny of a committee of experts, and was also unanimously approved by the business committee of the Conference. It is an inspiring Message, reminding Methodists of the real source of their spiritual power, and exhorting them not to allow material prosperity and the mere things of sense and time to weaken the love and devotion of heart and soul to the religion of the Lord Jesus Christ. It is a timely summons to renewed consecration to the service of the Master.

H. K. CARROLL.

New York City, N. Y.

PERSONAL AND OTHER NOTES.

Dr. I. W. Cooper occupied the pulpit of Crawford Street Church, Vicksburg, last Sunday, pleasing and edifying the people with his timely and helpful messages.

Pastors who have been assigned new fields should write the publisher informing him what their new postoffices are. In doing this one's old as well as new address, should be given.

Among the worthy laymen who favored our office with a call last week were Mr. P. K. Abel, of Winnfield, La., and Mr. J. R. McLendon, of Lisbon, La. These brethren were in New Orleans to attend the Annual Conference.

Rev. W. H. Huntley, the new presiding elder of the Port Gibson District, is a man of culture and studlous habits. He also has a warm heart and brotherly spirit, and is popular with the preachers. That he will make a wise and tactful leader, is a foregone conclusion.

Dr. F. S. Parker remained in New Orleans for a couple of days after the adjournment of the Louisiana Conference and addressed the Epworth Leaguers of the city at Parker Memorial Church Tuesday night of this week. A large audience was present to hear the distinguished speaker.

Dr. A. F. Watkins and Rev. George H. Thompson were reassigned to Main Street and Court Street Churches, Hattiesburg, respectively, for the fourth year. They are both able preachers and effective pastors, and it is not surprising that their congregations should be disposed to hold on to them.

At the late session of the White River Conference, which was held by Bishop McCoy, Rev. T. Y. Ramsey, who is widely known in North Mississippi, was sent to First Church, Batesville. Brother Ramsey had just served a successful term at Helena, Ark., where he is generally beloved and held in high esteem.

Information has reached us of the death of Mr. James P. McKeown, of Edwards, Miss., which occurred in the seventy-sixth year of his age on Sunday, December 10. The deceased leaves a widow and one son, Rev. George P. McKeown, who is our pastor at Edwards. We extend our deepest sympathy to the bereaved.

The Hon. Edward Mayes, who is considered the most erudite lawyer in Mississippi, delivered an interesting and impressive lecture on "Real Success" before the Young Men's Christian Association at Jackson last Sunday afternoon. His remarks were based on the history of Jacob, which he handled in a masterly manner.

Rev. John Tillery Lewis has written us for a list of our subscribers at Clarksdale, Miss., where he is pastor, and states that he will at once seek to conduct a campaign in the interest of the Conference organ. This is indeed a good beginning. He states that the return of Rev. W. W. Woollard to the Greenville district has given great satisfaction.

It gave genuine pleasure to the many friends of Rev. M. L. Burton to see him take his place in the active ranks again. He had been serving Twenty-Fifth Avenue, Gulfport, for several months, and was sent back to that congregation. He is a strong preacher and a tireless worker, who never fails to give a good account of himself in any field.

We acknowledge the reception of a folder outlining the plan of Bible study of the Alpha Wesley Class of Tupelo, Miss., for the month of December. The accomplished teacher of this fine class is Mrs. Vic T. Hoyle, whose gifts as an instructor in the divine Word are widely known. She was for several years one of the most active and successful Epworth League workers in Mississippi.

The Monroe people are to be congratulated upon having secured the services of Rev. W. W. Holmes. The whole eight years of his ministerial career have been spent in New Orleans, where he enjoys a degree of popularity scarcely second to that of any other pastor in the city. He is a gifted speaker and possesses an unusually attractive personality. We predict great things for him in his new field, which is almost inviting one.

Brother H. A. Chapman, of Shreveport, honored our sanctum with his presence Thursday of last week. He is the assistant superintendent of the primary department of the Sunday school of the First Methodist Church of that city, and stated that 528 persons were present at this excellent school on the first Sunday in December. Brother Chapman also spoke in terms of high appreciation of the ministry and work of his pastor, Dr. G. E. Cameron.

An observant visitor at the Mississippi Conference in Meridian last week was the Rev. J. A. Bowen, of Birmingham, Ala., who was reappointed Missionary evangelist for another year when the North Alabama Conference met a short time since. Brother Bowen was looking exceptionally well, and seemed to be in buoyant spirits. He preached a stirring sermon one afternoon, and was one of the speakers at the Epworth League rally, which was held on Sunday.

During the recent session of the Louisiana Conference so many of the preachers called at the Advocate office that it was impossible for us to keep a list of their names. We were glad to see every one of them. It greatly pleases us to have the brethren visit us when they are in the city. It is our desire that they shall always feel that the home of the Conference organ is Methodist headquarters in New Orleans, and that we count it a privilege to serve them when we can.

Under date of the 9th inst., Dr. E. B. Chappell, our Sunday school editor, writes:- "Will you kindly announce that the annual meeting of the chairman and field secretaries of the Conference Sunday School Boards will be held in First Church, New Orleans, January 11-14, 1912?" This is a meeting of much importance, and we trust that it will be largely attended by the Sunday school workers of Louisiana and Mississippi. Our pastors would do well to call attention to it from their pulpits.

Apparently Bishop Mouzon agrees with Bishop Hendrix in counting a strong presiding eldership a matter of much importance. In placing Rev. R. H. Wynn on the Lafayette District and Rev. C. B. Carter on the Alexandria District, he put the official harness on two of the most capable young men in the Louisiana Conference. The transfer of Rev. Paul M. Brown to the Shreveport District (perhaps the leading one in the State), was a fitting recognition of the splendid

service which he has rendered for the past three years.

While holding the Alabama Conference at Pensacola, Fla., last week, Bishop Wilson was stricken with an attack of illness, and for a time his condition was considered serious. The latest news, however, is that he is better, and that the indications point to his recovery. Let prayer be made for this majestic chief pastor, whose long and able ministry has greatly blessed the Church. Fortunately, Bishop Denny was at Pensacola when Bishop Wilson was taken ill, and the work of the Conference went on without interruption.

When making the trip from New Orleans to Meridian on Friday, December 8, we were fortunate to have as our traveling companion, Dr. W. F. McMurry, of Louisville, Ky., who is as interesting in private conversation as he is on the public platform. This stalwart Missourian is the greatest of our Church Extension secretaries, and one of the most forceful personalities in the Methodist Episcopal Church, South. It is douhtful whether any man among us is doing more to promote the interests of Southern Methodism than is he.

While in attendance upon the recent session of the Mississippi Conference, the editor was entertained in the attractive home of Mr. and Mrs. L. P. Brown, with Major R. W. Millsaps and Mr. J. C. Cavett, of Jackson, and Rev. W. F. Quillian, of the Missionary Training School at Nashville, as associate guests. Our host and hostess were most attentive and left nothing possible undone to contribute to our comfort and enjoyment. Christ is worshipped and honored in this household, and to cross its threshold is a never-to-be-forgotten privilege.

In an editorial on the "North Carolina Conference" in the Nashville Christian Advocate of Decemher 8, Dr. T. N. Ivey says; "The Conference enjoyed greatly the presence and sermon of Dr. F. N. Parker, the new head of the Biblical Department of Trinity Collge." We are not surprised at this. Dr. Parker, hoth in scholarship and preaching ability, is one of the first men in our Church. His many friends in this State are pleased to note that he did not transfer his membership from the Louisiana Conference, in which he is a great favorite.

in sending us a subscription from Mathiston, Miss., Rev. W. A. Clark, the pastor, says: "I will send you other names soon. The work is opening auspiciously here, and I am hopeful of a good year. The new church at Mathiston, which is to be a brick veneer, has the foundation laid. We are in urgent need of $2,000 to complete this projected structure. Persons who have money that they desire to give to a worthy cause, could not do hetter than to aid this commendable enterprise. Even small contrihutions would be much appreciated. Remittances may be made either to me, or Dr. S. R. Lamb at this place."

A pleasant and appreciated caller at the Advocate office Tuesday of this week was the Rev. R. J. Harp, of Shreveport, La., one of the honored veterans of the Louisiana Conference. He came to New Orleans to attend the session of the Annual Conference, which he greatly enjoyed. Brother Harp was formerly publisher of the Advocate, and was associated with Bishops Keener and Parker in its issuance when its influence was felt in every part of the connection. Our readers will be pleased to know that Brother Harp has promised us a series of historical sketches dealing with the past events of Louisiana Methodism.

In commenting upon the work of the year just passed in the Jackson District under the wise and energetic leadership of the presiding elder, Rev. J. R. Jones, the Jackson News says: "The work of the Church within the bounds of this district has prospered in a very satisfactory manner during the past twelve months. The numher of charges is 24, and the numher of churches about 80. There has been ahout $17,000 paid on pastors' salaries, $10,000 on Conference henevolences, and about $25,000 raised for the improvement of churches and parsonages. Between 750 and 850 members were received into the Church."

After two successful years at First Church, this city, Dr. S. H. Werlein has been sent to Alexandria, which many consider the choicest appointment in the Louisiana Conference. He was in high favor with his flock, and this change was brought ahout by the General Board of Missions taking over the First Church, with a view to making it the center of the missionary operations which they are projecting here. New Orleans Methodism has not had in many years a more effective preacher than Dr. Werlein, who commanded the attention of the general public perhaps as largely as any pastor working in this field. He will be missed greatly in the church circles of this city.

From Brookville, Miss., Rev. J. H. Bass writes as follows: "I see in the list of appointments for the North Mississippi Conference appearing in the Advocate this week that I was assigned to Shuqualak. This is a mistake. I am at Brookville, as read out by the Bishop." The change of Brother Bass's name from Brookville to Shuqualak was made in the Advocate at the request of Rev. J. E. Thomas, the presiding elder, who had the permission of Bishop Wilson to make this alteration in the appointments. We are informed that later Brother Thomas decided to let Brother Bass remain at Brookville and Brother Williams at Shuqualak, as was at first announced. No mistake was made in the Advocate; we obeyed the instructions of those vested with the appointing power.

Colonel James H. Jones, a gallant Confederate soldier and formerly Lieutenant Governor of Mississippi, died at his home at Woodville, Miss., on December 10. He was in the 73d year of his age, and had been in feehle health for some time. He was graduated from the University of Mississippi in the class of 1858, and was a memher of the Constitutional Convention of 1890, being a delegate from the State at large. He was a man of worthy ideals, of courtly bearing, and of solid character. He was a member of the Methodist Episcopal Church, South, and when in good health took an active interest in its work. He lent his assistance to the establishment of the Methodist Orphanage at Jackson, and was an intelligent contributor to its support. The deceased leaves a large number of relatives and friends to mourn his departure. May divine grace be vouchsafed to them in this hour of bereavement!

It is doubtful whether our pulpits in New Orleans have ever been better manned than they are for the incoming year. Rev. J. W. Moore, the pastor of First Church, is a vigorous man both in the pulpit and pastorate. He has served acceptably large congregations in Louisville, San Antonio, Houston, and Beaumont. He comes to the Crescent City highly recommended. His assistant, Rev. C. C. Selecman, comes from St. Louis, where he has been connected with the work of the famous Kingdom House Mission. Rev. H. R. Singleton, who will have charge of the Parker Memorial Church, is a strong man both as a preacher and administrator. The new pastor of Felicity Street, Rev. C. A. Battle, and Rev. W. L. Doss, who has been assigned to Epworth Church, are hoth young men of college training and fine equipment. Dr. Henry has succeeded in securing a promising company of workers for the city, and if Methodism does not prosper under their leadership, we shall be much surprised.

Rev. J. H. Holder, of Boonville, Miss., writes: "I desire again to call the attention of our pastors, evangelists, theological professors, ministerial students, and Y. M. C. A. secretaries to the series of hooks on the fundamentals of our Christian faith, which are being issued by the Testimony Publishing Company, 808 LaSalle Street, Chicago, Ill. These hooks deal with pertinent questions, and are being written by leading men in the theological world, such as James Orr, Bishop Nuelson, Campbell Morgan, Bishop Moule, Philip Mauro, and others. The only cost of ohtaining them is a letter to the publishers giving your name and address, and stating the character of your work, whether pastor, evangelist, or student, or whatever it may he. These volumes are the gift of two large-hearted laymen who are anxious to stem the skeptical tendencies of the age by setting forth strongly the essential teaching of the divine revelation." These books are, indeed, well worth reading and preserving, and our pastors would do well to forward their addresses to the Testimony Publishing Company, as Brother Holder suggests, that they may promptly receive them.

One of the most enjoyable events at the recent session of the Mississippi Conference was the reception given its members by the Meridian Male and Female colleges, of which Dr. J. W. Beeson and Prof. M. A. Beeson, are the presidents. The exercises consisted of an impressive outdoor drill, participated in by both the young gentlemen and young ladies; an interesting concert in the spacious chapel of the Female College, and an elegant luncheon served in the large dining room of this institution, with covers enough for all in attendance. Dr. J. W. Beeson was the toastmaster on this happy occasion. Appropriate words of greeting were spoken hy Mr. L. P. Brown, president of the Board of Trustees, and brilliant addresses were made hy two lady members of the faculty, after which several of the guests, who were called out, made hrief extemporaneous remarks. The two schools have an attendance of perhaps 800 or more, and are enjoying a large degree of prosperity under the present administration. The buildings and grounds are admirable in every respect, and are far more extensive than we had imagined. These institutions testify eloquently to the energy and capacity of the Beeson hrothers as educators.

MISSISSIPPI CONFERENCE. NOTES.

Brother Bachman represented the Puhlishing House in the sale of "the books." On this subject he is listened to as one having authority.

Rev. John D. Ellis goes to the State Prison as chaplain, having been elected by the Board of Control the day hefore Conference opened.

Mrs. G. G. Yeager, Mrs. C. M. Martin, Mrs. Hugh K. McKee, Mrs. T. B. Clifford, Mrs. J. M. Weems were among the preachers' wives who enjoyed the Conference.

The handsome electrical sign "WELCOME" above the entrance of Central did not near so eloquently indicate the cordiality of Meridian as their unceasing acts of unstinted hospitality.

Among the prominent local preachers, we noted the presence of Brothers W. W. Hopper, J. D. Crymes, S. E. Fiurry, Louie Fayard, A. S. Oliver, Hardy, Norsworthy, W. N. Thomas, David Ulmer, J. D. Winburn, R. B. Breland.

Brother C. O. Chalmers was on hand from the first day representing the business end of the Advocate.

The Missionary Anniversary on Thursday night was addressed by Rev. W. W. Pinson, D.D., and his address produced a profound impression on the great audience that heard him.

Dr. D. C. Hull gave a glowing account of matters at Millsaps College. They are having a splendid session of that great school.

Meridian Methodism did itself proud in entertaining the Conference—there were homes a plenty and yet some more. The resident pastors had things well in hand and managed everything with perfect ease.

The meeting on Friday night was shared by the Laymen's Missionary Movement and the Church Extension Board and were addressed by Drs. Pinson and McMurry. They were both at their best and the great audience greatly enjoyed them.

Rev. Dan E. Kelly, the Conference evangelist, had rounded out a fine year. He reported 24 meetings, 514 sermons, 380 family altars, 583 new members, and 1,600 conversions.

Among the laymen present the second day, we were glad to note Mr. R. W. Millsaps, of Jackson; Mr. John P. Bennett, of Yazoo City; Mr. J. C. Cavett, of Jackson, and Mr. John S. Decell, of Bowerton.

Rev. J. M. Wyatt, who supplied Brookhaven from June to the end of the year, and who was recently readmitted and stationed at Durant, made a fine report from his Brookhaven church. Brother Wyatt has many friends in this Conference, and while they have consented to let him go, they have kept Sister Wyatt for the rest of the session at Whitworth College, where she holds a responsible place in the faculty.

Among the welcome Conference visitors were Rev. W. Fred. Long and wife, of Jackson. Brother Long is the well known Big Brother Fred of Sunday school fame.

Rev. P. H. Howse, of Hattiesburg, and Rev. Dr. Campbell are prominent local preachers at Conference.

Brother George Thompson, of Court Street, Hattiesburg, in reporting a small deficit from his charge, said there was only one stalk of cotton in his charge, but it had eleven boll weevils on it.

Among the prominent young men who came to us this year, none is better equipped than Rev. W. B. Hogg, who has served Madison Station during the latter part of the year. Brother Hogg has spent the last three years in Vanderbilt.

Among the preachers' wives that honored the Mississippi Conference with their presence were Mesdames W. W. Graves, Chisholm, J. T. McVey, L. E. Alford, E. L. Alford, and Oliver.

The Conference was pained to know of the illness of Mrs. D. C. Hull, wife of the president of Millsaps College, in Meridian, during the session. We hope to hear of her speedy recovery. Her illness prevented the ordination of Dr. Hull.

Rev. C. N. Guice was warmly welcomed by the people at Fifth Street, Meridian, in attendance at the Conference. They already know and love him. Happy appointment!

Rev. John A. Moore had a kind Providence with him when he was sent to Magnolia. Newton's loss is Magnolia's gain. He leaves good people, but goes to just as good.

Nothing of all the Conference was more enjoyed than the semi-centennial sermon of Rev. E. H. Mounger, D.D., on Wednesday night. The congregation was immense and thoroughly enjoyed the service. The first half of the sermon was devoted to a sketch of some of the more prominent preachers of other days, among whom he especially mentioned Wheat, Linfield, Napier, Watkins, Carrington, the Millsaps, and others. His description of the Jasper Grays going out from Paulding in 1861 to follow the fortunes of the Confederate army was as beautiful as his description of their return as a broken remnant was pathetic. Dr. Mounger seemed well and in no wise answered to the "aged minister" spoken of in the papers, for all his fifty years of active itinerant labors. He has served Rolling Fork for the past two years.

H. B. WATKINS.

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CHRISTMAS

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Obituaries.

Obituaries not ever two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Saturday afternoon, November 18, 1911, the death angel visited the home of Mr. and Mrs. W. H. Swales, of Edinburg, Miss., and took their darling baby, little ROSA ELLEN, aged thirteen months and nineteen days. Rosa Ellen was an affectionate babe, loved by all who knew her. Heaven is made brighter since she has gone to live there. All that loving hands could do, was done; but God in his infinite wisdom saw fit to take her. We must bow our heads in humble submission, and say, "Thy will be done." We shall see her again. This parting is not for eternity. Rosa Ellen is "safe in the arms of Jesus; safe on his gentle breast." This life is short. Soon will the summons come for us to go. May we all meet her around the "great white throne where parting is no more." Rosa Ellen is waiting for us in heaven.

HER AUNT.

Brother LORENZO DAVID CARR was born in Saline county, Ill., June 4, 1838, and died Nov. 10, 1911. Brother Carr moved from Illinois to Missouri just before the civil war, and when the war came on, though he was reared in the North, he joined the Southern army and made a true soldier in the Southern ranks till the war was ended He belonged to the Second Missouri Regiment and served under Capt. Frank Smith. At the close of the war, having served as a soldier in Mississippi, he decided to make this State his home. Brother Carr settled near McCondy twenty-five years ago and remained there till the Master called him home. He was happily married to the widow Galloway, whose first husband was a cousin to our much beloved Bishop, on the 17th day of November, 1865; and of this union were born seven children—four boys and three girls. Six of these preceeded him to the better world. Brother Carr joined the Methodist Episcopal Church, South, forty years ago, and remained in full fellowship till death. He was an invalid for seven years, but bore his suffering with great patience, never complaining of his lot; and, though he was bowed down by disease, his companionship was sweet. He has gone from his earthly home to join loved ones beyond the river. God bless the dear wife and surviving son. Be faithful in trust and service, and you will see him again.

HIS PASTOR.

Mrs. MARY COTTINGHAM McINTOSH was born Feb. 12, 1845; was married to John H. McIntosh, June 23, 1874, and died near Crystal Springs, Miss., April 26, 1911. She joined the M. E. Church, South, in early life; was soundly converted at the age of fourteen, and ever afterwards lived a true Christian life. She was the mother of five children, four of them are yet living. She was the stepmother of eight children. She was sick seven months, and confined to her bed three weeks. Though suffering much, she never complained. Often she would say, "If it is God's will to take me, I am ready to go." I was her pastor in 1903-4. I often visited her home. It was a religious treat to be with such a sweet-spirited Christian. Her children loved her, and of course, she loved her children and desired to see them saved. She loved the Church and seldom failed to fill her place in the church on preaching occasions. It was my privilege to visit her a few weeks before she died. She was calm, patient, resigned. Before passing away she mentioned three songs she wanted sung at her funeral, viz: "Oh, think of the home over there:" "Oh, 'tis sweet to trust in Jesus," and, "Oh, bear me away on your snowy white wings to my immortal home." She requested that Bros. Jas. G. Galloway, J. C. Ellis and myself officiate at her funeral. Miss Tillie, her daughter, in writing to me, says, among other things: "As I sit here I see her familiar place vacant. There by the fireside is her chair, unoccupied. How oft have I seen her kneel there in prayer, and also her Bible is lying there closed." Yes, she loved her Bible; she loved her place of prayer, and the "sweet hour of prayer." She is now safe in the "home of the soul." Let us meet her there.

H. P. LEWIS.

INVEST IN SOULS.

"A man shall be more precious than gold." Hear that, O long-suffering and patient missionary. Your stock will be at par. The poor souls which you dig out from dark caverns of heathenism will be worth millions of such "corruptible things as silver and gold." Did not the mother of the Gracchi present her own children to those who inquired concerning her treasures, saying, "These are my jewels." How much more will the missionary exult in his spiritual children in that day when the Lord shall "make up his jewels," presenting them before the Redeemer and before the angels saying, "These are my riches!"

"Where can I invest most safely and profitably?" is the question constantly asked on 'change. Invest in souls; seriously, deliberately, solemnly we urge you to invest in souls. There is no insurance on gold and silver that will protect them against the fires of the last day. But saved and glorified souls—these are "the gold tried in fire," out of which your crown of rejoicing shall be wrought. Get money, you may or may not, O Christian; but if you care aught for the rewards of heaven, fail not of getting souls. Get them at your own door; get them from the ends of the earth; but fail not to get them!—Pittsburgh Christian Advocate.

SALESMEN—$10 expense money daily; $75 weekly profits. Also managers wanted for State branch offices to fill orders, make shipments and collections. Little Giant $20 Soda Fountain. Makes finest soda water for one half cent a glass. Sufficient capital required to carry partial factory cost of fountains sold; refunded as deliveries are made. $2,000 to $5,000 yearly for the right man; experience unnecessary. Grant Mfg. Co., Pittsburg, Pa.

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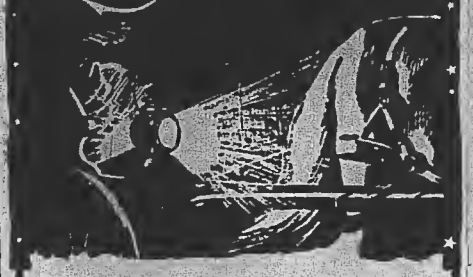

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FREE CARS FOR THE ORPHANAGE.

There will be a free car run over the N. O. G. N. R. R. from the Louisiana State line to Jackson, Thursday, December 21, 1911. It will be on the local and stop at all stations and take everything donated to both the Baptist or Methodist orphanages.

The free car from Natchez to Jackson will run December 14, 1911; it will stop at all stations. Tell every one about these cars. Send word out into the country and let people send in all kinds of produce, especially corn, hay, molasses, and all kinds of dry goods, shoes, etc. Fill the cars full. You can do it if you will work up an interest and let the people know when the cars will pass each station.

The people won't know about the cars unless some one tells them. So, appoint some one (a good talker), in each neighborhood to tell the people when the cars will run, and how to get the stuff to the depot, and how to mark each piece, so it will get to its proper destination. If you will follow these instructions at every station one car will not hold all the stuff you will get. Try it, and try it hard. Yours for this work,

W. M. WILLIAMS,
Manager Methodist Orphans' Home.

DON'T FORGET THIS CHRISTMAS PRESENT:

A year's subscription to the Young Christian Worker. Published by the Woman's Department, Board of Missions, Methodist Episcopal Church, South. Clean, sweet, wholesome, uplifting. The only young people's missionary paper in Southern Methodism. For the big boys and girls, and the little ones, too. Filled to the brim with good things and helpful things. Bright with pictures. Give a copy to your boy or girl. You couldn't bestow another Christmas present for the price that will bring a more valuable return. It will awaken your boy or girl to better and higher things. Price 25 cents a year. Address Miss Lena Freeman, Agent, Publishing House, M. E. Church, South, Nashville, Tenn.

REJECTED BLESSINGS.

No wonder so many of us are so poor in spiritual things. To our doors evermore come the heavenly messengers, their hands laden with rich blessings, which they wish to give to us. But we are so intent on our earthly ambitions that we do not see them, nor open our doors to them; and waiting long in vain, they at last turn sadly away, leaving us unblessed in our poverty. If we would but train ourselves to take whatever gift God sends to us, we should soon become rich. God's blessings are ever at our doors. He is the giving God. The trouble with us is, that we do not always recognize the blessings when they are offered us. Some of the richest of them come in forms of pain, struggle and sorrow. Let us learn to accept God's gifts, whether they shine in joy or are veiled in shadows.—J. R. Miller, D.D.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—First Round.

Sardis	Dec. 10, 11
Como	Dec. 16, 17
Oakland, at Oakland	Dec. 23, 24
Charleston	Dec. 30, 31
Olive Branch, Olive Branch	Jan. 6, 7
Pleasant Hill, Pleasant Hill	Jan. 13, 14
Cold Water, at Cold Water	Jan. 21, 22
Crenshaw, at Crenshaw	Jan. 27, 28
Lake Comorant and Hinds at Hinds Chapel	Feb. 3, 4
Long Town, Pleasant Grove	Feb. 10, 11
Cockrum, at Palestine	Feb. 14
Wall Hill, at Wall Hill	Feb. 15
Tyro, at Freedonia	Feb. 17, 18
Sardis Ct., at Shiloah	Feb. 20
Eureka, at Terza	Feb. 21
Hernando, at Hernando	Feb. 22
Senatobla	Feb. 24, 25
Arkabutla, at Arkabutla	Feb. 27
Courtland, at Pope	Mar. 2
Batesville	Mar. 3, 4

The district stewards will please meet in Coldwater Jan. 22.

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Greenwood	Dec. 17
Winona	Dec. 24
Itta Bena	Dec. 31
Moorhead, 7 p. m.	Dec. 31
Carrollton	Jan. 6, 7
North Carrollton	Jan. 7, 8
Schlater	Jan. 13, 14
Inverness	Jan. 20, 21
Belzoni	Jan. 21, 22
Indianola	Jan. 27, 28
Ruleville	Jan. 28, 29
Winona Circuit, New Hope	Feb. 3, 4
Kilmichael	Feb. 4, 5
Mars Hill, at Hopewell	Feb. 6
Tutwiler	Feb. 9
Minter City	Feb. 10, 11
Slate Springs	Feb. 17, 18
Bellefontaine, South Union	Feb. 24
Eupora	Feb. 25, 26
Webb	Mar. 2, 3
Lambert	Mar. 3, 4

The district stewards are called to meet in the Methodist Church, Winona, Miss., Thursday, January 4, 1912, at 11 o'clock. BEN. P. JACO, P. E.

Corinth Dist.—First Round.

Booneville Circuit, at Oak Grove	Dec. 16
Booneville Station, at B.	Dec. 17, 18
Corinth Station, at Corinth a.m	Dec. 24
Corinth, South Side, at S. S., p.m.	Dec. 24
Iuka Ct., at Bethel	Dec. 30
Iuka Sta., at Iuka	Dec. 31 Jan. 1
New Albany Ct., at Union Hill	Jan. 6
New Albany Sta., at N. A.	Jan. 7, 8
Ripley Mis., at Brownfield	Jan. 13
Ripley and B. M., at Ripley	Jan. 14, 15
Mooreville, at Allen Chapel	Jan. 20
Sherman Ct., at Sherman	Jan. 21, 22
Hickory Flat, at Hick'y F.	Jan. 27
Myrtle Ct., at Myrtle	Jan. 28, 29
Corinth Ct., at Marvin	Feb. 2
Chalybeate, at Camp Gd	Feb. 3
Dumas Ct., at New Hope	Feb. 4, 5
Tishomingo Ct., at West Side	Feb. 10
Belmont Ct., at Patterson Chapel	Feb. 11, 12
Kirkville Ct., at Marietta	Feb. 17
Wheeler Ct., at Wheeler	Feb. 18, 19
Mantachie, at Hebron	Feb. 24
Guntown and B., at Saltillo	Feb. 25, 26
Hatchie Mission, at Comus Chapel	Mar. 1
Kossuth Ch., at Kossuth	Mar. 2, 3
Rienzi Ch., at Jacinto	Mar. 4

The district stewards will please meet me at Corinth, on Tuesday, Jan. 16, 1912. J. H. MITCHELL, P. E.

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LOSSES PROMPTLY PAID.

Ask Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. J. C. Ayer Co., Lowell, Mass.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.
All Druggists, Price 25 and 50 cents.

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If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price $1.00

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NEW ORLEANS
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The Largest and Best Equipped Dental Parlors South.

The Quickest Cough Cure—Cheap, But Unequaled

A Whole Pint of It for 50c. Saves You $2. Does the Work Quickly or Money Refunded.

For quick and positive results, the pint of cough syrup that you make with a 50-cent bottle of Pinex, cannot be equalled. It takes hold instantly and will usually stop the most obstinate deep-seated cough inside of 24 hours. Even croup and whooping cough yield to it quickly.

The user of Pinex mixes it with home-made sugar syrup. This gives you a full pint—a family supply—of better cough remedy than you could buy ready mixed for $2.50. Easily prepared in 5 minutes—full directions in package.

Pinex soothes and heals the inflamed membranes with remarkable rapidity. It stimulates the appetite, is slightly laxative, and tastes good—children like it. Excellent for hoarseness, asthma, bronchitis, and other throat troubles, and has a wonderful record in cases of incipient lung trouble.

Pinex is a special and highly concentrated compound of Norway White Pine extract, rich in guaiacol and other natural healing pine elements. Simply mix with sugar syrup or strained honey, in a pint bottle, and it is ready for use. Used in more homes in the U. S. and Canada than any other cough remedy.

Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Indiana.

Roche's Herbal Embrocation
The Celebrated Effectual Remedy without Internal Medicines, for
HOOPING-COUGH
OR CROUP
for 120 years this Remedy has met with continued and growing popularity.
Bronchitis, Lumbago and Rheumatism
are also Quickly Relieved by a Few Applications.
Proprietors, W. Edwards & Son, Queen Victoria st. London, England. Wholesale of E. Fougera & Co. 90 Beekman St., N. Y.

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Plant thoroughbred seeds. Thoroughbred seeds do not happen. They result from long and intelligent breeding. They produce big crops of the best vegetables. Use Ferry's.
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FERRY'S SEEDS

Vacation Travel Free.
A few European Tours free to organizers of small parties. Write today for our plan and program. Box H, TOURIST BUREAU, Wilmington, Del.

THE COUNTRY CHOIR.

"Your choir is a very good one for a place like this," remarked the city visitor, as she walked down the aisle in front of me. I listened for the answer, as Mrs. Brown is wont to express herself in frank, unembellished English.

"They do their best," she replied, "but let me tell you, the country choir is the most unappreciated, the most unpaid and the most self-sacrificing of all the adjuncts of the Church. They sing year after year, and who yet was ever known to speak a good word fof them. If they sing ever so well, people listen complacently, but let them make a false note or drop from the key and how they are criticised."

The city visitor smiled at her hostess' vehement words, but I pondered them in my heart, and decided that I had always unconsciously believed them. I knew the singers went week after week to rehearsals without regard to the weather of the condition of the roads, going from two to six miles. They leave their work to sing at funerals, for unfeeling they would be did they not cheerfully respond at such a time. They must forego the Sunday morning nap, for a tardy choir wonid be a disgrace to any church. All with never a thought of remuneration.

They certainly did sing well, but I could not recall a word of praise from any one. It was not difficult to remember, however, when a slight mistake had occurred, how a smile of morth had swept from face to face like ripples on a pond of water.

Then I resolved upon a new course of action as the sweet-faced organist met me going to her class.

"Your voluntary was fine!" I remarked, heartily. She stopped and gave me a surprised, tentative look, which changed presently to a joyous smile.

"Why! how nice of you to say that!" she said. "I'm sure I thank you. But it is so unusual. I've played the organ for twelve years—ever since I came to town, and in all that time I remember only two people who have told me they enjoyed it."

Then I did feel ashamed and reproved.

"But they do," I assured her, "only they accept it as they do the glorious sunshine, the birds and the flowers."

"We do it for the Master," she said, "but it is pleasant to know that any one likes it."

I hurried on before she took away the last atom of my self-respect. But I determined to experiment farther, and went out of my way to meet the soprano.

"I did enjoy your anthem," I said, "and I want you to know it."

She, too, stopped and looked at me in an uncertain, incredulous way.

"Do you mean it?" she asked. "We did not think it as good as usual, and we've sung it before."

"I liked it," I assured her, "and I was not the only one. The city visitor remarked how well you sang."

Then she flushed with pleasure.

"Why, I don't know as we can bear so much praise," she laughed. "If it had come gradually, but so much at once may turn our heads. Really, though, you have no idea how pleasant it is to hear some one say she enjoys our singing. I must go right back and tell the others. I believe we were feeling a little disheartened, and, you know, you never do your best when you feel that way. That's why I did not stay to sing for Sunday school."

A little praise lubricates the machinery in the wearisome grind of life, and how easy it is, if we only think, to speak it!

Give your choir a word of appreciation, you thoughtless church goers, and see if you ever cut off a larger coupon for the principal invested.—Southern Churchman.

The whole world does not produce a Piano to equal the KIMBALL in popularity.
Over 225,000 Made and Sold. Over 100,000 over any other Piano. There's a reason.
Absolute Confidence Player Pianos
Can be placed in every Kimball product, so why not have one in your home? The price is within reason and we make terms to suit.
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HAVE YOU SEEN OUR AERO-PNEUMATIC PLAYER? IT'S THE PLAYER PIANO SENSATION OF THE AGE.
A Full Line of Music, Talking Machines, Records, Musical Instruments, Conducted by the ASHTON MUSIC COMPANY, Ltd.
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Preparatory and College Courses for Girls. Also Music, Art, Elocution, Business. Strong faculty of experienced Specialists. Handsome, modern buildings, steam heat, etc. Gymnasium, Basket Ball, Tennis. Invigrating mountain climate. Pupils enter any time.
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Objections to "The Truth" Do you know what they are, and can you give a convincing Scriptural answer to those who deny the vital principles of the gospel?
A RELIGIOUS CONTROVERSY
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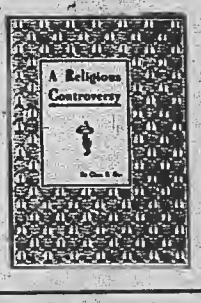

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Through hearing the preaching of the pure gospel and the reading of literaure, Mrs. Wiseman receives light that condemns her former life and awakens an intense desire to know God. James Wiseman, having lived forty years with only a Christian profession, is strongly "set" in his religious ways.
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when you will want a monument, when some loved one will be called to that great beyond—then remember this.
GEORGIA MARBLE
is the only fitting tribute, it is the only material that will perpetuate in reality the memory of that loved one. Fitting because it is beautiful, and because it will stand through eternity as unbroken and unblemished as the day it was erected. It is the most superior American marble and equal to any marble in the world in beauty and durability. It will not smut or decompose—it is proof against time and the severest, climatic conditions.
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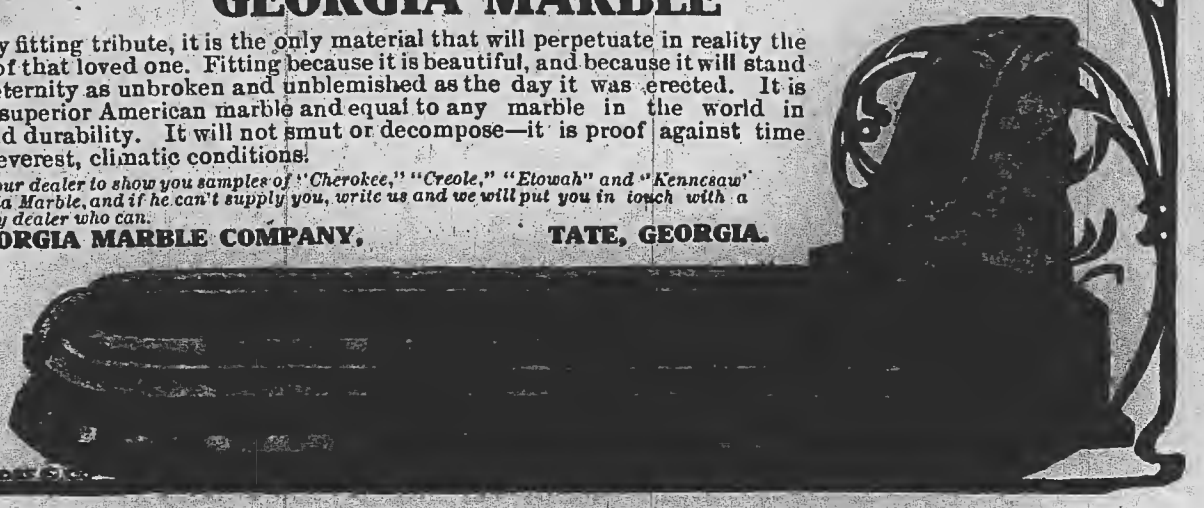

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Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

LOUISIANA MAN TESTIFIES.

Writing under date of May 3, 1911, Mr. R. H. Marcotte, of Bordelonville, La., writes:

W. H. Bull Medicine Co., Dear Sirs:—I took sick the first Monday after Christmas last, and was down in bed for two weeks. I called in my family doctor; he gave me relief for a few days only. My trouble was pronounced liver trouble, with an attack of Dropsy, caused by the liver. After I was up a few days from his treatment, which I only found temporary, I began to feel bad again, followed by an awful aching in the upper part of my stomach, which I could hardly stand. As I had read one of your Almanacs, I decided Herbs & Iron was what I needed, and I walked to a druggist near by, the Fritz, Hess & Son, and bought one 50 cent bottle of Herbs and Iron, and the second dose gave me relief. I used two bottles and am now in good health. Herbs and Iron did the work.

You must excuse such a lengthy statement, as I don't care to tire you, but it seems that I cannot say too much in regard to such a fine medicine as Herbs and Iron for a stomach that is badly out of order—no way of of resting and appetite gone, and in fact feel like you were torn to pieces and life not worth living. I will at all times recommend Herbs and Iron. With best wishes to your success, I remain, Yours truly."

W. H. Bull's Herbs and Iron is the quickest and surest remedy for stomach and liver troubles, and is a blood purifier of high merit. Get a bottle at your druggist's. Take two-thirds of it and if you are not fully satisfied that it is improving your health, return the remainder and the druggist will refund your money.

THE BEST KIND OF FAMILY READING.

For your home, where the right influence counts for so much, choose the reading that quickens the pulse, that tells of deeds of daring, that takes the reader into strange parts of the world, and yet, true manliness, gentleness, loyality to principle, as the things of chief importance in life. It benefits while it entertains.

You will find such reading week after week in the pages of The Youth's Companion, contributed by the most popular story-writers, and by men and women whose names are famous in every field of enterprise and scholarship.

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The new subscriber receives a gift of The Companion's Calendar for 1912, in ten colors and gold, and all the remaining issues of 1911 free from the time the subscription is received.

Order through New Orleans Christian Advocate, New Orleans, La.

HORSE PUNISHES THIEF.

The Pittsurgh **Dispatch** tells a good story of a horse, which not only returned to his owner after having been stolen, but brought with him a substantial compensation for the annoyance which the owner has suffered it says:

"The horse has vindicated himself. One of that genus, the pet of a Chicago owner, was stolen the other day, and after the lapse of a few days turned up at his proper home drawing a spick-and-span wagon and proudly bearing a brand new harness. Inquiries by the owner of the horse for the proper owner of the wagon and harness have evoked no response, which on reflection is not so inexplicable. This indicates the superiority of the horse to the modern inventions that assume to take his place. When did a stolen automobile ever come home with a new motor or set of tires? What stolen aeroplane has flown back to its legitimate hangar with a new set of planes?"—New York Weekly Witness.

FOR THE HOME AND FARM.

Nashville, Tenn., November 17, 1891: "I desire to express my high appreciation of your Gray's Ointment as a most valuable veterinary medicine. Being the owner and controller of one of the largest stables in the country, I have given your ointment a faithful trial in fresh cuts, sores of all kinds, and cracked heels. I do not think that it has an equal, and I most earnestly recommend its use to all horse men. They will find it an indispensable remedy. Yours respectively, J. M. Brown.

"We most heartily concur in what Mr. Brown says about the valuable qualities of this ointment as a horse remedy. Pat Grogan, Trainer. E. O. Elliott, Mgr., Patton Stock Farm.

For old sores, boils, carbuncles, and to prevent blood poisoning in man or the lower animals, Gray's Ointment has no equal. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

THE SUNDAY NEWSPAPER.

The Sunday newspaper is one of the greatest defilements of Sunday. It drives out the great old books which have a right to claim Sunday as their own. It drenches the mind with secularities and trivialities. It pours the flood of the world's crimes and sports and conflicts and tragedies into the mind, which is deluged by them, and does nothing to mend them. The mind should be kept above this tumult, to get its poise once more, and to be purified by God. Its contact with life should be directly with human need, not with the newspapers' story of it.—Robert E. Speer.

AT MOTHER'S KNEE.

Said President John Quincy Adams on a public occasion: "There are two prayers that I love to say—the first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer, 'Now I lay me down to sleep'; and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it yet, and I expect to say it my last night on earth if I am conscious."

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray, thee, Lord my soul to take.
All this I ask for Jesus' sake."

How familiar these words! We all learned them in childhood. They were taught us at mother's knee. With closed eyes, upturned face, and folded hands, we repeated them. They formed our first prayer. Oh, the simplicity of that child-like trust! We prayed, we slept. God's good angels stood guard throughout the night watches. We believed our prayers were answered. Long years ago that dear mother passed away. We, grown to manhood and womanhood, followed the precious dust to its last resting place, but the spirit returned to God who gave it. But all through the years there has remained the memory of the prayer mother taught: "Now I lay me down to sleep."

A year ago a well-known Methodist pastor, of Vermont, was taken to the hospital at Troy, N. Y., for a critical surgical operation. Before the anaesthetic was administered, the Christian surgeon said to him: "Dr. W——, have you anything to say before we begin?" Taken by surprise, the clergyman, knowing not what to answer, folded his hands, closed his eyes and repeated the prayer learned at his mother's knee: "Now I lay me down to sleep."

There followed the anxious hours of "sleep," but, as in childhood days, God, the Keeper, was faithful, and with the morning's dawn there was light and hope. May we, with John Quincy Adams, not be ashamed of the "mother's prayer," but use it even our last night on the earth.—R. H. Washburne, in The Christian Intelligencer.

Immediate Effect of Great Kidney Remedy is Soon Realized.

According to my experience I do not consider there is anything to equal Dr. Kilmer's Swamp-Root for kidney affection. Twice it relieved me when I was completely helpless.

The last time I was traveling in Texas when my kidneys became affected, and for ten days I suffered excruciating pain, accompanied with severe chills. Several years previous, having been relieved of a similar attack, I naturally sought relief as before, from Swamp-Root.

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Jackson, Tenn.

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State of Tennessee
County of Madison

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P. C. STOVALL,
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

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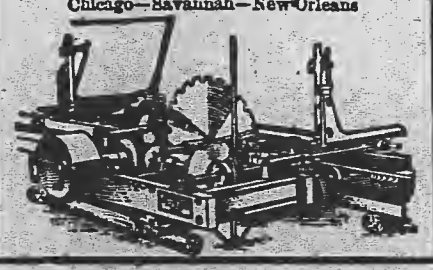

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR DECEMBER 17, 1911.

"A WELL-SPENT LIFE, AND ITS CLOSE."

Rom. xiv, 7, 8; II Tim. iv, 6-8; Num. xxiii, 10.

All through the year we have been studying the Christian's career—his toils, his struggles, his achievements. Coming to the close of the year the theme of the evening is a very fitting one, for if we begin right and live right, we shall come to the end all right, and "finish our course with joy," as did the Apostle Paul.

But if we expect it to "be light at evening-time," we must not live for self—which is to live in vain—but we must live for others, and for Christ.

Living and Dying Unto the Lord.

Sometimes we act as though we thought we could divide our lives up into different sections. For instance, we speak of our "religious" life and our "secular" life. To the mind of Paul there was no difference—all days were holy and all callings sacred. He worked as in the presence of the Lord. In writing to Timothy, Paul, speaking of his adversaries, says: "Notwithstanding, the Lord stood with me, and strengthened me." If every Epworthian could realize that the Lord is with him everywhere and all the time, he would be more careful to do his work as under his eye. Neither did Paul look upon death as "paying the debt of nature," but, as some one says, "rather like bringing a note to a bank to obtain solid gold for it." In this case we bring the body, which in its present state is of little worth, and which you cannot hope to retain long; we lay it down, and receive for it from the eternal treasures—liberty, victory, knowledge, eternal blessedness.

The Christian's Good-by to the World.

In our second reference we have an example of a righteous man coming to the close of an eventful life in triumph. For all these years Paul had been a consistent follower of Chirst. The end is now in sight. He is incarcerated in the inner dungeon of the Mamertine prison, shut away from the light and shivering with cold, expecting the executioner every moment.. Surely if any one ever had an excuse for being melancholy, Paul had; but hear him speak: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

The Death of the Righteous Desirable.

No one in good health cares to think of death—it is not a pleasant subject to dwell upon; and yet we know that all our paths, wind as they may, leads but to the grave. Carlyle, in his "History of the French Revolution," tells of a Duke of Orleans who did not believe in death; so when his secretary stumbled on the words, "The late king of Spain," he angrily demanded what he meant by it. The attendant replied: "My lord, it is the title that some of the kings of Spain have taken." But all who do give the subject a serious thought have, with Balaam, an earnest desire to "die the death of the righteous;" but too many, like Balaam, fall to remember that no one ought to expect, or hope, to die the death of the righteous who will not lead the life of the righteous.

Courage in View of Death.

In the last words of the last sermon preached by Henry Ward Beecher we have this clear message on the subject: "We are all marching thither. We are going home. Men shiver at the idea that they are going to die; but this world is only a nest. We are scarcely hatched out of it here. We do not know ourselves. The immortal in us is crying for the immortal. As in the night the child, waking with some vague and nameless terror, cries out to express its fears and dreads, and its cry is interpreted in the mother's heart, who runs to the child and lays her hand upon it and quiets it to sleep again, so do you not suppose that God hears our disturbances and trials and tribulations in life Do you not suppose that he who is goodness itself cares for you? Do you suppose that he whose royal name is Love has less sympathy for you than a mother has for her babe? Let the world rock! If the foot of God is on the cradle, fear not. Look up, take courage, hope, and hope to the end."

The Theme Illustrated.

A Roman Catholic seeing a Protestant die in peace and triumph, is reported to have said: "If this be heresy, it makes a soft pillow to die on."

The French nurse who was present at the death-bed of Voltaire, being urged to attend an Englishman whose case was critical, said: "Is he a Christian?" "Yes," was the reply, "he is a Christian of the highest and best sense of the term—a man who lives in the fear of God; but why do you ask?" "Sir," she answered, "I was the nurse that attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die.'

Frances Ridley Havergal got her feet wet standing on the ground preaching temperance and the gospel to a group of boys and men, went home with a chill, and congestion set in, and they told her she was very dangerously ill. "I thought so," she said, "but it is really too good to be true that I am going. Doctor, do you really think that I am going?" "Yes." "To-day?" "Probably." She said, "Beautiful, splendid, to be so near the gate of heaven!" Then after a spasm of pain she nestled down in the pillows, and said: "There, now, it is all over—blessed rest!" Then she tried to sing, and she struck one glad, high note of praise to Christ, but could sing only one word, "He," and then all was still. She finished it in heaven.—Pittsburg Christian Advocate.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

"CHIMES."

Thousands of people have been mystified and charmed by A. W. Roper, the piano wizard, imitating chimes of bells on an ordinary piano. Many have insisted that he has bells attached to his instrument. He has given away the secret in a piece of music entitled "Chimes," so that any player can produce the same results. The arrangement includes "Joy to the World," and other music suitable for Christmas services or opening and closing exercises for Sunday schools, etc. Price is 25 cents. F. M. Barton, Publisher, 708 Caxton Bldg., Cleveland, O.

THE CHRISTMAS DINNER.

In spite of the fact that the word **dyspepsia** means literally **bad cook**, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a **bad stomach**, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. H. W. Jamison, the pastor of the Queensboro Church, Shreveport, some months ago organized a Sunday school at Flournoy, and now has from 25 to 35 in attendance. Mr. Gordon Dennis, the superintendent, joined the Church the same day he accepted the superintendency of the school.

* * *

The Central Christian Church of Shreveport had a Sunday school rally December 3, and had 535 present besides officers and teachers. They have just entered their new church building. Rev. Claud L. Jones, the pastor, is one of Louisiana's most zealous temperance advocates, and an all-around first-class Christian gentleman.

* * *

Our Sunday school at Covington, has made a forward move in electing Mrs. L. W. Alford superintendent of the Elementary Department, and in beginning a Home Department, with Mrs. J. B. Wortham superintendent. Also, a Young People's Bible Class is planned with Mrs. R. A. Stafford as teacher. Immediately after her election, Mrs. Stafford began to equip herself and to hunt for pupils, and before twenty-four hours had passed, she had a list of fourteen, whom she expected to become members.

* * *

The Sunday school organized at Whitecastle, in the early part of the year is doing good work, with Mr. T. J. Clay as superintendent. There is an average attendance of from 30 to 35, and that with no sign of a pastor to help. A Christmas program is being planned, and the Presbyterians will have Rev. W. H. Benton, who resigns from our Church, here next year. Mr. Tyson, principal of the Public School, teaches the Bible class, and Miss Amanda Pierce, another teacher, is organist.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"The White Gifts for the King" is a beautiful and uplifting Christmas service and one easy to arrange.

* * *

One Men's Class in this North Mississippi Conference will celebrate Christmas by all the members joining the Pocket Testament League. This is a splendid idea and will be very helpful in getting busy men to read the lesson and give it special study.

* * *

The old formula for securing home work has not been improved upon: Assign it; expect it; ask for it; use it; commend it. Of these five points, perhaps the second is the most important, for two-thirds of the lack of co-operation on the part of the pupils is simply a reflection of the teacher's indifference.

* * *

Several Adult Bible classes have lately used a responsive Bible reading for the opening service and the golden text for the close. Repeating three times—loud, a little softer and very, very soft. There is nothing like creating an atmosphere of quiet worshipfulness, and letting the class take it home with them.

* * *

Here is the International Missionary Standard for the Sunday school, and it is one well worthy of emulation by all schools: (1) A missionary committee; (2) adequate missionary instructions; (3) definite missionary prayer; (4) systematic missionary giving; (5) practical missionary activities; (6) securing missionary recruits.

* * *

Quite a number of Sunday schools and classes have sent exhibits to Macon, Mississippi, in pursuance of a request of the Sunday School Board. One boy's class has made a replica of the house-boat they used on a memorable summer camping trip. It is all done by hand and is not only unique and interesting, but prophetic of the vast latent possibilities in boys and their teachers.

* * *

Some schools have changed the old name Sunday school secretary to the superintendent of records. One class and a wise teacher assumed this responsibility in a great school; a map of the town was hung up having blue penciled points where all scholars lived; the boys acted as messengers to look up absentees, and each teacher had a list given her at the close of school of her own absent members and a request to see them at once. That school has been doubled in the last few months by just careful and conscientous work by the secretary.

* * *

A large and enthusiastic W. A. B. Class of men is giving short, pointed talks during the closing service, using technical terms in business with religious interpretations by those who know the subjects. Here are some of them: Time exposure, the photographer; counting the cost, auditor; dividends, banker; punctures, auto repairer; live and dead wires, electrical engineers; misfits, tailor. This is a fine way to develop workers and new ideas, and to create a vivid real work-a-day interest in religion. Try it or work out a similarly clever idea of your own.

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Correspondence Requested

[illegible] Kennedy, the President of the Mississippi Sunday School Institute, writes that he would like to correspond with Sunday School workers in Louisiana, with a view to [illegible] Institutes and Conventions in the near future. Any Sunday School worker [illegible] Kennedy at Jackson, Miss., will be welcomed and [illegible] Institute work if possible.

Professor Kennedy has had many years of experience in Sunday School work, and would be glad to assist in any way he could. He has been [illegible] Institute work in Mississippi for [illegible] years, and has done a splendid work. It would be a pleasure to him to be able to help Louisiana workers, and the more correspondence he has with Mr. [illegible] C. Gibbs, one of the leading spirits [illegible] the better it will be for the Sunday School cause in this State. Mr. Gibbs, who is Secretary, and the most prominent Mississippi Sunday School worker, will be glad to correspond with Mr. Kennedy, and the more correspondence he has with Mr. Gibbs, the better it will be for the Sunday School cause in this State.

Mr. [illegible], of Lafayette Parish, writes that he has a Sunday School [illegible] and would be glad to [illegible] E. L. Irish, of Gould, La., will be glad to [illegible]

We will be glad to help Sunday Schools in any [illegible] we can.

ALICE CARY MACKINNEY

SALVATION AS TAUGHT IN THE OLD TESTAMENT.

I have heard a great many foolish opinions about the Holy Ghost, and as to how people were saved before Christ's day. The fact that the gift of the Holy Ghost is not salvation is clearly and forcibly taught in the New Testament, but the Jews and many others have not seen this so clearly in the Old Testament. This however, ought not to be so difficult when we consider what salvation is. Salvation is pardon of sin, divine peace and joy in the Holy Ghost, but back of all these there is a fact of divine life in the soul which shows all these unspeakable blessings to be the fruit of salvation rather than salvation itself. When we see that salvation is divine life, which our Savior calls "eternal life," dependent on faith, it is easy to see that it must be by the power of the Holy Ghost and cannot be in any other way. Salvation before Christ was divine or eternal life just as it is now, and must have been the gift of the Holy Spirit just as it is now.

This is not so hard to see in the light of the New Testament. The disciples were commanded to tarry in Jerusalem until they were endued with power from on high. This was the power to preach the Word. (Compare Acts ii. 4 with iv. 31-33). "They spoke the Word with boldness and witnessed with great power." This was the Pentecostal power—preaching power. A knowledge of this fact is of great importance to modern preachers and theologians. What of this power in the Old Testament? Note how frequently the expression, "The Word of the Lord came unto me," occurs, and then remember that Peter says, "Holy men of old spoke as they moved by the Holy Ghost."

We find too that Christ preached in the power of the Spirit, to whom he went and preached to the spirits in the prison of sin and darkness in the days of Noah (1 Pet. iii. 19-20). Noah was a preacher of righteousness and he was moved by the Holy Ghost, and the Spirit was striving with men, those same sinners (Gen. vi. 3.)

To express a little, if any one is in doubt about the expression "spirits in prison" he can get light on the subject by reading Isa. xlii. 7; cxl. 1, and Psalm lxix. 7. When David prayed, "Bring my soul out of prison" it was the same as saying, "Bring my spirit out of prison." David's soul prison was the darkness and bondage of sin.

But to return. It was by the preaching power of the Spirit that David called sinners to repentance. "Take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free Spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee" (Psa. li. 11-13). This call was made by Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah lv. 7). "Though your sins be as scarlet, they shall be as white as snow (Isa. i. 18). Joel told the sinner how to obtain salvation. "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?" (Joel ii. 12-14). Paul speaks the same truth when he says, "Ye are saved by grace through faith; and that not of yourselves: it is the gift of God" (Eph. ii. 8).

What is faith? It is not a work to be taken in all, simply the natural result of the exercise of those graces that are like a tender vine to the Holy Spirit. The fruit of the Spirit is love, joy, [illegible], meekness, temperance. These graces are like [illegible] the Spirit we find [illegible] faith. Faith is a product of the Spirit as the New Testament. There never was a talent of redeemable value that could be saved in any other way than by the power of regeneration and the renewing of the Holy Ghost through repentance and faith.

A. C. BISHOP

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

(Reprinted from last issue.)

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ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, DECEMBER 21, 1911 CHAS. O. CHALMERS, Publisher.

Editorial

A MERRIE CHRISTMAS.

"A merrie Christmas" to you!
For we serve the Lord with mirth,
And we carol forth glad tidings
Of our holy Savior's birth.
So we keep the olden greeting
With its meaning deep and true,
And wish "a merrie Christmas"
And "a happy New Year" to you!

Oh, yes! a merrie Christmas,
With blithest song and smile,
Bright with the thought of him who dwelt
On earth a little while,
That we might dwell forever
Where never falls a tear;
So "a merrie Christmas" to you,
And a happy, happy year!

—Frances Ridley Havergal.

The greater includes the less. Along with Christ, given us by the Father, comes all else that is needful. He brings with him everything that is required to transform and perfect us, and fit us for worthy service here and the heavenly home in the hereafter. In him we are complete. "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" (Romans 8:32.) Our inheritance in Jesus, both in time and eternity, is rich and glorious beyond human conception.

* * *

The announcement of the Savior's birth was not made to the mighty or the noble, but to humble shepherds at the post of duty. It has been said, "Heaven is ever near the dutiful; they who watch faithfully what has been given to their charge, not seeking some great thing to do, not hurried and restless in their work, but caring for the things, many or few, over which God has placed them, are close to the gate of the celestial kingdom through which there peals the music, 'Blessed are the pure in heart, for they shall see God.'"

* * *

The great majority of people celebrate Christmas simply because it is the custom in the countries in which they live. They make of it little else than an occasion of selfish indulgence and social dissipation. The true purpose for which the Master came into the world they utterly fail to apprehend, and the nobler blessings flowing from his incarnation and atonement are by them unappreciated and neglected. They are the beneficiaries of the civilization constructed by the uplifting forces of Christianity; but of the work wrought within the soul by the power of the Holy Spirit, filling it with peace and joy and hope, and giving it heirship to an inheritance in the skies, they know little or nothing. Their view of the mission of Christ is earthy and superficial, and their gratitude, if they have any, is correspondingly shallow. Only those who personally know Jesus as their Savior have a true estimate of the significance of his advent, and are in a position to celebrate it worthily. Any outward attempt to commemorate his birth, while he is shut out of the heart, is inconsistent and of little value.

THE WORLD'S GREATEST EVENT.

The world has had many epochal events—events which have greatly affected mankind and have given direction to the course of human history; but nothing has transpired upon the planet since it came into existence comparable in importance and in the reach of its influence to the coming of Christ in visible form among men. Viewed from an earthly standpoint, the birth of the Babe of Bethlehem seemed an insignificant occurrence. The great nations, occupied with what they conceived to be larger things, took scarcely any notice of it. It took place in an obscure little village, and even in that there was no room in the inn for the parents of him who was coming to be the world's Redeemer. They were forced to find shelter in a stable where horses and cattle were cared for, and it was there that the wondrous Child opened his eyes to the light. Though the Son of the King of kings, he was cradled in a manger; though the riches of the vast universe belonged to his Father, he was born in humiliation and poverty; though prior to his advent he had reigned in superlative splendor over the hierarchies of heaven, he had here no couch upon which to lay his infant head.

But, though thus ignored by the irreligious world, the birth of Jesus was not unexpected or unheralded. The hope of his coming had inspired God's people on earth through the passing of long centuries. Of it, prophets in glowing words had foretold, and far-seeing bards in rapturous strains had sung. It was the one far-away divine event to which all antecedent history had moved. And when the momentous hour arrived when the incarnation was to be begun, no less a personage than Gabriel was despatched from the skies with a message to Mary, who was to be the virgin mother of our Lord. Heaven grew busy preparing for his nativity; celestial visitors became common in and around Jerusalem. Spiritually-minded persons, who communed with God, felt that the long-looked-for day was near at hand, and, guided by a supernatural star, wise men came from the East seeking him who was to be born King of the Jews. Insecure upon his petty throne, Herod, who ruled over Judea, was troubled and anxious. And when at last the marvelous Babe of prophecy and cherished hopes uttered in his lowly birthplace his infant cry, the glory of the Lord shone round the shepherds keeping watch over their flocks by night, and an angel, radiant with unearthly light, said: "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

Paul tells us that "when the fullness of the time was come, God sent forth his son, born of a woman." It was when the Old Testament prophecies concerning the Messiah had been fulfilled; when the ceremonial laws and types had worked out their educational purpose; when Greek was well-nigh the universal language of the nations contiguous to the Holy Land and furnished a fit vehicle for the conveyance of the higher truths of the divine revelation; when Rome had subjugated the surrounding countries, had established fine facilities for traveling to and fro through her vast domain, and was maintaining order everywhere, thus furnishing an unparalleled opportunity for the spread of the Gospel. And was it not also fitting that the Prince of peace should make his appearance when the world was free from bloody strife? At any rate, it was so when he came. The gates of the temple of Janus at Rome were closed, and as Milton has sung in his "Ode to the Nativity"—

"No war or battle's sound
Was heard the world around;
The idle spear and shield were high unhung;
The hooked chariot stood
Unstained by hostile blood,
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they knew their souvran Lord was by."

More than nineteen hundred years have passed since the heavenly choir sang its natal song of peace and joy above the Judean fields. Mighty and marvelous have been the changes that have taken place since that memorable day. The Babe that then lay in the manger has become the most conspicuous figure in human history. His name here upon earth is now above every name. He is the center of the world's art, literature and philosophy. The peoples who have accepted his teachings are to-day the most enlightened, moral and wealthy to be found upon the globe. Their ships vex the waters of every sea; their commerce extends to the most distant lands, and they largely control the affairs of the planet. Wars are becoming less cruel and frequent; the triumphs of peace are making lighter the burdens of mankind, and the outflowing streams of philanthropy are decreasing human want and suffering everywhere. It is the lifting, life-giving power of Christ which has given things this upward trend and has wrought this wonderful transformation. He is certainly making here "a new earth wherein dwelleth righteousness." And he has also opened the heavens, and made for humanity a passageway to the Father's house in the skies. He saves man both for time and eternity—enables him to live worthily and to high purpose in his present sphere, and finally places him among that white-robed throng around the Father's throne, which no man can number. Therefore, we may well celebrate with thanksgiving and joy this season which commemorates his advent. The time of his coming was the crowning day in the annals of our race, and by his visible presence our planet was honored above all the worlds that float in space, if they have had no incarnation.

"Ring, sweet bells of Christendom;
Everywhere the tidings tell
How the Lord to earth did come;
Ring and tell."

In the prayer-life of the Church is found the gauge of the measure of its service. In the redemptive work done for mankind, the Church has never gone beyond the ideals seen by those who have sought, through the ministry of intercession, to know the will and purpose of Almighty God.

Christian Advocate.

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DIRECTIONS:

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IMMANUEL.

Matthew i, 23.

What is it makes him dear to us to-day? What is it makes us never tired of hearing that old story of waiting shepherds and kneeling wise men, of the rough manger? It is this perfect merging of his lot in ours. What is it that in spite of all the changes still bids hope to look to him, and faith cling to him as firmly in these days as did the newer, simpler hope and faith of the first times? Not chiefly his wonder-working power; dearer than his miracles is his cradle; for this is its lesson—that human life, though it begin in a manger and end on a cross, is full of God. For God is with us, not to save us from our human condition, but to fill that condition with a hope and promise it never knew before.—W. S. Rainsford.

THE CHRISTMAS SPIRIT.

Have you caught the Christmas spirit? Your Christmas will be a merry one only as it is a holy one. The Christmas spirit is the spirit of love. As the Bible is God's great love story to man, so it seems to me Christmas is God's great love day. All the love of the eternal Godhead was gathered up and let down from heaven on that first Christmas day in the form of the manger babe. We can show our appreciation of God's great gift to the world, and can show the Christmas spirit by opening the soul's door and letting all the graces of the soul be bathed in the pure air of heaven.

Christmas is the time when you should let faith, hope and love have just a little more freedom in the parlor of your soul. Too many of us live down in the cellar of the soul. Faith, hope, charity may grow down in the damp, dark cellar, but their life, like the mushroom, is only for a day. These graces to live must be exercised. The glorious thing about Christmas, God's great love day, is that many who open their souls to the sweet influence of Christian benevolence and charity keep the rooms open all the year.—New York Observer.

THE CHRISTMAS STAR.

By the Late Rev. Theodore L. Cuyler, D.D., in the Methodist Recorder.

One of the most intensely interesting of my recollections of Palestine is the memory of my ride down from Bethlehem and across the fields that lie eastward towards the Jordan. I said to myself, "It must have been in some of these fields that the shepherds were keeping watch over their flocks on that most wondrous night in the history of our world. Up in the midnight sky hung the star that guided the Wise Men to the sacred spot. And up yonder hillside trooped the shepherds to find that miracle of all miracles, that babe lying in the manger who was the incarnate Son of God!"

How differently has human history read since that memorable night when the Star of Redemption shone out upon a world that had lain in darkness and spiritual death! With that star came the descent of the promised Christ—"God manifest in the flesh!" With Jesus Christ came a new gospel of human brotherhood—a gospel whose keynote was love. With Jesus Christ came a new civilization founded on the Golden Rule. With Jesus Christ came the perfect model for human conduct; with him came the atoning sacrifice for sin and deliverance from the powers of hell. With him came the "resurrection and the life," and the redemption of a countless host of immortal souls into an exceeding and eternal weight of glory.

When the Christ of Bethlehem had finished the transcendent work of redemption on the cross and became the ascending Christ of Bethany, the luster of that star began to be visible beyond the narrow limits of Palestine. Apostles, baptized with the Holy Spirit and with fire, went everywhere preaching the new gospel of salvation The most extraordinary man of the age, with his great soul illuminated by this star, wrote to Greek philosophers and skeptics: "I am determined to know nothing among you but Jesus Christ, and him crucified."

Every minister who has done the best soul-saving work during the past twelve months has done it by preaching the faithful saying that Christ came into the world to save them; he has led his hearers where the star was shining. Not only has he guided them by that star to the only place of pardon, but to the only model and motive for a pure, strong, useful and happy life. To teach sinful, tempted and wayward men and women to steer towards eternity by that infallible and unchangeable star—is not that the great purpose for which pulpits were built and God's ambassadors placed in them?

There are thousands of readers of this article to whom the year now closing has been a year of suffering and sorrow-stricken homes. You have seen dark hours. In one house there is an empty crib, and in another house an empty chair at your Christmas table. No human consolation was even a farthing-candle to cheer your aching hearts. You wanted not guesswork or conjecture—but a light straight from heaven itself—a light that could illuminate the grave, and could bring a blissful eternity into view. And oh, what an uplift it was to you when the star of Bethlehem became the star of Bethany's comforted household and resurrection victory over the tomb!

Over the plot in "Greenwood," where the dust of my own precious children is slumbering, that Christmas star is shining. "I am the resurrection and the life"—"them that sleep in Jesus will God bring with him"—"I do not leave you comfortless"—these are the sweet words which the Christmas angels are singing. Our faith, listening to these voices from heaven, answers back again:

"My Jesus, as thou wilt!
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear;
Through sorrow, or through joy,
Conduct me as thine own
And help me still to say:
My Lord, thy will be done."

And now let me tell you that some of you make the sad mistake of crowding your Christmas into one day, or a single week. You ought to have the Christmas star beaming into your hearts and into your homes all the year round. You are generous in giving once a year; why lock up your bounties during the rest of the time? You try to make your children happy at Christmas time; can't you love them as well, and do as much to put sunshine into their young hearts through the other one and fifty weeks of next year? You remember the poor, and make their tables smoke with your bounty, but they cannot live on a Christmas turkey for twelve months. You let the star of Bethlehem gladden your heart and cheer your spirits on one day of the calendar. But you cannot live on that single glimpse of the blessed light and joy that Jesus sheds. The only healthy and happy Christian is the one who runs his or her Christianity through every day's experience and conduct.

Some people keep their religion for Sunday, and on Monday they fold it up and put it away with their Sunday clothes. Some thaw their hearts and purses out on a Thanksgiving day or in Christmas week, and then freeze them up again. Periodical religion is a sham and a reproach. A healthy, vigorous, cheerful working, Christ-serving religion, cannot be maintained on the Sabbath and on festival days alone. Every day has got to be a "Lord's day." Every step has got to be taken by the light of that unerring, unsetting star that rose over the hills of Bethlehem twenty centuries ago. You and I must walk in the constant light and constant love of our blessed Jesus if we expect to reach heaven, or to help others there.

METHODISM PACIFYING AND PURIFYING ANGLO-SAXONDOM.

Nothing can be of greater importance to the world than that the Anglo-Saxon nations shall dwell together in unity and work harmoniously for the redemption of mankind. Alienations between them would be the worst of misfortunes, and war between them would be an immeasurable calamity and an unspeakable crime. By continued peace and good will between them their own progress will be amazingly accelerated, and thereby in the end will be assured the pacification and evangelization of the world. The work of all worthy civilization consists very largely in the elimination of warfare and strife and the consequent liberation of men to pursue the peaceful paths of productive industry and philanthropic endeavor. This blessed work the English-speaking nations, when united in inviolable concord, are prepared to do as no others can. Providence has accumulated power in their pacific hands to the end that they may be at peace among themselves and be enabled to enjoin gently but firmly peace upon others. Pursuing the arts of peace in unbroken harmony with each other, they can create an economic competition so keen and controlling that it will constrain the disbanding of the overgrown armies of other powers, reduce burdensome budgets imposed upon toiling millions by international distrust, and make complete the victory of the industrial and moral type of civilization over the martial and brutal type.

If the English-speaking nations, with their devotion to a civil liberty and their knowledge of spiritual Christianity, cannot lead the way to this glorious consummation, it is certain that no other nation or group of nations now existing on the earth can achieve the mighty triumph. With no other peoples can be found at this time the disposition or the resources required for so great an achievement. Nor can any one of the Anglo-Saxon nations do this world-redeeming work alone. They must stand together and labor together if they are to fulfill this high mission which is so manifestly set before them.

But what shall hold them thus together? Many years ago good Bishop Howley, speaking of Great Britain and the United States, said:

"The surest pledge of perpetual peace between the two countries is to be found in their community of faith and in the closeness of their ecclesiastical intercourse." Without sectarian pride or denominational boastfulness we may surely claim that Methodism, which has been so identified with their rise, is one of the strongest strands in this religious bond by which these two powerful nations must be held together. The broad-minded, devout Dean Stanley affirmed that "the Methodist movement has molded the spiritual character of the English-speaking Protestantism of the world;" and if such has been the case, it must follow that Methodism is a most powerful force making for the unification of Anglo-Saxondom. More recently the English editor of the Review of Reviews said through the columns of that periodical: "Wesleyanism has acted as a cement of the English-speaking race, and thereby it has contributed materially toward the solution of the supreme political problem of our times. The Wesley brothers who founded the Methodist polity are a more living force to-day, constraining the minds of the English-speaking men to brotherly feeling and a sense of national unity than the Wellesleys, although the Wellesleys reared the Indian Empire and crushed the empire of Napoleon." There is in spiritual Christianity an attraction of gravitation which tends "to gather in one all things in Christ;" and this unifying property inheres in Methodism to an unusual degree, especially with reference to the Anglo-Saxon nations, with whose rise and development it has been so closely identified.—From "Wesley and His Work," by Bishop W. A. Candler.

A speaker at the late session of the West Texas Conference said: "When a German becomes a Methodist he becomes a prohibitionist.' So ought every man.

MY FIRST CHARGE AND ELSE.

By Rev. H. P. Lewis, Sr.

No. 5.

From Flint Creek I went to Black Creek. Here lived a good family by the name of Miles. Black Creek was a Saturday appointment. I once heard here a beautiful song sung by two young women which I enjoyed much, and which made a deep impression. Help of this kind I have always used when I was convinced that it was suitable to the services. It helped the young people participating, and it helped me.

From Black Creek I went to Cypress Creek, in Perry county. The Garraways and Lantrips, good people, lived here. When at Cypress Creek, I was a few miles of where Copeland, of the Copeland clan, robbers, were hung for killing a Mr. Harvey. He was hung at Augusta, Perry county, in July 1858, perhaps twelve or more years after killing Harvey. Mrs. Harvey afterwards married a Mr. Bird, who joined the Church under my ministry in 1858. Cypress Creek was a good appointment.

My next and last appointment was Good Hope, on Black Creek. I think Perkinsville, on the G. & S. I. R. R. is near where Good Hope Church was. The Lamberts and Perkins lived here. My predecessor, Rev. J. D. Willis, who died in 1873, held in 1857 a revival meetiug at this place, and took several into the Church. He appointed one of his new members steward and class leader. The class leader killed several fine deer, took them to market at Pass Christian, and bartered same for a barrel of whisky. During the Christmas holidays, before I reached that part of my work, he and his neighbors, so I was told, drank this whisky, and had a lively time. It was at this place that a man threatened to knock the devil out of me, of which I spoke in a former letter. It was also here that a weak brother got drunk—didn't go to do it, but did. Before I had an opportunity to talk to him about it, he met me with a smile, and banded me a dollar, saying: "Here is a present." Well, I saw he was sorry, and really thought he was the best man in that church, so I did not church him. By his saying, "here is a present," I suppose he thought my preaching was all gratuitous, and was not worth paying for.

The only church trial I had during the year was at Hickory Grove, that of a young woman who went astray. The church withdrew fellowship.

I traveled during the year near on to 4,000 miles, preached about 200 times, was kept pretty busy most of the time, and made many fast friends (many of them still living). The work paid me $75. The Mission Board gave me $50. So I got in all $125, and I really thought I was well paid. I was not after money, and yet I appreciated all I got. I was after serving my Lord and the Church the best I could. I never enjoyed myself better on a work. I had a splendid pony, a good saddler, gentle, kind, and we were good friends. I had no board to pay, for I lived much in my saddle; no laundry bill to settle. The good sisters of the Church looked after my laundry. Neither did I have any doctor's bill to pay. In fact, I was kept too busy to get sick.

I often stopped at places where the cooking, eating and sleeping were all done under the same roof, and in the same room. The people as a rule were poor and ignorant, but honest. They did not have to keep their possessions under lock and key. That section of the country was covered with a dense pine forest from one end to the other.

What wonderful changes have taken place in this country within the past fifty-four years! Railroads have crossed it in almost every direction. Several nice towns have sprung up and grown to considerable size. Good schools and churches abound. There are many self-supporting charges now within the bounds of what constituted Black Creek Mission 54 years ago. At that time, my work was in the Covington District, with Barnabas Pipkin as presiding elder. The following year it was in the Biloxi District, with R. J. Jones (father of our Rev. W. B. Jones) as presiding elder. Wonderful, wonderful changes have taken place! Am I growing old? Well, it looks a little that way, and yet my heart is in the work as much as ever.

Below I give a list of appointments as read out by Bishop Paine for Biloxi District on Dec. 15, 1858: Biloxi District, Ransom J. Jones, presiding elder; Sea Shore Circuit, J. N. McNeil; Gainesville, Jas. English; Columbia, H. P. Lewis; Raleigh, Jno. A. Vance; Paulding, J. J. Wheat; Garlands (colored mission), R. J. Jones, Jr.; Leaf River mission, Jno. Boyes; Black Creek, N. B. Young.

I am the only one of the ten now living. The presiding elder, Brother Jones, sent out from his home two preachers, K. A. and Ransom, J., Jr., who, after doing faithful, good work for many years, went home to rest. W. B. Jones, the present presiding elder of Sea Shore District, was quite young when his father died. In due time, he fell in line with the others.

When I applied for recommendation for admission on trial into the traveling connection, there were no questions asked me. My presiding elder and pastor vouched for and recommended me. I was admitted on trial in my absence. No committee took me in charge as is the case now. Why the change? Well, 55 years ago preachers received as a rule rather poor pay, and many who felt called to preach preferred remaining in the local ranks. Now it is different. Preachers as a rule are much better paid, have a more pleasant time generally than they had in former years, and it may be necessary to "guard the door" more carefully. But I am glad of the change. Yet, in spite of ourselves, we get men on our hands who are a hindrance instead of a help to the work.

It was a little difficult in those days for a man with wife and children to get into the Conference. Young men were advised not to marry till they had completed the Conference course of study. Again, a young man was expected to take no steps towards marrying without first consulting his presiding elder about it. I heard this story: A young preacher was in love with a certain woman well known to his presiding elder. The elder advised him to let her alone. The young brother wanted to know why, saying, she was a very nice, religious woman. "True," said the elder, "but the Lord can live in peace with folks that you and I can't." So it is. We have some in our Conference who would have done well to wait, and pray about the matter awhile.

(Concluded.)

THE BLIND BEGGARS OF THE ORIENT.

To fully appreciate the significance of the many references in the Bible to blindness, and especially to "blind beggars," one must see them in the Orient in all their squalor and untold wretchedness. Often it will make one positively sick to see them in the streets and highways. Their cries are things one does not soon forget—literally a wail of shuddering intensity and almost unbelievable sadness. Even now I can hear that queer cry ringing in my ears. No wonder the apostles record so many instances where the touch of the divine hand restored sight. Evidently they did not record each case, for we read that in certain towns and villages they brought out the sick for him to heal, and in others that they "might touch the hem of his garment." It is practically certain that there were blind people there, too, but their very numbers prevented more specific descriptions of cases.

To us blessed with vision, no trial could be greater than the loss of this great faculty. We naturally sympathize most with those who have not, or never had this blessing. Knowing that a large percentage of the blind are so afflicted from early infancy—in fact long before they realized the priceless ness of their possession—it often puzzled me to know why the one cry of the blind is now and has always been, "Lord that I might receive my sight." Yet that prayer is always on the lips of the blind, and silently ascends in the still watches of the night, when only God is near. Why is this so? The answer is easy: people blessed with vision, either consciously or unconsciously, continually impress on the mind of these afflicted ones the fact that they are outside of the one great blessing. They also let them understand by their very sympathy that vision is one of God's greatest blessings, and that to lose it is a disaster of tragic importance. Naturally the blind come to regard vision in a manner that becomes its importance. They would so regard any blessing under the same conditions.

When the Master said that he came that we might have life and that more abundantly, he gave his children the password of the kingdom—"Life, more abundant, more overflowing, more useful, more glorious." It was that our life might be more complete, and that our vision more perfect, that he laid down his life for us. He has opened our eyes, and we can see him in his beauty and majesty, and right here is the heart of the matter. Do we who have light impress on our brothers who yet sit in darkness and sin the great desirability of that light? Is our life such as to make others feel that we have something—a "pearl of great price,"—which is most to be desired, and a priceless possession? Do people coming in contact with us "take notice that we have been with Jesus?" If not, why not? The record says that when Jesus passed on the road to Jericho, the blind beggar asked the meaning of the noise, and the reason for the crowd. Upon being told that the Master was passing that way, he had but one cry, "Jesus, thou son of David, have mercy on me," and curiously the bystanders tried to keep him from Jesus! What a picture of to-day! But with more than usual persistence, he cried till the Master heard and answered his prayer.

When we make the world feel the magnitude of our blessing, and the greatness of our Lord and his power to open the blind eyes, there will go up a great cry all over the land, "Lord that I might receive my sight." May the Lord hasten the coming of that day! It is coming—all of us believe that he will "bring it to pass." J. C. BALLARD.

Fort Miley, Cal., Dec. 9, 1911.

THE PRESENT STATE OF THE CHURCH.

There is a feeling that there is something seriously wrong with the Church, and there are different causes given for the condition. Liberal men are ready to say that one difficulty is the slowness of the Church to adopt modern thought in its scientific and philosophical speculation. But the answer to this comes quick and sharp in the failure of the liberal churches. Others say that the difficulty lies in the Church's failure to get hold of the working classes by means of modern social methods and ideas.

It ought to be said that through all her history, the Church has held it to be her duty to encourage and labor for the improvement of man's social condition. She has been no more slack to this than to her other duties, although she confesses that she has come far short of her duty in all respects, and is still an unprofitable servant. She has been no more derelict in her duty to the poor man than she has been to the rich man. Indeed, she has ever found her work with the poor man has always been easier than her work with the rich. The poor have been, and now are, as faithful to her as the rich. More work is being done to-day to save the poor than is being done to save the rich. These facts disprove the statement that the Church is indifferent to social needs.

But there are those who would charge the Church with problems which she has no right to undertake, because she has no means for their solution. It is the duty of the Church to oppose all sin and oppression, and to cultivate, foster and demand righteousness among men. But the Church cannot decide questions of civil and commercial rights among men. She cannot determine the number of hours in a day's labor. She cannot say what per cent of margin must be allowed in business transactions. She must refuse to meet such questions as these, as her Lord refused to be a judge of land questions between two brothers.

The heart of the Church is still true. There are some defections within her members. But such defections are found in all ages. The movement of the Church has never been a steady ascent, but rather that of an advancing wave.

The chief difficulty with the Church is in the circumference. The center is sound. There are those hanging on to the outskirts, who dishonor God by dishonoring His Son, His Spirit and His Word, and these changeable people retard her progress by trying hard to derail her.—The Presbyterian.

Secular News and Comment

The Supreme Court of Tennessee, on the 15th inst., sustained the law against Sunday baseball, which had been violated many times in Nashville during the recent season of this sport.

* * *

Mrs. Arthur Stannard, the well known English novelist, whose nom de plume was "John Strange Winter," died in London on December 14. Ruskin is said to have had a high appreciation of her writings.

* * *

Two women professors—Dr. Loeber Ballard and Dr. Elizabeth Bass—have been added to the medical faculty of Tulane University. This recognition of female physicians has come after a long and earnest fight to secure it.

* * *

The Forum, an organization in New Orleans, which has for its aim the maintenance of a high-class course of public lectures, has acquired control of the Colonial Theater building, where its meetings will hereafter be held.

* * *

The trustees of the Carnegie Endowment Fund for international peace ($10,000,000), at its recent annual meeting in Washington, approved of a plan for an exchange of professors between the educational institutions of the United States and Latin-America.

* * *

Col. Ashley Horne, of North Carolina, has given $10,000 to erect a mounment to the Women of the Confederacy in that State. It will be after the design submitted by Miss Kinney, and will be placed on the grounds of the Capitol at Raleigh.

* * *

The University of the South, at Sewanee, has offered $500 for the best epic on the Civil War written during the present scholastic year, and $250 for the best outline or plan of such a poem. Any one born and bred in the South may compete for these prizes.

* * *

Fifteen Chinese convicts, who have been sentenced to deportation from the United States because of illegal residence in our country, passed through the city in a prison car, en route to San Francisco, last Monday. They were arrested at different places in the North and East.

* * *

Trains running over 21,075 miles of railroad in the United States were operated last year by using oil as a fuel. The amount of oil consumed for this purpose was 24,526,883 barrels. It is to be regretted that it is not universally used in operating passenger trains, since it does away with cinders.

* * *

In a speech in the United States Senate last week, Senator Works, of California, declared that he favors having the Federal Government give "the remnant of the gallant Confederate Army the same care and protection as that accorded the Union soldiers." This sentiment does credit to the head and heart of the Western statesman.

* * *

Considering absinthe dangerous to health, the Pure Food Board of the Government Agricultural Department has recommended that its importation to the United States be forbidden after January 1. The proposed action awaits the signature of Secretary Wilson. Whether he will have the same tender regard for the handlers of this drug as for the bee manufacturers, remains to be seen.

* * *

It is becoming more and more difficult for persons who commit crimes secretly to escape detection. The old saying that the "very walls may have ears" is literally true in this day. The dictograph, a small device for taking down the conversations of persons without their knowing it, is said to have played an important part in fastening guilt upon the McNamaras, and in exposing the Illinois Central graft cases in the Ohio legislature.

* * *

The authorities of Harvard University refused to let Mrs. Parkhurst, the noted English lecturer on woman suffrage, speak in a hall on the grounds of that institution a few days since. The Independent, which favors women being vested with the electoral franchise, suggests that this action was brought about by Mrs. Parkhurst's public endorsement of the lawlessness of the English suffragettes. She is said to boast that her daughter was one of those who recently won notoriety by taking part in an outbreak of window-smashing and other acts of violence.

* * *

Mrs. Humphrey Ward, the famous English writer, is uncompromisingly opposed to woman suffrage, and in a letter to the London Thunderer appeals to Premier Asquith and other members of the British cabinet who are opposed to women voting to exert their influence actively against the movement to give them the ballot. She predicts that female suffrage would strip England of her power and prestige, and finds fault with Chancellor Lloyd-George for lending his support to this cause. Referring to Mr. George's being a Welshman, she adds: "One is reminded of a famous saying of Mommsen: 'The Celts have shaken all States, and founded none.'"

* * *

Instead of the usual annual deficit, the Postoffice Department shows for the past year a surplus of $219,118. The first year of Mr. Taft's administration the shortage in this department was more than $17,000,000. That this should have been wiped out and an excess over the expenditures piled up, is a remarkable achievement, especially since this has been done with no curtailment of facilities, but, on the contrary, with important extensions of them. During the present administration, 3,736 postoffices have been established; 186 additional cities have been given free delivery by carriers, and the rural routes have been increased to the extent of 60,679 more miles. The number of employes has been increased by 8,000, and the salaries paid by $14,000,000. The deposits in the 48 experimental postal banks, after having been in operation for eleven months, are now said to foot up the sum of $11,000,000.

* * *

The fact that Governor Woodrow Wilson has applied for a pension on the Carnegie Foundation as a retired teacher is subjecting him to criticism in some quarters. Having taught for twenty-five years, he is entitled to go on the list of beneficiaries of this fund, so far as the technical rules laid down for its management are concerned; but it does not seem that the governor of a great State and aspirant to the presidential office, who is not yet an old man, ought to be allowed to become a claimant on resources intended to safeguard those who have given their lives to the work of teaching, receiving small compensation therefor, when advanced age has unfitted them for longer service. Mr. Wilson has also lately been taken to task by Col. W. H. Stewart, a gallant Confederate soldier, for the following statement contained in his "History of the American people." "On the 9th of March these two novel crafts (the Monitor and the Virginia) made trial of each other and the Virginia was worsted." Col. Stewart says: "I saw with my own eyes that battle from start to finish, and I declare that the Virginia won the victory over the Monitor with little injury to herself. I saw the Monitor retreat to shallow water, and she would never more give the Virginia an opportunity to fight her, even when she had another ironclad to assist her."

REFLECTING HIS IMAGE.

Once upon a time there lived in a little hamlet in Japan a young couple. They had one child, a beautiful little girl. While the child was still very young the father was obliged to take a journey alone to a far distant city.

There he saw many things he had never seen before. He desired to take home a gift to his wife, and the most wonderful gift, it seemed to him, was a mirror. He wished to share with his wife the pleasure and surprise he had experienced when he first looked into one.

When his wife looked into the mirror for the first time he asked: "What do you see?" She replied: "I see a very pretty woman. She wears her hair just as I do mine. And she smiles and moves her lips just as if she were talking to me." Her husband told her that the mirror was his gift to her, and that he hoped she would use it every day. But the wife thought it too fine a present to use every day, so she put it carefully away, and never spoke of it to the little daughter, who grew more beautiful and more like her mother as time passed on.

By and by a great misfortune fell upon that little household. The wife and mother fell sick, and it was soon evident that she must die. As she lay upon her death-bed, she called her little daughter, and told her that she was going away forever. She could point to no future life in which they could be reunited, but in the love and simplicity of her heart she did the best she could. She told her little daughter about the wonderful mirror. "After I am dead," she said, "take down that box, and look into the mirror that it contains. There you will see my face. And I want you to look into the mirror every day, that you may never forget your mother, and that you may grow more and more like me."

So the mother died. The little girl did as she had been told, and in the wonderful mirror she thought she saw her mother's face, young and beautiful—not as she had seen her, pale and ill as she lay dying, but fair and fresh, as before the fatal illness. As she looked daily into the mirror, and thought of her mother and her many lovely ways, it came about that she grew to be still more and more like that mother.

As we consider the face of Christ as portrayed in the Bible, we realize more and more clearly that he is indeed risen—a living and loving Lord and Savior. The more closely we study that face, the more we grow into his likeness, till all around us may know that we belong to him.—Sunday School Illustrator.

Whitworth College,

BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

A few vacancies in Boarding Department. Engage a room at once. Send for Catalogue.

Address

WHITWORTH COLLEGE,

Brookhaven, Miss.

A GOOD RECOMMENDATION.

The Nashville Christian Advocate speaks this high praise of "MODES OF THE HEAVENLY LIFE":

"'Modes of the Heavenly Life,' by Rev. Walter C. Harbin, one of our Southern Methodist preachers, is a timely and helpful book, and we feel sure it will be used by the Holy Ghost. This book honors the Holy Ghost. It consists of five sermons, all bearing on his personality and offices. The sermons are not only exceedingly spiritual and evangelical, but have a literary dress which bespeaks intellectual culture on the part of the preacher. He is a 'winner of souls.' His purpose and power are manifested on every page of the book."

Until Jan. 1, 1912, you can secure this book and A MAN WANTED—one of the greatest of men's sermons—for 50 cents.

Order now. Checks positively will not be accepted.

Church News

Mariana, Arkansas, where Dr. R. P. Willing is pastor, is to have a new Southern Methodist Church to cost $30,000.

* * *

The leaders of religious bodies in Persia are reported to be urging resistance to Russia and advocating a holy war.

* * *

Rev. W. H. Morgan, of Shaw, Miss., has accepted the call extended him by the Baptist Church at Brookhaven. He is expected to be in place in his new field by January 1.

* * *

Dr. F. W. Gunsaulus, of Chicago, an alumnus of the Ohio Wesleyan University of the class of 1875, has been chosen commencement speaker at his alma mater for the class of 1912.

* * *

Dr. Wilfred T. Grenfell, the distinguished Christian worker from Labrador, delivered the Belden Noble Course of Lectures at Harvard on December 6, 8, 13, and 15. He will spend the Christmas holidays with friends in Chicago.

* * *

The Roman Catholic Colonization Society of New Orleans has already begun the work of selecting a site for its first colony, which may be located near Franklinton, La. It is expected that the first settlers for whom they will make arrangements will be a company of Belgian farmers.

* * *

The Presbyterian Church at Greenwood, which is said to pay the largest salary of any church of that denomination in Mississippi, has extended a call to Rev. Joseph Rennil, D.D., pastor of the First Presbyterian Church of Norfolk, Va. Whether Dr. Rennil will accept, is not yet known.

* * *

Since the adjustment of the relations between Randolph-Macon College and the Virginia and Baltimore Conferences, a movement to add $100,000 to the endowment fund has been started. Mr. John J. Branch, who is widely known for his good works, has subscribed $25,000 to this cause.

* * *

Chancellor Kirkland was the guest of honor at a luncheon given by the Executive Board of the Religious Education Association in Chicago a few days since. Mr. Kirkland is the president of this association for the current year. The Northwestern Christian Advocate highly compliments the address which he made on this occasion.

* * *

Mr. Carnegie has promised Emory and Henry College a gift of $25,000, provided the trustees will raise $75,000. It is designed to use this money, in case it is secured, in the erection of a large central building. The campaign for funds, which will be led by the new financial secretary, Rev. S. B. Vaught, has already been commenced.

* * *

There is talk of the Baptists of Louisiana assuming charge of the old Centenary College property, at Jackson, La., and opening a high school there. When it comes to establishing schools and papers, our Baptist brethren seem to be unrivaled. Apparently, they believe in quantity rather than quality. But, at any rate, they are staying close to the people, and are growing at a rapid rate.

* * *

The other day in London a Bible was sold at auction for over $28,000. This was a Mazarine Bible, printed by Gutenberg about 1453-55, and consequently one of the very earliest of all printed books. Only twenty-three copies of this Bible are known to be in existence. The copy which brought this large price was first sold at auction in 1824 for $1,000. It has been up for sale only twice since then.—Northwestern Christian Advocate.

* * *

Substantial headway has been made in gathering funds for the proposed Galloway Memorial Hospital in Nashville, Tenn. The press dispatches state that more than the $150,000, which the projectors of the enterprise started out to raise, has been secured, and that the undertaking is now an assured success. We are pleased to see the memory of the lamented Charles B. Galloway thus honored in the city, which is the headquarters of Southern Methodism.

* * *

The Minnesota Conference of the Methodist Episcopal Church has taken over Parker College at Winnebago, which was formerly operated by the Free Will Baptists. Dr. E. V. DuBois, pastor of the M. E. Church at Rochester, Minn., was elected president of the new institution, and Mrs. DuBois was chosen dean of the female faculty. This college has a beautiful wooded campus of more than thirty acres, a large brick main building valued at $25,000, and an interest-bearing endowment of $50,000, together with a number of city lots in Winnebago.

* * *

The Federal Council of the Churches of Christ in session at Pittsburgh, Penn., on December 14, emphasized the fact that fifty lives have been sacrificed to lynchers in the United States within the past six months, and by formal resolution called upon the Christian churches to put an end to this practice, and to protest vigorously against all forms of mob violence. The press, North and South, was commended for its brave stand against lawlessness and mobism.

* * *

Bishop Hoss calls the tendency of the times in Methodist circles to make special demand for young preachers for pastors in preference to the old tried and experienced men in the ministry, the "popular demand for greens." This fine saying is outweighed only a wee bit by a terse one coming from Bishop Candler. Replying to a clamor of a certain church in Georgia for a young man pastor, in which it was insisted that the Church was greatly encumbered by an aged ministry, the Bishop said: "Oh, no; you are in error about that. Half the pulpits in the State of Georgia to-day are suffering from cholera infantum." —Pacific Methodist Advocate.

MEN AND RELIGION TO DATE.

Sixteen Men and Religion campaign conventions have now been held (in as many cities) that were planned by the general committee, and seventy-four conventions have been held under the extension plan of having deputations from tributary towns attend main conventions and return home to duplicate the meetings. In the cities of medium size it is found in practice that practically all Protestant churches take part. In the cities of largest size 75 per cent of the churches do so. Others have not expressed dissent, but have simply not united.

The average registration of men in the sixteen cities has been 600. These do not include men who merely attend banquets, but only those who take the full week's instruction, and express intention to maintain personal work. Many of them are representatives of smaller cities, and are therefore leaders. At one central convention, that of Cedar Rapids, 110 other Iowa towns that were represented under the extension plan.

The most tangible result of the campaign thus far is a largely increased attendance upon Bible classes. in some churches where no classes for men existed they have been formed. Representatives of the general committee are following up the work in every city where conventions have been held, not to garner results, but to check up the local men and to see that they gather in harvests. These general representatives are also studying effects, and reporting for the advantage of conventions yet to be held. The general and local men are now co-operating in the task of bringing men into the churches and training them for service.

STARTLING CONDITIONS IN CHINA.

Not a community in America but there is in it some particular friend of Christian missionary work in China. Few communities there are that have not furnished one or more of the almost 1,000 missionaries now in that country. The missionary societies report that nothing in the present uprising in China seems aimed at foreigners, while there are many reasons why rebels and loyalists alike will protect them, if for no other one than to prevent intervention by American or European powers and the possible division of their empire.

The committee of reference and counsel of all foreign missionary societies of the United States and Canada, the Rev. Dr. Arthur J. Brown of the Presbyterian Board, chairman, has just sent to churches in both countries requests for intercessory prayer by Christian people, giving as reasons many startling facts. These facts are under three heads:

1. For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the provinces of Nganhwei, Klang-su and Hu-nan, the two former facing desolation and famine for the third time in five years. The Yang-tzse River is 45 miles wide 250 miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of $15 per family, or ten times more people will die of starvation than of wounds in battle.

2. For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors, who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people. Churches and schools have been swept away by floods, families have been scattered by war, and multitudes of Christians are without food and shelter for the winter.

3. For the missionaries, who are in positions of extraordinary difficulty, with myriads of ruined and starving Chinese looking to them for provisions and employment. With throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain.

In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now represented by 4,298 foreign missionaries, 11,611 Chinese ministers, teachers and evangelists, 3,485 stations and out-stations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical, nurses' and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untrained children of lepers, 11 institutions for the blind and deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, one asylum for the insane, 2,341 churches with 278,628 members, a Christian community of 750,000, and property valued at millions of dollars—all this not including the missions of the Roman Catholic Church.

"Christian work," says the committee, "has very greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise. The American Minister at Peking has ordered women and children out of the zones of hostilities, but as a rule the men heroically remain at their posts. They feel that they can no more leave at such a time than a physician could leave his patients when contagious disease is epidemic, or a chaplain his regiment in time of war. This is the day when the faithful missionary of Christ is most needed, not only to care for the mission property and work, but to comfort and serve the excited and distressed people and to aid in caring for the sick and wounded."

Speaking for the American and Canadian missionary societies themselves, the committee refuses to emphasize their needs, but reminds Christian people of both countries that societies must stand by their workers, and that famine and other special funds ought not to act to decrease regular gifts, for regular expenditures are being increased as a necessary part of the present situation.—Church News Association.

Let not the blessings we receive daily from God make us not to value, or not to praise him because they be common. What would not a blind man give to see the pleasant rivers and meadows and flowers and fountains that we have met with?—Izaak Walton.

FROM THE PRESIDENT'S CHAIR.

The press report promises us soon another book from the pen of Dr. J. W. Lee—"The Religion of Science." The title captures me. I have only a "bowing acquaintance" with science, and keep my mouth shut in the company of scientific men; but the glimpse I have of the enchanted land where they live and move and have their being makes we long to be there, too. The fact is, Meek, I need a thousand years at least to learn the A. B. C. of what I discover is to be learned here. I had my awakening when I was about eleven years old. My mental pedometer tells me that the sun has crossed the equator fifty one times since then, and for those fifty-one years I have been seeking knowledge as a gold hunter digs for the precious metal, and finding it too, every day! Yet, I feel like Balboa when he discovered the Pacific ocean. Wading out into the shining water and drawing his sword, he waved it above the sparkling brine, and took possession of the sea for his sovereign lord, the king. I have advanced only a few steps into the immeasurable ocean of truth, but, standing on its marge, I draw from the innermost depths of my soul the high resolve, bright as the aboriginal light of God, to explore those seas if it takes a million years! I stand aghast before the tragedy of a mind in the midst of the universe around us that does not love knowledge. I turn with illimitable disgust from the sham religion that pretends to love God and does not feel every nerve quiver with a passionate desire to know His truth. I repudiate, with the indignation of intense abhorence, the libellous maxim that "ignorance is the mother of devotion." The devotion inspired by ignorance is enough to make an angel weep. If a man's conversion doesn't wake up his whole nature, and make him ashamed to be ignorant of what he might know, that man's conversion is vain.

Some years ago I was invited to deliver the annual address to the Chautauqua graduates at Bay View, Michigan. The class numbered nearly two hundred, and the exercises, which were simple and beautiful, were held in the open air on the shore of the lake. Among the graduates that received diplomas were a man and his wife, both well past seventy years old. I learned that he was a farmer, a poor man, from northern Indiana. After the service was ended I went to him and said: "It is a very unusual thing to see a man or a woman at your time of life take up a course of study and complete it. I just want to congratulate you both, and to ask if there was any special reason that led you to do it." I have thought a thousand times on his reply, which was definite, laconic and full of far-sounding sense. He simply said: "Well, sir, d'ye reckon I want to be an ignoramus in heaven!" He seemed to have no doubt about getting to heaven, but to be an ignoramus in the cultivated company he expected to meet there was more than his honest faith could stand, so he and his wife got down to work. There is absolutely no excuse for anyone to go either from Louisiana or Mississippi to heaven as an ignoramus. And yet—may the Lord have mercy on us—we are sending them there in carload lots!

But back to Lee and his forthcoming Religion of Science. I recently read his article on "The Philosopher's Stone," which sounds like it might be a chapter from the book. Skeptical scientists have sometimes reproached Christians for their credulity. But the faith that accepts the supernatural in the Bible is a trifle compared with the faith one must have to accept the statements that Dr. Lee makes in the name of science. For instance: "And while a million billion of atoms are necessary to make up a speck of matter large enough to be seen with the naked eye, yet each atom of this million billion of them has inside itself from one thousand to more than two hundred thousand electrons, or corpuscles, or bits of positive and negative electricity, making revolutions at an unthinkable speed as the planets are turning around the sun in the heavens." Believe it? Of course, I believe it, because men who study these things tell me it is true. But I take it by faith. Nobody, not even the keen-eyed Lee, with his genius for running down these elemental molecules to their last hiding place in the primal ether itself, ever saw an atom, or ever will. All the discoveries of science have been made in the realm of imagination. Anchored to facts, these bold explorers of the mysteries of nature have swung out into the unknown, and from such etherial speculations have built up the solid structure of scientific knowledge. But men who make such demands on credulity cut a sorry caper when they criticise Christian belief in the supernatural. Even at the risk of being thought "poky," it would be well to go slow about the rage over radium. It is too young to put on airs. The constitution of matter is a puzzle yet, and there is a wide difference between facts and the inferences from facts. It is gratifying to know that the trend of scientific speculation is so decidedly in the direction of Christian truth that one can adopt the title, "The Religion of Science." All physical problems are at bottom metaphysical. Science declares that matters is force, and philosophy declares that force is will. Dr. Carpenter's dictum still stands: "Force must be regarded as the direct expression of will." Matter is composed of atom, atoms of electrons, electrons of ether. Here science stops. When Dr. Lee asserts that ether is "the everlasting dwelling place of the eternal," he speaks the truth, but it is the truth of theology. The postulate of the living God is the starting point of all rational thought about the universe. This postulate we get from religion. "Science reveals the method, but not the cause of creation," said Martineau; "Religion reveals the cause, but not the method." Such at least—

Hark! A knock on my door. Enter a visitor, who politely hands me, not a treatise on Lee's dancing corpuscles, but—a bill: Tuning pianos, thirty-one dollars! Honestly, Meek, I thought a college president could study philosophy; but to be unceremoniously tilted over as he is gazing into the abyss of Lee's whirling electrons disenchants him. Lee says "a man is a part of the aurora borealis in pants." Was the man who upset my sublime cogitations on his cosmic lucubrations a part of the aurora borealis? If so, I am glad auroras are rare. Yet pianos must be tuned. So must I. It takes a good deal of work to keep me in tune—especially when pianos get out of tune to the tune of thirty-one dollars. What did I do? I told him to scoot, for I was dizzy from thinking of a million billion atoms making revolutions with unthinkable speed a la Lee! What did he do? He scooted, but—left the bill. There it lies, and for the life of me I cannot discover any resemblance to the aurora borealis. Moral: Don't attempt to follow Lee on a cosmic expedition the first of the month.

I went to the meeting of the synod on the bluff, but was in the unfriendly clutches of the Chickasaw grip, so I was unable to enjoy much of the Conference. They readmitted me, so the bridle is on again. I have almost formed a habit of slipping it. Since the institute over which I have been called to preside is now under the complete control of the Church, it was thought best for its head to be in regular affiliation with the system. I hope it is for the highest interests of all for it to be so. Since the school is to be reorganized, greatly enlarged and improved, the position affords opportunity for that constructive work in which I take most pleasure. I would rather plow than tread the routine method of a finished job. We hope to have elegant quarters for a hundred boarders next year. When I tell you that my musical director, Senior D'Anna, turns his Italian nose up at anything less than a five hundred dollar piano to teach on, you may know what the quality of our work is. When I saw them rolling an Everett Grand into the chapel, I stuck my hands in my pockets, and my eyes grew wide. "First-class work, Doctor, requires first-class tools." Just so, and our motto is, "The Best." But the bills; oh, Meek, the bills!

S. A. STEEL.

Jackson, Tenn.

ANOTHER ATTEMPT TO RESTORE GEN. BOOTH'S EYESIGHT.

Once more the best eye specialists in England are to use the knife on the eyes of Gen. Booth, the aged leader of the Salvation Army, in an effort to restore his fast failing sight. The operation of three years ago for cataract is to be repeated and high hopes are entertained of ultimate recovery. At the present moment the Salvation Army chief is practically blind and is unable even to distinguish the features of a person standing within a couple of feet of him.

But despite this handicap Gen. Booth has lost none of his wonderful vigor and enthusiasm. He is now conducting a campaign in the South of England and, previous to the coming operation, will visit Germany and Denmark for a flying automobile trip.

Typical of the astonishing energy of the man is a meeting which has just been held at Balham, an outlying section of London. Not content with preaching both in the morning and evening, he sandwiched an afternoon lecture in between. In the course of the latter Gen. Booth declared that he wishes no memorial upon his death excepting a huge collection box at the grave wherein those who come to pray and perhaps to shed a tear may drop a few gold pieces for the support of the great movement he now leads. The suggestion was made seriously and will undoubtedly lead to a fulfillment of his wish.

With the failure of his eyesight the General is becoming more and more dependent upon those in constant attendance upon him. Always a hard man to please, he now tries his immediate family and private secretaries almost beyond endurance. Finding it impossible to sleep at night, he often awakens the whole household and demands that the several members get to work. Much of his dictation is done in the small hours of the morning, when, dressed in a tight-fitting dressing gown, he composes letters, sermons and lectures. Although most of the harder work of administration has been taken over by Bramwell Booth, his favorite son, the General still insists upon keeping autocratic powers of control well within his own hands.

As the autumn of the famous old man's life draws to a close it becomes more and more evident that the oft-debated secret of his successor, or successors, is no secret at all. The recent trend of affairs within the army has made it obvious to all that Bramwell Booth will step into the shoes of his father, with perhaps considerably restricted powers. The son is not a strong enough man to impose upon the Salvation Army the form of despotism practiced by the father, even if the latter intended such a development. Undoubtedly the vast properties of the organization at present in unrestricted control of Gen. Booth, will be invested in a committee, but the routine management of the affairs of the army will be placed in the hands of Bramwell Booth.—Times-Democrat.

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The Home Circle

AT CHRISTMAS.

Old Christmas time's come round again,
I'm awful glad, I guess! for then
Our teacher gives us holidays,
An' we skip home by cross-cut ways
To help do chores an' get the wood,
An' feed the hens and help. I should
Think pa and ma 'll find it fine
To have us home at Christmas time!
But our hired man, he says, says he;
"I'm not so sure 'bout that, maybe!"

Old Santa Claus!—that's all a bluff
To fool us boys; we're old enough
To know some things, but we pretend
We're sound asleep. It's dark as ten
Black cats, but we can feel and guess
What's in my sock an' what's in Seth's.
It's lots of fun! I guess our folk
Are glad they've boys like us to joke.
But our hired man, he says, says he;
"I'm not so sure 'bout that, maybe!"

Christmas Day—it's great's can be!
There's ma an' pa an' Seth an' me
An' the hired man, at dinner time,
To eat the goose, with dressin' fine,
An' gravy, an' 'taties, an' puddin', too,
With sauce an' nuts, an' raisins through;
We don't eat much, us boys—but pa
Heaps up our plates an' winks at ma—
'Nen the hired man, he says, says he:
"I'm not so sure 'bout that, maybe!"

—The Christian Guardian.

IS THERE A SANTA CLAUS?

No Santa Claus? Yes, my little man, there is a Santa Claus, thank God! The world would indeed be poor without one. It is true that he does not always wear a white beard and drive a reindeer team—not always, you know—but what does it matter? He is Santa Claus with the big, loving, Christmas heart, for all that; Santa Claus with the kind thoughts for every one that make children and grown-up people beam with happiness all day long.

And shall I tell you a secret which I did not learn at the postoffice, but it is true all the same—of how you can be sure your letters go to him straight by the chimney route? It is this: Send along with them a friendly thought for the boy you don't like; for Jack who punched you, or Jim who was mean to you. The meaner he was the harder do you resolve to make it up; not to bear him a grudge. That is the stamp for the letter to Santa. Nobody can stop it, not even a cross-draught in the chimney, when it has that on.

Because—don't you know, Santa Claus is the spirit of Christmas; and ever and ever so many years ago when the dear little Baby was born after whom we call Christmas, and was cradled in the manger out in the stable because there was not room in the inn, the Spirit came into the world to soften the hearts of men and make them love one another. Therefore, that is the mark of the Spirit to this day. Don't let anybody or anything rub it out. Then the rest doesn't matter. Let them tear Santa's white beard off at the Sunday school festival and growl in his bear skin coat. These are only his disguises. The steps of the real Santa Claus you can trace all through the world as you have done here with me, and when you stand in the last of his tracks you will find the Blessed Babe of Bethlehem smiling a welcome to you. For then you will be home.—Jacob A. Riis.

THE BIRD'S CHRISTMAS TREE.

In many places in Great Britain and Ireland, in the United States, Canada and Germany, and some other parts of the world, when Christmas comes, with all its joy and happiness, boys and girls, and older people as well, do not forget that the dear little birds out in the cold ought to be remembered by Santa Claus and they make a Christmas tree for the birds. This is a most beautiful custom, I think, because the birds have all they can do during the long winter months to get enough to eat, and it is a cause of wonderment how they live through some of the very cold nights. When we are all snuggled down among the blankets, these little fellows pack themselves away into some little corner of the house-eaves, or among the close branches of the cedar or spruce trees, and there they sleep all night, with tiny heads under their wings, holding on tight so that the fierce wind will not blow them off. Don't you think that it is marvelous that so many of them live to rejoice with us when the bright spring days come again?

Some kind hearted people throw out crumbs and seeds for the birds every day during the winter, and the little chaps soon learn to know their friends. They will come and chirp and call, and if breakfast seems a little later than usual, they will scold and say all manner of strange things about the slow people inside the house. Sometimes they get tired waiting, and will fly away as if they were all very much vexed, but they generally leave one of the flock to watch, and when he sees breakfast put out, away he goes and tells the others. Now, that is what happens every morning where these kind, thoughtful people live (and we wish there were more of them), but when Christmas comes they think the birds also should have something extra.

How is the "birds' Christmas tree" made?

Well, in a number of ways. A little fir tree, or some other small evergreen, is put into a pot or box of earth or sand. Then little bunches of grain are tied to the branches, or pieces of soda biscuit, small bones with gristle or meat on them, little tin buckets of bird seed, crushed sun flower seed, pieces of apple or orange. This tree is generally placed on something high, so that the cats cannot easily spring at the birds. Among the farmers it is customary to save several sheaves of grain, and one of these is fastened to a tree branch or on a pole. A handful of coarse sand is acceptable.

Can you thing of anything much more joyful than to be able to watch all the fun that the birds have over their Christmas tree? Even if you cannot get a tree ready you can sweep away the snow and throw out some bird seed or soda biscuit crumbs.

I wonder how many of the homes will remember the birds on Christmas morning?—The Christian Guardian.

A MAGIC CHRISTMAS TREE.

Once there was a Magic Christmas Tree set right in the center of the world, and when all the candles were lighted the children came running and singing and laughing to see the beautiful tree. The world was very small, and they could all come quite easily except that some little girls had bound feet and stumbled and fell; and some very little ones were shut up in dark houses because they were married; and some had to carry heavy burdens; and ever so many were in mines and mills, but a great many happy little children were there and had such a lovely time. Then the One who gave the tree asked, "But where are the others?" Then they were all very still and one said, "Why, you see, they couldn't come. Too bad, poor little things!" and another said, "Perhaps they wouldn't care much about a Christmas tree, anyway." And one of the boys said, "We need all these presents ourselves; there are not enough to go round." And one of the girls said, "They are perfectly horrid children, not a bit clean or nice; this is our tree."

Then the One who gave the tree said, "But I want ourselves and become interested, if we are not al- when the children saw how sorry and disappointed he was, they ran as fast as their feet would carry them and every one brought some one else who couldn't come alone. The boys ran down into the mines and mills and called the others. The girls found the little tired ones doing up Christmas packages in stores and delivering them at homes, and those with bound feet, and the little ones in the dark rooms, and all came running together to the tree. Then the Magic Christmas Tree grew bigger and bigger and brighter and brighter, and the candles sparkled like stars, and there were presents for everyone. And all the children from all the world stood under its branches and sang, and the shining angel on the top of the tree sang too, but the One who gave the tree was happiest of all.—Everyland.

Concerning Missions.

SOME IMPORTANT MATTERS.

I have on hand a hundred or more copies of the annual report of the Board meeting. I do not care to be at the trouble and expense of sending them where they are not needed, but any one desiring any number of the same, may secure them from me by sending necessary postage; three cents per copy at least.

Congressman R. P. Hobson, of Alabama, has introduced in congress a joint resolution for national constitutional prohibition, which was ordered printed. If every Christian in Louisiana will write to our congressmen and senators asking them for a copy of these resolutions, it will not only prove to them that we feel a lively interest in the matter, but compel them to look up the resolutions even though they may be "tabled." This may seem scarcely worth while to some, but it may help the cause to win, and every effort for the Master is worth while. Three of our dry parishes have gone back to the wet column; we are losing ground. Let us bestir ed all the children, every blessed little one." And ready so. "Do it now."

MRS. ALICE CARY McKINNEY.

Ruston, La.

Life is not all in getting, but quite as much in helping. Property is not an absolute possession, to be used or abused at will, but a responsible trust. Labor is not genuine that has no heart or conscience in it. The mutual obligations of men are not discharged when they have performed their tasks and paid the stipulated price.—Great Thoughts.

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Editorial.

Bishop Candler said at Meridian that he was converted in the meeting of a Greek letter fraternity.

* * *

In commenting upon the oratory of John Bright, the famed British statesman, Sir Charles Dilke is reported to have said: "Take away Bright's voice and you have nothing left." Unfortunately there are some public speakers other than politicians to whom this remark is applicable.

* * *

A man is apt to suspect in others the things of which he himself is guilty. If he is prone to imagine that his fellow-men are dishonest, his own honesty will bear inspection. If he is quick to ascribe to others unworthy aims and motives, it is an indication that he is actuated by them. In our estimates of our brethren we frequently unconsciously take our own measure.

* * *

Dr. Spencer, the versatile editor of the Central Christian Advocate, thinks it would be well for Methodist churches to construct baptistries where persons may be immersed who prefer that mode of baptism. We suggest that our confrere should except from this requirement the churches of the Far West, where the only way of getting water into these indoor contrivances is said to be by means of an expensive windmill.

* * *

The Western Christian Advocate says: "A writer in the Chicago Tribune makes the following sensible comment on the habit of so many American women of overloading their fingers with jewelry: 'There is one thing in the world that I do hate, and that is to see a woman's hand covered with jewelry. I think there is nothing so beautiful as a woman's hand, and no woman who has a fine shaped hand and who has any artistic sense should ever put a ring on at all except the plain gold band she gets from the man she loves the best.'" Finger rings are bad enough, but what of earrings and protruding hatpins?

* * *

That men professing to be Christians should quibble about the virgin birth of our Lord is passing strange. If God stooped to take upon himself the human form, the mere manner of his assumption of it, in the presence of so great a miracle, ought not to stagger even the weakest faith. Indeed, should we not rather expect the entrance of Deity into our world and exit from it to be made in an unusual way? If the Divine Being moved and acted always upon the same plane as man, how could his presence upon earth be recognized? God, limited to our thoughts and methods, would be God no longer. The fact is, there is absolutely no escape from the miraculous. The universe must have had a beginning; the coming into existence of its mighty suns and systems, whether suddenly or by slow process, was a stupendous miracle. So was the formation of the first man out of the dust of the earth, whether it was done by an instantaneous creation or through ages of evolution. Nothing could be more foolish than to try to whittle the grand truths of revelation down to the comprehension of the human understanding. The contention that what is done now has always been done and always will be, is a puerile sort of logic. Even men vary their methods.

LET WATCH-NIGHT BE OBSERVED.

The watch-night has long been an appreciated service among the people called Methodists. It was originated in 1740 by James Rogers, a pious Kingswood collier. Such a meeting was then held monthly. Mr. Wesley thus refers to the practice: "Some advised me to put an end to this; but upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians, I could see no cause to forbid it; rather, I believed it might be made of more general use. The Church, in ancient times, was accustomed to spend whole nights in prayer, which nights were termed vigilae or vigils." Referring to a particular occasion, Mr. Wesley again says: "We concluded the year wrestling with God in prayer, and praising him for the wonderful work which he had already wrought upon the earth."

The present year will close on the Sabbath, and on this account our pastors will have an exceptionally favorable opportunity for conducting such a meeting, and it is to be hoped that all who can, will do so. The crying need of the Church everywhere is for a deeper spiritual life and an increased spiritual power. This can come in no other way than by heart-searching and prayer. It will be a happy day for us when we learn the futility of the various petty devices which men are conjuring up to bring prosperity to Zion, and turn with true penitence and faith to God, in whom alone is our strength.

Bishop Berry has given out the following ringing exhortation to the pastors and people of the Methodist Episcopal Church, which is also equally good for ours:

"I hope every pastor will plan to hold a watch-night meeting this year. The old year goes out on Sunday night. This fact will make it much easier than usual to secure a good attendance. The public worship on that evening may begin an hour later. If the program has variety and intensity no one will grow weary. The theme everywhere should be that of evangelism. The membership of our churches should be upon its knees in a united cry for the quickening of the spiritual life, and for the anointing of the Holy Spirit for service. The fact must be pressed home upon the people with tremendous earnestness that if the tasks of evangelism are left to the ministry alone the progress of the Church must continue to lag, and the number of our converts be pitiably small. It must be made clear that every Christian is logically and necessarily an evangelist, and must co-operate to the limit of his ability with the ministry in the great work of reaching the lost. Twenty thousand glowing fires of revival should be kindled at these watch-night meetings. And from these altars of dedication there should go out a million flaming evangelists."

A NEW MISSIONARY MOVEMENT.

Mr. Timothy Richard, who as a missionary to China is said to enjoy an excellent reputation for practical insight and sanity of judgment, has issued a call for one hundred missionaries to devote themselves entirely to literary work in the Chinese Empire. The fruits of a full century of Protestant missions and three centuries of Roman Catholic missions in this most populous country are estimated to be about a million and a half converts. These are said to be chiefly from among the poorer and more illiterate classes, and Mr. Richard has the conviction that Christianity can never reach the more substantial element of the population and become in the Orient the force that it deserves to be except through an appeal to the intellectual life of the people. In other words, he thinks it would immensely strengthen the cause if a wholesome and attractive Christian literature could be produced in the Chinese tongue. This literature he does not desire to make openly hostile to the faiths and traditions of China, but would have it set forth the teachings and exhibit the spirit of the Christian religion in a kindly and conciliatory manner. We are not an authority on missionary conditions in the Far East, but it strikes us that this proposal, if it could be carried out, might indeed prove to be a wise and timely one. We have in the case of France an object lesson of how a vicious literature can curse and degrade a people; why should not a clean and sound literature prove equally potent to bless and uplift a nation? As Victor Hugo has said, "and invasion of bullets may be resisted, but never an invasion of truthful ideas."

NEWCOMB HONORS ITS NAMESAKE.

The thirty-sixth anniversary of the death of Miss Harriet Sophie Newcomb, which occurred December 16, 1875, and for whom the Sophie Newcomb College of this city was named, was appropriately commemorated last week by the students of that institution. The exercises, which consisted of a sermon by Dr. R. S. Coupland, the rector of Trinity Episcopal Church, and a number of sacred songs appositite to the occasion, were conducted in the chapel, which was tastefully decorated. The custom of holding such a memorial service has been in vogue for about ten years.

The circumstances which led to the founding of Sophie Newcomb College, which is said to be the best endowed female college in the South, was quite similar to that which led to the establishment of the Leland Stanford, Jr., University in California. Miss Harriet Sophie Newcomb was the only daughter of Mrs. Sophie Newcomb, and died while a girl yet in her teens. This blow so touched the heart of the mother that she placed in the hands of the Board of Administrators of Tulane University the money to establish in New Orleans a college for the education of young ladies. The school was named in the honor of her dead daughter. Thus out of a great sorrow came this splendid institution which is doing so much for the young womanhood of Louisiana and the South.

THE REPORTS OF CONFERENCE BOARDS AND COMMITTEES.

It is not our purpose to print in the Advocate the reports of boards and committees at our recent Annual Conferences, unless we think there is a special reason for doing so. These reports have already been heard by the brethren in the Conference sessions, and will soon appear in the printed minutes. Were we to publish these documents for our three patronizing Conferences, they would fill our columns for several weeks. We do not think this is the best disposition that we can make of our space, though many of these papers are well written and interesting. It is our desire to give our readers first-hand articles on important topics, and live news, fresh from the field. And in trying to do this, we desire the assistance of both our pastors and people.

THE NATION'S BOOK OUTPUT.

Many journals throughout the country have recently issued a book number, which tends to emphasize the fact that this is a reading age and that we are a nation of book makers. Even the most omnivorous reader cannot now pretend to keep up with the stream of volumes which are being issued from our presses. It is stated that over a million copies of nine novels have already been printed, and that for this purpose over five hundred tons of paper have been consumed. During the year 1910, 13,470 books were published in the United States, and of these 9,209 were by American authors. They were divided according to the principal subjects treated as follows: Literature and collected works, 1,352; fiction, 1,303; juvenile, 935; theology, 894; political and social science, 748; poetry and drama, 721; physical and mathematical science, 644; biography, 631; law, 620; description and travel, 544; history, 526; education, 504. Commenting upon the magnitude of our book output, Dr. William Bailey, in the Independent, says: "If the adult population of the United States and Europe worked ten hours a day with the processes in use before the discovery of movable type, they could not accomplish the work done by the printing presses of this country alone." Never was there a time when one needed to exercise as much care in the selection of reading matter as one does at present. It is quite easy to read much and be profited little.

PERSONAL AND OTHER NOTES.

Rev. Briscoe Carter, presiding elder of the Alexandria District, requests us to state that for the present his address will be Mer Rouge, La.

Rev. C. A. Battle, the new pastor, preached his initial sermon at Felicity Street Church of this city last Sunday. His discourse was a scholarly and impressive one.

The White River Conference has inaugurated a movement looking to the abolishment of one Annual Conference in Arkansas, leaving two, instead of three in the State.

The Mississippi Conference elected Rev. M. M. Black, of Philadelphia, Miss., a trustee of Millsaps College to succeed his honored father, Dr. W. C. Black. This selection is an admirable one.

Rev. R. C. Morehead has been returned to the First Methodist Church of Searcy, Ark., hy Bishop McCoy. This ex-Mississippian seems to stand in the front rank in the Conference of his adoption.

Our two preachers at Vicksburg, Rev. C. W. Crisler and Rev. W. H. Saunders, were returned to their posts in that city. They are both choice men, and each of them is doing excellent work in his charge.

The pulpit of the Carrollton Avenue Methodist Church, this city, was occupied last Sunday at 11 a.m., hy Rev. J. G. Snelling, the pastor. At the evening hour it was filled by the Rev. George Jackson.

Rev. A. G. Shankle enters upon his second year at the Rayne Memorial Church, this city, with a bright outlook. He is in high favor with his people, who were most anxious that he should be returned to them.

Our First Church at Baton Rouge, La., will have a vigorous and forceful leader in the person of Rev. W. W. Drake. It is a matter of no little importance that Methodism should he well represented in the capital city of the State.

Under date of the 18th inst., Rev. J. D. Simpson, of Pickens, Miss., writes: "The work has started well in my new charge. We had a fine day yesterday—preached to two good congregations. The Pickens folk are all first-class. We are looking forward to a good year."

Mr. T. M. Bahington, of Franklinton, La., has our hearty thanks for a list of fourteen subscribers. We are pleased to have our paper find its way into the homes of this goodly town in Washington Parish, and we pray that it may carry to each one of them a weekly blessing.

The Southwestern Student Conference of the Young Men's Christian Association will he held at Ruston from Dec. 22 to Jan. 5, inclusive. Every college in the Southwest is expected to send delegates, and it is thought that not less than 350 workers in this organization will he in attendance.

Lake Charles, which is one of the most suhstantiol towns in Louisiana, will doubtless enjoy the ministry of Rev. T. J. Warlick, who is said to excel in his pulpit utterances. Brother Warlick reported a large number of conversions and accessions as a result of his labors at Baton Rouge last year.

The Gulf Conference of the Methodist Episcopal Church met last week in Marshall, Texas. It voted overwhelmingly against the constitutional amendment changing the date of the meeting of the General Conference of this denomination from the first Monday in May to the first secular day in May.

We desire to express our appreciation of the reports of the proceedings of the Louisiana and Mississippi Conferences furnished the Advocate last week hy Rev. A. J. Gearheard and Rev. H. B. Watkins. We feel sure that the readers of the Advocate will join with us in saying that the work was well done.

In a letter written on the 13th inst., Dr. D. W. Jones, of Brookhaven, Miss., says: "We are very much pleased at the prospect of having Rev. Robert Selby as our pastor for next year, and are preparing to give him a cordial welcome." Our friends have indeed fared well at the hands of Bishop Candler and his cabinet.

Rev. E. W. Barrington, our pastor at Woodville, Miss., and the president of Edward McGehee College, favored our office with a call one day last week. Brother Barrington has been in the city for some time for medical treatment, and recently underwent an operation. He is much improved, hut is not yet entirely well.

Dr. S. H. Werlein gave his farewell message at the First Methodist Church of New Orleans last Sunday at 11 o'clock. It is reported as having been worthy of the man and the occasion. At night this pulpit was filled hy Dr. George W. Grannis, general secretary of the Lord's Day Alliance of the United States, who made an earnest plea for the preservation of the holy Sabbath.

At the recent session of tho Mississippi Conference a committee was named to consider the question of the correlation of the several institutions of learning under its control. A willingness to bave its Board of Education confer with the Board of the North Mississippi Conference concerning any educational matters of common interest was also expressed in the report adopted.

Why not send the Advocate to your friend or loved one as a Christmas or New Year gift? It will make fifty-two visits during the year, reminding him to whom it is sent of you each time it comes. It will also speak weekly of Him who alone can give peace and salvation, and of the Church which he hought with his own precious blood. No one's list of periodicals is complete unless it includes a religious journal.

The last issue of the Nashville Christian Advocate contained an interesting account of the recent session of the North Mississippi Conference from the facile pen of Dr. H. G. Henderson, our pastor at Columbus, Miss. Though he has iately come among them, Dr. Henderson has made a most pleasant impression upon the Methodists of the Magnolia State. He is an affahle and brotherly Christian gentleman, and a good preacher.

Among those who have done valuable work for the Advocate since the Annual Conferences were held are Rev. Eugene Johnson, of Ripley, Miss.; Rev. W. W. Graves, of Homewood, Miss., and Rev. J. O. Bennett, of Jennings, La., who sent us several subscriptions from his former charge at Bernice. To all of these hrethren we make our most respectful bow, and pray God's richest blessings upon them. We shall not soon forget their kindness.

From the Fayette Chronicle (Mississippi) we clip the following: "Rev. J. E. Gray, pastor of the Methodist Church at this place, has been assigned to the same work for another year, greatly to the gratification of his own congregation, as well as the people of the town generally. During their residence here, Mr. Gray and his estimable wife have made themselves quite popular, and we are glad to know that his pastorate will be extended over at least another twelve months."

The return of the Rev. V. C. Curtis to Kosciusko, Miss., for the second year has greatly pleased the people of that enterprising town, irrespective of denominational affiliation. The Herald, which is published there, says of Brother Curtis: "He is not only a strong preacher, but has few equals as a pastor and as a man. Every department of his church work has prospered under his leadership, and his personality and deep consecration have had much to do with bringing ahout this result."

After one year spent on the New Albany circuit, Rev. R. M. Evans has been assigned to the South Side Church, at Corinth, Miss. The local paper, the Union County Times, states that Brother Evans did excellent work in the field which he is now leaving, and that he and Mrs. Evans made many friends thereahout, who regret to give them up. The editor also heartily commends them to their new parishioners. That this faithful itinerant deserves the good things said of him we do not for one moment doubt.

Sister S. E. Wimberly, who formerly resided in this State, hut who now lives at Port Arthur, Texas, with her son-in-law, wrote us a most interesting letter a few days since. She stated that her husband died in August, 1910, and that her own health is now far from good. She spoke in terms of appreciation of the pastor at Port Arthur, but said that she greatly misses the Louisiana preachers, whom she knew and learned to love in the days agone. We are grateful to Sister Wimberly for her kind words concerning the Advocate, which, she assures us, has helped her in her spiritual life.

In a personal note received a few days since, Rev. R. O. Weir, who was for many years a member of the Louisiana Conference, but who is now stationed at Conroe, Texas, says: "I regretted to miss the gathering of the Louisiana brethren in New Orleans. I part with them with a tinge of sorrow. The Texans have received me kindly. This is a great State. We expect soon to begin the construction of a new $12,000 church at this place." We regret to note that Brother Weir has recently heen indisposed with a severe cold, and we trust that ere this he has regained his normal health.

Rev. W. M. Young is in place at Amory, Miss., his new charge, and sends a glowing account of his reception. He was met at the depot hy a committee and escorted to the parsonage in an automohile, where a sumptuous dinner was served by a number of the ladies. On Sunday, Dec. 10, there were 132 present at Sunday school. The Epworth Leagues (both Junior and Senior) are well organized and in a flourishing condition. The latter, especially, has a fine body of workers, including several of the teachers in the public school of the town. The new pastor was greeted hy good audiences at the preaching services.

Rev. J. H. Bass, of Brookville, Miss., under date Dec. 15, writes: "We received this morning the sad news of the death of Mrs. John Carr, one of our choicest memhers at Ex-Prairie Church, which took place at St. Joseph's Hospital in Memphis, where she had been under treatment for several weeks. Her remains will he laid to rest in the Macon cemetery to-morrow at 2 p.m. Sister Carr was a fine Christian character and one of the most energetic church workers in the State. Her place will he hard indeed to fill." We extend sympathy to the stricken relatives and friends, and pray that the Heavenly Father may sustain them in this trying hour.

The Union County Times thus comments on the return of Rev. L. M. Lipscomb to his former pastorate at New Alhany, Miss.: "The Rev. Mr. Lipscomb, who has been stationed here for the past two years, will preach here for another year. This fact comes as good news not only to his own people, but to the entire community, for by his upright walk and conversation he has so endeared himself to the people that some were afraid that he might be sent to another field. Mr. Lipscomb is not only a devoted Christian, but is also one of the best preachers that New Albany ever had. He is always ready and willing to do his part in everything that tends to the uplift of humanity."

On account of the illness of his wife, Brother D. M. Floyd, who for a numher of years has done good work as a supply in the North Mississippi Conference, deemed it best not to accept an appointment at Macon. He finds himself, however, somewhat ill at ease with the harness off, and he requests the brethren to pray that conditions may become such next fall that he may again be able to take his place in the ranks and move about, as the authoritics may direct. He thinks he will be in a condition to aid some of the pastors in their revival meetings next summer, if not sooner, and will be pleased to correspond with them on the subject. His address is Springville, Miss.

The report of Rev. P. O. Lowrey, the field agent, to the Sunday School Board of the Louisiana Conference shows that he did not allow any grass to grow under his feet during the past year. He traveled by buggy and rail 15,858 miles; delivered 143 addresses; organized 13 Sunday schools, 42 home departments, 18 teacher training classes, 24 adult classes, and did a considerable amount of other detail work. Some of Brother Lowrey's recommendations to the hoard were as follows: A Sunday school council in each district; a permanent Sunday school institute; that the work of grading the classes be still further extended; that a Sunday school sermon be preached to every congregation at least once a year, and that more help be given the negroes in their work.

The First Methodist Church of Jackson, Miss., enjoyed a large degree of prosperity during the year past. There were 178 additions to the Church, and this congregation now numhers 1,250. The amount contrihuted to missions was $1,525, and more than $1,000 was raised for connectional work outside of the local community. The building fund of the proposed Galloway Memorial Church already approximates $50,000, and it is expected that plans and specifications for the new structure will be adopted in the near future. The Jackson Daily News, in referring to Dr. A. F. Smith, the pastor, says: "The pulpit of this church was never filled hy an abler or more popular memher of the clergy, and he has done a splendid work since assuming charge here." Dr. Smith is also fast identifying himself with the various interests of the Annual Conference of which he is a member, and is already a good Mississippian.

A recent issue of the Hattiesburg News contained the following: "The News extends congratulations to the public at large and joins in the general rejoicing that Bishop Candler, in his wisdom, saw fit to return to their work in this city Dr. A. F. Watkins, of Main Street Methodist Church, and Rev. George H. Thompson, of the Court Street Church. They are men, both of them, worthy of their high calling, and in whom not only their congregations, hut Hattieshurg is well pleased. They are men of strong minds, great hearts, true faith and ready hands, who live above the fog in public duty and private thinking—men of strong convictions, and have the courage of their convictions; and yet hroad and tolerant enough to reason with those whose convictions are not the same as their own. * * * And in the entire Conference there is not to be found a more consecrated servant of the Master, going ahout doing good, than Rev. M. B. Sharhrough, returned to this district as presiding elder. He is old-fashioned and simple in his sermons. It is like going back home and drinking sweet water from the old well, to hear him tell the 'old, old story, of Jesus and his love.' He is in truth a man after God's own heart, and he proclaims the Word from a heart full of love for his hrother-man, and with an unction from on high. The News wishes for these preachers and pastors and for all co-laborers in God's vineyard a happy and prosperous year, and may the message not return void to any of them."

SOURCES OF THE BELIEF IN THE FUTURE LIFE.

The presence in the mind of humanity of the belief and the longing after immortality.

The incompleteness and tragedy of human life without it.

The assurance that the universe is sound at heart and not dust and ashes.

The certainty of an unseen world, because its manifestations are everywhere seen in the natural world, in the psychic life of man, and in the orderliness of the universe.

The practical certainty that there is communication between that world and this.

The teachings of the New Testament in which we have confidence because we have demonstrated its teachings upon other subjects.

The practical value to humanity of the helief in immortality; its comfort, its heartening power, and the way in which it gives time and opportunity for the development of human life.—Epworth Outlook.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MINNIE BELLE SIMMONS.—As the last hour of September 11, 1911, was passing out into eternity, it carried with it the soul of this dear little girl. Minnie Belle was born July 23, 1904, and was the daughter of Mr. and Mrs. W. F. Simmons. After an illness of only two days, she died at the home of her grandmother, Mrs. Laird, on Bayou Rapides. She was laid to rest in Fellowship cemetery by Robert M. Brown, pastor of the Boyce and Lecompte circuit. Minnie was a bright, sweet child, and was the special pet of her grandmother, from whose arms she passed to the arms of Jesus. Her childish laughter has ceased to awaken an echo in the hearts of dear ones; her short life was too quickly cut off, the grief-stricken ones may think, but there is a Greater One, who knoweth best and loveth best, and we can but submit, knowing that if we live as he would have us live we may some day be with Minnie, who, after all, is only "lost awhile."

MRS. ROBT. M. BROWN.

Mrs. SARAH JUDSON FORD (nee Adam) died at the family home in Shreveport, La., Oct. 10, 1911. Mrs. Ford was the daughter of Margaret and Lucien Adam, and was born in Mobile, Ala., in 1848. Sister Ford was a devout Christian and loyal Methodist. She joined the Church during her early childhood and remained true to her Lord all during her life. She was a devoted wife to a noble husband, and a loving and sacrificing mother to her sons and daughters. During her last long spell of sickness and suffering, she was ever patient and resigned, not prone to complain, but courageous and blessed with Christian fortitude. For her to live was indeed Christ, in that she would reflect and glorify him, and we may know that her death, while our loss, was her gain. Her remains were interred in the Greenwood Cemetery at Shreveport; her burial was conducted by Rev. C. L. Jones and the writer. She is survived by her husband, five sons, three daughters and a large number of grandchildren and a host of friends who mourn her death.

HUGH W. JAMIESON.

Among the richest heritages of the Church of Christ are its holy women. They are the basic rock of social righteousness, and their christly hands have wrought the collossal pillars that uphold the temple of national greatness. Mrs. JULIA P. PITTS was born December 15, 1836, in Marengo county, Ala.; was married to Dr. J. R. S. Pitts on June 22, 1850, at Ocean Springs, Miss. Nine children were born unto them, of whom six are living. She died on August 16, 1911, at Waynesboro, Miss., where her body was buried. Her age was seventy-four years, eight months and one day. The Rev. G. S. Harmon conducted the funeral services. The Rev. P. P. Bowen, a Baptist minister, was her father, and Frances Bowen her mother. Being highly endowed intellectually, she consecrated to Christ all the treasures of her mind. As a devout and diligent student of the Bible, she often employed her graceful pen in the discussion of Scriptural and other themes to the enrichment of the people of God. As a wife and mother she was faithful and loving. In her home her virtues shone with the divinest beauty; there among her bereft loved ones, the influence of her christly character will ever abide as a holy legacy. In early childhood she was converted to God, and joined the Methodist Church. She was an unusually pious child, and grew into a beautiful and deeply spiritual young woman. Worldly pleasures never fascinated her, for her pure young heart had been won and wedded to Christ, her divine lover. From early childhood down to old age, her devotion was so constant that, like Mary of Bethany, she was ever sitting at the Master's feet learning of him. A number of years after her conversion she obtained the grace of entire sanctification, and ever after meekly professed the experience, and lived a beautiful life of "perfect love" before God and man, and died in the fullness of Christ. The fruits of the Spirit—meekness, patience, submission, gentleness, kindness, humility, and love—shone as a brilliant constellation in her character. To the poor she was kind, sympathetic, and dealt to them out of an open hand. In the Church, Missionary Society, and Woman's Christian Temperance Union, and the community, she was an active, diligent worker for Christ, until bodily affliction prevented. To live and work for Christ was her supreme ambition. In the militant church her bright star has sunk down beyond the sea of time, only to rise and shine with eternal radiance in the firmament of the glorified Church. In the beautiful garden of true friendship her name lingers as the aroma of the choicest flower. The Rev. O. D. Bowen, her brother, pays this beautiful tribute to her as a Christian: "In her whole life as a Christian, from early childhood to young womanhood, to wife and motherhood, and through every stage of life, to old age, she gave an exhibition of the beautifying and sanctifying power of the gospel of the grace of God." Mrs E. J. Davis esteems her thus: "Through an intimate acquaintance with her of forty years, worshiping at the same altar, I had the opportunity of knowing that she was an active Christian, and I never saw anything in her life but devotion to God." For about twenty-five years before her death she suffered great bodily affliction. Like her Savior, she knew sorrow and "was acquainted with grief." Every phase of bereavement, affliction and trouble was mingled in the bitter cup of her experience. While she walked through the fiery furnace, her faith in God never failed, and without murmuring she bowed submissively to the will of her Heavenly Father. As flowers are sweetest when bruised and beaten to the earth by the wings of the storm, so this flower of God, crushed by the storms of Providence, and laid in the arm of Christ's sufferings, yielded its holiest incense. But the patient sufferer is now at rest with Jesus, and her works will follow on to enrich the eternal crown. W. W. HOPPER.

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NEW ALBANY, MISS.

We have entered upon the third year's service at New Albany. Our reception was most cordial on our return from Macon. The 'phone rang and rang until I could hardly finish my supper the evening I returned. Every time it was a happy salute and warm greeting. They said: "We are so glad," "we are happy over it;" "they did what we wanted them to do;" "all the people are delighted," "the——" and so on it went for quite a while, until I got happy standing at the phone and listening to such kind, affectionate, appreciative words of love and esteem, all unmerited, but all sincerely and warmly appreciated, because I knew the candor and honesty of the open hearts from which such words poured. I am in no sense worthy of such esteem, confidence and love, but it warms my heart like the spring-time freshet and makes my soul blossom with a mighty kind feeling to the violets peeping beyond the sod to greet the genial sun—turning from the star beds to warm and make fragrant their tiny and obscure life. I have never before been given such a cordial reception.

I desire to fully reciprocate and return large measures of love and service. The prospects are bright for a pleasant and prosperous year. The relation between the different churches here is most harmonious and fraternal. Rev. E. L. Wasson, of the Baptist Church, and Rev. Thos. McDill, of the Presbyterian Church, are warm-hearted, noble men, greatly beloved not only by their respective members, but by all the people in the community. Then, it is a rare benediction to have the association and fellowship of Brother Thos. Cameron. He is a superannuate of great honor, fidelity and loveliness of character and spirit. No one in New Albany is more genuinely loved and respected. They love him for what he is, the soul of purity and godliness. I am happy, Mr. Editor, over my return and the abundant evidence on every hand of the pleasure and satisfaction of the people in the matter. Yours for a great year,

L. M. LIPSCOMB.

MISSISSIPPI CONFERENCE TEMPERANCE REPORT.

To the Bishop and members of the Mississippi Conference of the M. E. Church, South: Brethren—

We, the members of your committee on temperance, beg leave to submit the following report:

Whereas the illicit sale of intoxicating liquor is being carried on in many places in the State of Mississippi; also at many so-called cold drink stands and clubs; therefore be it resolved:

First—That we request the next legislature to so amend the laws of the State as to require all cold drink stands to be licensed by the board of supervisors of the county, or by the mayor and board of aldermen of the municipality; also to prohibit the licensing of any but reputable persons, requiring bond to be given by the keeper of the stands not to violate the law of the State or the ordinance of the municipality; making said bond liable for the penalty prescribed by law for the illicit sale of liquor, and further providing that said license or permit shall become void upon the violation of any law of the State, or ordinance of the municipality.

Second—That it be made a violation of the prohibition laws of the State for any club, chartered or not chartered, to permit what is commonly known as lockers, or to permit intoxicating liquors kept in any form, in or about the premises of said club or society; and that said club or society shall be indictable for the illicit sale of intoxicating liquors upon the proof of the keeping of such liquors or lockers.

We request the further amending of the laws so that it will prohibit the keeping, or carrying around, intoxicating liquors put up in salable quantities, even if there be no proof that it is being carried for sale. We further request that the penalty for the violation of the prohibition laws be placed at the present maximum penalty, and that the present minimum penalty be removed; and further that each subsequent offense be punished as a felony.

We recommend the passage by the coming legislature of a scientific temperance instruction law.

We further recommend that the coming legislature pass a law raising the age of consent from the age of 12 to the age of 18 years.

We further recommend that the coming legislature establish a juvenile reformatory court.

We urge a full attendance at the State Prohibition Convention to be held in Jackson, Miss., January 1, 1912, one day before the meeting of the legislature.

We recommend the appointment of R. W. Millsaps, A. F. Smith and N. B. Harmon as an advisory board of the Anti-Saloon League.

We recommend that this Conference endorse the work of the Anti-Saloon League in enforcing the prohibition laws of the State; and in organizing the counties and precincts for the purpose of saving the State from the return of the open saloon.

This committee is of the opinion that this organization will be a great force in opposition to the saloon powers, and should have the support of the Conference.

Signed:
C. N. GUICE, Chairman,
ELMER C. GUNN, Secretary.

FIFTH STREET, MERIDIAN.

The time limit has broken the dearest ties, and I leave Fifth Street, Meridian, and come to Summit and East McComb. My loss in personal presence at Fifth Street will be repaid in happy memory, and the love and confidence the Church will give to my successor, Brother C. N. Guice. The good women are busy already, as I leave, getting ready to receive their new pastor.

Hope you may have a thousand new subscribers as a Christmas gift. A word from Summit later. Yours fraternally, C. M. CHAPMAN.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—First Round.

Oakland, at Oakland	Dec. 23, 24
Charleston	Dec. 30, 31
Olive Branch, Olive Branch	Jan. 6, 7
Pleasant Hill, Pleasant Hill	Jan. 13, 14
Cold Water, at Cold Water	Jan. 21, 22
Crenshaw, at Crenshaw	Jan. 27, 28
Lake Comorant and Hinds at Hinds Chapel	Feb. 3, 4
Long Town, Pleasant Grove	Feb. 10, 11
Cockrum, at Palestine	Feb. 14
Wall Hill, at Wall Hill	Feb. 15
Tyro, at Freedonia	Feb. 17, 18
Sardis Ct., at Shiloah	Feb. 20
Eureka, at Terza	Feb. 21
Hernando, at Hernando	Feb. 22
Senatobia	Feb. 24, 25
Arkabutla, at Arkabutla	Feb. 27
Courtland, at Pope	Mar. 2
Batesville	Mar. 3, 4

The district stewards will please meet in Coldwater Jan. 22.

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Winona	Dec. 24
Itta Bena	Dec. 31
Moorhead, 7 p. m.	Dec. 31
Carrollton	Jan. 6, 7
North Carrollton	Jan. 7, 8
Schlater	Jan. 13, 14
Inverness	Jan. 20, 21
Belzoni	Jan. 21, 22
Indianola	Jan. 27, 28
Ruleville	Jan. 28, 29
Winona Circuit, New Hope	Feb. 3, 4
Kilmichael	Feb. 4, 5
Mars Hill, at Hopewell	Feb. 6
Tutwiler	Feb. 9
Minter City	Feb. 10, 11
Slate Springs	Feb. 17, 18
Bellefontaine, South Union	Feb. 24
Eupora	Feb. 25, 26
Weir	Mar. 2, 3
Lambert	Mar. 3, 4

The district stewards are called to meet in the Methodist Church, Winona, Miss., Thursday, January 4, 1912, at 10 o'clock. BEN. P. JACO, P. E.

Corinth Dist.—First Round.

Corinth Station, at Corinth, a. m.	Dec. 24
Corinth, South Side, at S. S., p.m.	Dec. 24
Iuka Ct., at Bethel	Dec. 30
Iuka Sta., at Iuka	Dec. 31 Jan. 1
New Albany Ct., at Union Hill	Jan. 6
New Albany Sta., at N. A.	Jan. 7, 8
Ripley Mis., at Brownfield	Jan. 13
Ripley and B. M., at Ripley	Jan. 14, 15
Mooreville, at Allen Chapel	Jan. 20
Sherman Ct., at Sherman	Jan. 21, 22
Hickory Flat, at Hick'y F.	Jan. 27
Myrtle Ct., at Myrtle	Jan. 28, 29
Corinth Ct., at Marvin	Feb. 2
Carlybeate, at Camp Gd.	Feb. 3
Dumas Ct., at New Hope	Feb. 4, 5
Tishomingo Ct., at West Side	Feb. 10
Belmont Ct., at Patterson Chapel	Feb. 11, 12
Kirkville Ct., at Marietta	Feb. 17
Wheeler Ct., at Wheeler	Feb. 18, 19
Montachie, at Hebron	Feb. 24
Guntown and B., at Saltillo	Feb. 25, 26
Hatchie Mission, at Comus Chapel	Mar. 1
Kossuth Ch., at Kossuth	Mar. 2, 3
Pisgah Ch., at Jacinto	Mar. 4

The district stewards will please meet me at Corinth, on Tuesday, Jan. 16, 1912. J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Oxford	Dec. 31, Jan. 1
Taylor, at Taylor	Jan. 1
Water Valley, First Church	Jan. 7, 8
Water Valley, Main St.	Jan. 7, 9
Paris, at Paris	Jan. 9
Red Banks, at Red Banks	Jan. 13
Holly Springs	Jan. 14, 15
Potts Camp, at Potts Camp	Jan. 16
Pine Valley, at Pine Valley	Jan. 20
Coffeeville, at Coffeeville	Jan. 21, 22
Duch Hill, at Duck Hill	Jan. 22, 23
Mt. Pleasant, Mt. Pleasant	Jan. 27
Byhalia, at Byhalia	Jan. 28, 29
Grenada	Feb. 4, 6
Grenada Ct., at Sparta	Feb. 5
Ashland, at Ashland	Feb. 10, 11
Waterford, at Waterford	Feb. 16
Abbeville, at Abbeville	Feb. 17, 18
Holly Springs Ct., at Lamar	Feb. 18, 19
Randolph, at Randolph	Feb. 23
Tocapola, at Lafayette Spgs.	Feb. 24, 25
Lafayette Ct., Cambridge	Mar. 2, 3

District stewards will meet at Water Valley, First Church, Monday Jan. 8.

R. A. TUCKER, P. E.

Greenville District—First Round.

Benoit, a.m.	Dec. 16, 17
Rosedale, p.m.	Dec. 17, 18
Greenville	Dec. 24, 25
Leland	Dec. 30, 31
Gunnison a.m.	Jan. 6, 7
Friars Point, p.m.	Jan. 7, 8
Arcola	Jan. 14, 15
Cleveland, a.m.	Jan. 20, 21
Merigold, p.m.	Jan. 21, 22
Glen Allan	Jan. 28, 29
Jonestown, a.m.	Feb. 3, 4
Clarksdale, p.m.	Feb. 4, 5
Lula, a.m.	Feb. 10, 11
Coahoma, p.m.	Feb. 11, 12
Tunica	Feb. 18, 19
New Salem, a.m.	Feb. 24, 25
Boyle, p.m.	Feb. 25, 26
Alligator	Mar. 2, 3

District stewards meeting at Merigold, January 23 and 24.

W. W. WOOLLARD, P. E.

REMEMBERS BROTHER HARP.

In the New Orleans Christian Advocate of December 7 occurs the following: "Rev. Robert J. Harp, who was one of our best preachers and most active workers in the early days, is still with us, and, like the others of our beloved superannuates, is awaiting in great peace the summons home." He is the only contemporary of mine now living of the preachers of those "early days," whom I can call to mind. It was about sixty years ago at our Conference in Memphis that I first met with him. I had been appointed to preach at what is now Second Church, then only a little shanty made of clapboards. Meeting with Brother Harp on my way to preach there, I requested him to accompany me and make music for me in song, as I could not sing. He readily consented to do so.

This may be regarded as a trivial incident, but these recollections and associations are very precious to those who are said to live in the memories of the past. We were only Conference acquaintances and he may not remember the writer or the incident; but should he see this, I would be glad if he would write to me at Somerville, Tenn., Rural Route, No. 5. Early associates, as they become fewer and fewer, become dearer and dearer, as they patiently await the summons home above.

R. V. TAYLOR,
A superannuate of the Memphis Conference.

BISHOP CANDLER AND ELSE.

Dear Brother Meek: Your editorial in last weeks issue of the Advocate relating to Bishop Candler expresses my sentiments exactly. It has been my good fortune to meet and hear some of the great men on "both sides the sea," but none of them have impressed me quite so forcibly as our beloved Georgia Bishop. My prayer is that he may long be spared to lead the hosts of Israel and to bless the world.

In a ministry extending through twenty years I have never met quite so enthusiastic a reception as was accorded me recently upon my return to Yazoo City for the fourth year. Jews and Gentiles, Roman Catholics and Protestants have alike extended to us a most cordial welcome.

The Methodists hereabouts send you greetings and wish you a joyous Christmas and a Happy New Year.

Fraternally,
THOMAS B. CLIFFORD.
Yazoo City, Miss., Dec. 16, 1911.

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THE BIBLE IN STATE SCHOOLS.

As the New Soutb Wales system of Bible reading in State schools is attracting much attention in New Zealand, Victoria, and also America, the following is interesting as well as authoritative:

During his visit to England, the Hon. James McGowan, Labor Premier of New South Wales, explained his views in "Tbe Treasury," a magazine published in London. Asked to tell something about the education system of New South Wales, he says:

"It is rather a long story about the working of the education system, if we begin at the beginning, and it really began in the 'sixties,' when the watchwords of the party of popular education were free, compulsory and secular.' They were not irreligious nor hostile to religion when they said 'secular,' but they had not found an answer to the argument of those who said it was not the business of the State to teach any particular form of religion. But they held strongly that it was the duty of the State to make the most of its citizens; that education was a valuable national asset, and ignorance a national danger. It was the ideas of the old Chartists that perhaps inspired our early leaders in educational matters. All our schools are free. It was not so at first; we charged a fee of three pence, allowing exemptions to those parents who were unable to afford it. But this method ultimately had to give way to sounder policy, and in our elementary schools free education is law, and every child has the right to be taught the religion of his parents, if the religious body to which the parent belongs will claim the right—and it works. Teachers of religion in our schools need not always be clergymen; if they are accredited by their Church, that is enough for us. When their day comes round, the particular children whom they have to teach are taken to classrooms by themselves. If the teachers do not turn up at the time expected, then the child goes on with the ordinary secular teaching, whatever that may be. So you see, if the children do not get religious teaching you cannot blame the State, you must blame the churches; they are free to come in and give it."

"And do they give it?" asked the interviewer.

"Yes, they do; they do their best to deal with difficulties which you here may find it hard to understand. There are great districts in New South Wales that are very sparsely populated. Why, we have one parish called Wentworth that is nearly as large as England. Consider the physical difficulties in a case like that. In the towns it is naturally much easier for the religious bodies to do their work; it is not so easy in the districts where the people live miles apart. It is really pretty to see, as you may sometimes in the summer, parties of children going on ponies five or six-mile journeys to school; but if you will realize that picture, you will realize also some of our difficulties. But the State must do its duty by its citizens. If it does, then it has a claim on them for duties in return."

The following is a copy of the New South Wales Act:

Clause 7. The school teacher in school hours gives selected Bible lessons from a book provided for the purpose, but is not allowed to give sectarian teaching.

Clause 17. Any minister of religion is entitled in school hours, on days to be arranged with the school committee, to give children of his own denomination, separated from others, an hour's religious instruction.

Clause 18. Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given.

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There is no other way to spend $1.75 and get so much in lasting pleasure for every member of the family as for a year's subscription to The Youth's Companion.

For the boys there are the fine articles by experts in athletic sports on the best practice in football, the knack in pitching, new "kinks" in swimming and sprinting—everything that interests the active, high-minded boy. For the girls there is encouragement for all wholesome activities indoors and out, from dainty dishes to dainty dress. For the household there is good advice about gardening, handy contrivances, ways of stretching the nickels and dimes.

This reading is all in addition to the ordinary treasury of stories, articles by celebrated men and women, the unequaled miscellany, the invaluable doctor's article, the terse notes on what is going on in all fields of human endeavor.

It will cost you nothing to send for the beautiful Announcement of The Companion for 1912, and we will send with it sample copies of the paper.

Do not forget that the new subscriber for 1912 receives a gift of The Companion's Calendar for 1912, lithographed in ten colors and gold, and all the issues for the remaining weeks of 1911 free from the time the subscription is received.

Only $1.75 now for the 52 weekly issues, but on January 1, 1912, the subscription price will be advanced to $2.00. N. O. Christian Advocate, 512 Camp St., New Orleans.

CHRISTMAS MONEY FOR THE BOY ON THE FARM.

Few people know the magnitude of the Fur Business in America. This is the time of the year when the boy on the farm not only gets a great deal of pleasure out of trapping and hunting, but quite a bit of pocket money besides.

Many people are under the impression that the Fur Bearing Animals of America are being exterminated, but the supply seems inexhaustible, and with the present Game Laws going into effect in every State, America bids fair to be one of the largest sources from which the world will draw its supply of Fur.

Louisville, Kentucky, is considered one of the largest Primary Fur Markets of the West and Middle South. There are two firms in Louisville who are considered among the big factors in the Raw Fur Trade of America. The firm of M. Babel & Sons, dealers in Furs, Hides, Wool, etc., is one of the oldest houses in the trade. This house was established in 1856. This firm is perhaps the only house in America that issues a Weekly Price List, thereby keeping shippers thoroughly posted on every change in the market.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Jackson Dist.—First Round.

(In Part.)

Jackson, Rankin St., 11 a.m.Dec. 24,
Jackson, Capital St., 11 a.m.Dec. 31,
Thomasville, at Greenfield...Jan 6, 7
Brandon, 7:30 p.m. .....Jan. 7,
Benton, at Midway .....Jan. 13, 14
Eden, 11 a.m. .....Jan. 15,

The District Stewards will please meet at the First Church, Jackson, Miss., on Wednesday, Jan. 10, 1912, at 11:30 o'clock a.m. The preachers of the District are invited to be present.

J. R. JONES, P. E.

Newton Dist.—First Round.

Pachuta, ..Friday .....Dec. 29
Rose Hill, at Homewood.Dec... 30, 31
Carthage, at Conway.Fri..Jan. 5
Walnut Grove, at W. G...Jan. 6, 7
Bay Springs, at B Spgs.Fri.Jan. 12
Laurel, First Church.....Jan. 13, 14
Laurel, Kingston .....Jan. 13, 14
Laurel, Sixth Street.....Jan. 13, 14
Trenton, at Pine G.Fri...Jan. 19
Shiloh, at Shiloh.....Jan. 20, 21
Decatur and Unlon, at Unlon ....Wed .....Jan. 24
Homewood, at Homewood..Jan. 27, 28
Lake, at Eureka .....Feb. 3, 4
Montrose, at M'trose.Wed.Feb. 7
Stallo and Indian Mission, at Waldo .....Feb. 10, 11
Chunkey, at Chunkey.Fri..Feb. 16
Hickory, at Hickory.....Feb. 17, 18
Forest, at Forest.Fri.....Feb. 23
Morton, at Morton.....Feb. 24, 25
Newton .....Wed .....Feb. 28
Neshoba, at Sand Town..Mar. 2, 3
Philadelphia ....Mar. 3, 4

The district stewards of the Newton District, Mississippi Conference, will please meet in the Methodist Church in Newton, Miss., Wednesday, Dec. 27, 1911, at 1 o'clock p.m.

T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round

McComb and Fernwood, at South McComb .....Dec. 31
McComb, Centenary ..Dec. 31, Jan. 1
Bogue Chitto and Norfield, Bogue Chitto .....Jan. 6, 7
Monticello, at Monticello ..Jan. 13, 14
Bayou Pierre, at Center Point ....Jan. 20, 21
Hazlehurst ....Jan. 21, 22
Osyka, at Muddy Spgs.....Jan. 27, 28
Magnolia ....Jan. 28, 29
Topisaw, at Sartinsville...Feb. 3, 4
Tylertown, at China G....Feb. 10, 11
Barlow, at Brandywine....Feb. 17, 18
Summit, at East McComb.Feb. 21
Meadville, at McCall's.....Feb. 24, 25
Brookhaven ....Feb. 25, 26
North Wesson, at Beauregard ....Mar. 2, 3
Wesson ....Mar. 3, 4
Adams, at Adams .....Mar. 6
Gallman, at Bethesda ....Mar. 9
Crystal Springs .....Mar. 10, 11
Scotland, at Bethesda ....Mar. 16, 17
Pleasant Grove, at P. G...Mar. 23, 24
Buford, at Jamestown ....Mar. 30, 31

The district stewards are called to meet in the Methodist Church at Brookhaven, Miss., at 1:30 p.m., Jan. 10, 1912. J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

Silver Creek .....Dec. 31, Jan. 1
Prentiss ....Jan. 2
Hattlesburg, Main St.....Jan. 4
Taylorsville ....Jan. 7, 8
Mount Olive .....Jan. 8, 9
Hattiesburg, Court St.....Jan. 11
Eucutta ....Jan. 13, 14
Vossburg, at Heldelberg...Jan. 15
Ellisville ....Jan. 17
Hattlesburg, Broad St.....Jan. 18
Lucedale ....Jan. 20, 21
Leakesville ....Jan. 22, 23
McLain, at Pine Grove....Jan. 24
Oloh ....Jan. 27, 28
Sumrall ....Jan. 28, 29
Purvis ....Jan. 31
New Augusta .....Feb. 3, 4
Richton ....Feb. 5
Seminary ....Feb. 10
Collins ....Feb. 11, 12
Magee ....Feb. 16
Summerland ....Feb. 17, 18
Estabutchie ....Feb. 21

The district stewards of the Hattiesburg District of the Mississippi Annual Conference are called to meet in Hattiesburg, at the Main Street Methodist Church, on Thursday, Jan. 4, 1912, at 1 o'clock p. m. Those arriving in Hattiesburg before the hour are invited to report at the district parsonage, 845 Main Street.

M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.

Meridian, Poplar Springs, a. m. .....Jan. 7
Matherville, at Poplar Spgs.Jan. 13, 14
Meridian, Central, a.m. ....Jan. 21
Meridian, South Side, p.m..Jan. 21
Daleville, at Daleville .....Jan. 25
Bucatunna, at Chicora ....Jan. 28, 29
Porterville, at Porterville..Feb. 1
Vimville, at Coker's Chapel.Feb. 3, 4
Enterprise and Stonewall, at Enterprise .....Feb. 8
Waynesboro Ct., at Fedora.Feb. 10, 11
Waynesboro, p.m. .....Feb. 11
Scooba, at Scooba .....Feb. 17, 18
Binnsville, at Wahalak ....Feb. 19
Lauderdale, at Lauderdale.Feb. 22
Shubuta and Quitman, at Shubuta .....Feb. 25, 26
DeSoto, at Cooper's Chapel.Feb. 28
Meridian, Fifth St., a.m....Mar. 8
Meridian, East End, p.m...Mar. 8
DeKalb, at Pleasant Ridge.Mar. 9, 10
Moscow, at Mellen .....Mar. 11

The District stewards will please meet at Central Church, Meridian, 9 a.m., Jan. 9. W. H. LEWIS, P. E.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR DECEMBER 24, 1911.

"CHRISTMAS IN THE HEART."

I John v, 20; Matt. i, 21; John i, 12-13.

(Christmas Service.)

"Hail! the heavenly Prince of Peace!
Hail! the Sun of Righteousness!
Light and life to all he brings,
Risen with healing in his wings.
Mild he lays his glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth."

We have come again to the happy Christmas-time, and while we are exchanging gifts with one another it is hoped that the Epworthians will not forget the greatest Christmas gift that was ever made. It is feared that some of us too often forget the real significance of the Christmas-tide. It is certain that we will miss the real meaning unless we do have the Christmas spirit in our hearts.

The Testimony of John.

In our first reference we have the last words of the last apostle. John had been with Jesus from the beginning. He was personally acquainted with him. He knew of his miraculous birth, when the angelic host who announced it sang: "Peace on earth, good-will to men." He had been with him during the eventful years of his gracious ministry, and had heard him speak as never man spake. In these closing words the apostle sums up all that we need to know about God—"This is the true God," and the sum of his gift to us—"eternal life." He says, in effect: "We looked long for God in earth and sky and sea. At last he came, and unveiled himself in the figure of Jesus Christ. There could be no deceit about the appearance. We saw, we heard, we handled. He remained in the world long enough to vindicate his claim. Then, slain in the body, he rose from the dead. After a sufficient period to prove that it was he and not a phantom, he ascended to the majesty on high. In him we saw God. And while we perceived omnipotence in his works, and omniscience in his wisdom, we saw something else of which no philosopher ever dreamed—his love. This he revealed in acts of mercy, but especially in his voluntary sacrifice for our sins. 'Hereby perceive we the love of God, because he laid down his life for us.' Not only so, but he has set us in the right angle to know God. He has given us an understanding. His love has illuminated our minds. We know that we know his character. In this atmosphere of love which he has created, we know him that is true."

The Name of Jesus.

The sweetest name on mortal tongue, the most precious name man ever heard, is the name of Jesus, which means Savior. This is the personal name of our Lord, in distinction from Christ, his official appellation. He came into the world to seek and to save that which was lost. He died that we might live. Should not each and every one, at this glad Christmas-time, sing forth his praises?

"Sing to the Lord a glorious song,
Sing to his name, his love forth tell;
Sing on, heaven's hosts, his praise prolong;
Sing, ye who now on earth do dwell;
Worthy the Lamb for sinners slain,
From angels praise, and thanks from men;
Worthy the Lamb, enthroned to reign,
Glory and power! Amen, Amen!"

Let us not lose sight of the important truth contained in this reference—that we are to be saved from sin, not in sin, as some seem to imagine. "The latter is like saving a man from drowning by keeping him under the water which is destroying him; or like recovering a man from sickness by leaving him under the malady which constitutes the complaint."—Pittsburgh Christian Advocate.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney, Bldg., Boston, Mass., he will drect them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

MERIDIAN COLLEGES.

On Sunday we had the pleasure of having Brother J. M. Morse fill the pulpit at the colleges, preaching to us at 11 o'clock in the morning. He preached an excellent sermon, which was enjoyed very much by both faculty and students. At night we were delighted to have Brother Quillian, of Nashville, Tenn., to preach, and tell us something of the Training School there.

The Mississippi Conference, which met here in Meridian, Bishop Candler presiding, has just closed. The Conference was a great blessing to the town, and we were glad for our students to have the opportunity to attend it while in session, and have the Conference as our guest at a public drill, concert and luncheon on Friday afternoon.

We have in school about thirty or forty young preachers, most of whom are going into the Methodist Church, and eight or ten missionaries. Glad to state that this is the best year in the history of the schools, and our prospects for students after Christmas are bright. In both colleges we have room for a few more students, and we are making special offers after the holidays. Those wishing to attend after Christmas will drop us a card, and we will be glad to send catalogue and give our special rates.

M. A. BEESON.

AN ASPIRATION.

Oh, Gracious Father, keep me through thy Holy Spirit; keep my heart soft and tender now in health and amidst the bustle of the world; keep the thought of thyself present to me as my Father in Jesus Christ; and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle and active and firm. Oh, strengthen me to bear pain, or sickness, or danger, or whatever thou shalt be pleased to lay upon me, as Christ's soldier and servant; and let my faith overcome the world daily. I pray for this, and for all that thou seest me to need, for Jesus Christ's sake. Amen.—Thomas Arnold.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

To save the boys and girls is to perpetuate a Christian nation.

* * *

"'Twas doing nothing was his curse.
Is there a vice can plague us worse?"
—Hannah Moss.

* * *

Rev. R. P. Neblett's fine and progressive Sunday school had a most interesting and helpful exhibit at the Annual Conference.

* * *

Prof. Rundle, of Louisville, Miss., has organized an enthusiastic Men's class, with 20 charter members.

* * *

A very fine book for the Primary Department teacher is called "Our Primary Department," by William D. Murray. It is No. 10 in the Sunday School Times Handbook. 1031 Walnut Street, Philadelphia, Pa.

* * *

Brother R. I. Collins was presented a Bible at the Annual Conference in Macon, having brought in more Children's Day money than any other charge. The Sunday School Board presented this Bible with much pleasure.

* * *

Miss Janie D. Miller, of Eupora, Miss., has organized a class of 12 fine boys, and inducted them into the preliminary mysteries of the Boy Scout Movement. This class promises loyal assistance to Mr. T. W. Cooper, their much loved superintendent.

* * *

The First Methodist Sunday School in Corinth took first prize on the Sunday school exhibit as a whole and for each class. Some were most unique and attractive, and the Primary Department, Boys' Class, Alpha Beta Class, Young Woman's Bible Class, Galloway Memorial Class and Young Men's Bible Class deserve much credit for preparing these handmade exhibits at the most busy season of the year.

* * *

The beginning of a new Conference year witnesses the beginning of new records in many schools, and every time a new beginning is made in any organization that wants to grow greater care should be taken to perfect that organization in every detail. If the secretary is not inspired to do better and his records are inaccurate, there is little hope for securing data for future reference and present progress. The secretaryship is a great office, and its responsibility should be keenly and prayerfully felt.

* * *

Mrs. F. A. Thompson, of Macon, Miss., has made a beautiful and attractive room of a vacant one in the old parsonage at this place. Sunday school convenes at 10 o'clock, but she goes at nine and suggests that all who can, come at that time and do the handwork and memory verses. Many come and follow the graded lessons plan. There are two homemade kindergarten tables, which seat 20 or more, and a teacher presides at each table. When twenty folding and illustrated pages have been made by the children, Mrs. Thompson makes an attractive cover and ties the book well together, and the delighted child has a handmade book to add to his juvenile library. The mothers are all interested and assist this far-seeing and busy teacher in every way.

Advantages of Class Organization for Boys.

(1) It takes advantage of the gang instinct in the boys of the teen age and uses it for good; (2) develops true leadership in the boys; (3) gives each one something definite to do; (4) divides responsibility; (5) provides for the boy's need of social life and directs it in the best way; (6) gives the teacher an opportunity to get into touch with the home life of the pupils; (7) encourages clean athletics under favorable and wholesome environment; (8) gets boys to work for boys; (9) solves the problem of order, regularity and system; (10) appeals to the boy's love of a name, pin, secret grip, password, whistle, class song, class yell, etc.; (11) gives purpose and aim to the class; (12) develops a strong class spirit of loyality among the members of the class, to the teacher, school and Church; (13) makes Bible study interesting; (14) brings Bible truths down into practical daily life; (15) shows them that boys can be religious and yet have an all-round good time; (16) gives the teacher such a hold upon the boys as to prepare the way to win them to Christ and keep them with him—their hero supreme.

COMPLIMENTARY RESOLUTIONS

Adopted by the Quarterly Conference, Brookhaven M. E. Church, South, December 9, 1911.

Whereas, Rev. J. M. Wyatt has been called to a new charge by order of his Conference, therefore, be it resolved:

First—That we, the representatives of this church, express to Brother Wyatt our sincere appreciation of the excellent work he has done as our pastor. In less than a year he has won the love and esteem of all our people, and has done much to bring about a feeling of fellowship and good-will between all denominations.

Second—That we commend Brother Wyatt to the people of his new charge as in every way worthy of their confidence and love. We assure them further that they will find his familiy a charming addition to the social as well as the religious life of the community.

Third—That a copy of these resolutions be spread upon the minutes of this conference, a copy handed to Brother Wyatt, and a copy sent to the board of stewards of the Durant M. E. Church, South..

RESOLUTIONS OF RESPECT.

Whereas the death angel visited the home of our Brother and Sister Herlong on Friday, Nov. 17, 1911, and called home their only child, little HENRY EARL, therefore, be it resolved,

First—That the Tylertown Sunday school, together with many other friends, express our sympathy to the bereaved parents.

Second—That though her little form will be seen no more by those who love her dearly, and though her sweet voice will be heard no more in the home, we beg you to look unto him who said, "Suffer the little children to come unto me," we beg the loved ones to weep not, because they know where to find their little darling, "safe in the arms of Jesus."

Third—That a copy of the resolutions be sent to the family, and a copy to the New Orleans Christian Advocate.

Signed: Mrs. W. W. Morse, Hazel Brumfield, Lois Caraway.

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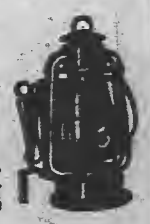

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CHRISTMAS AT THE ORPHANAGE.

To Louisiana Methodists:

To those of our friends who desire to send boxes to the Orphanage for the Christmas holidays, we suggest that they send such things as will be useful. Of course, the toys will be acceptable and will make happy the hearts of many of our children, who have no one to remember them in this time of rejoicing. But things more substantial are in greater need—anything in the grocery line, such as rice, sugar, grits, and all kinds of canned goods, except tomatoes. We will be especially grateful to those who desire to observe the Christmas festival by making donations in money.

There are sixty-three children without the natural parents and affection that make most of the children of the State rejoice in this Christmas time. It will bring unspeakable joy to the hearts of these children if over the state there are those who will remember them, and thus let them know that somebody cares for them.

All contributions in money should be sent by check or money order, and all boxes can be sent by express. Address all communications and boxes to the Louisiana Methodist Orphanage, Ruston, La.

ROB'T W. VAUGHAN, Sup't.

COUSIN OLIVE'S WAY.

"Amy, how do you manage to keep your things in such good order?" groaned Ethel, as she watched her cousin neatly and quickly fold away her belongings in the little dresser Mrs. Gilbert had set aside for her use. "I just open the drawers, and throw my things in anyway. I just hate to be tidy!"

"I used to feel that way," laughed 'Amy Procter, "but Cousin Olive reformed me. It's a way she has with her young relatives, and it certainly is very effective."

"How does she do it?" demanded Ethel.

"I won't tell," said Amy, "because you are to visit her next month, and you'll find out."

"She won't reform me—I won't let her," declared Ethel. "I don't like to have things in order."

"Wait and see," warned Amy. "She has a way about her that accomplishes many things. Everybody says so."

Ethel registered a little vow that all Cousin Olive's ways would not move her, and then she forgot all about it in the delights of nutting frolics, picnics, and other good times planned for her Cousin Amy. She loved Olive Peterson dearly, though she was more than twice as old as herself, but she had never visited in her home, and she felt that if Cousin Olive thought it her duty to reform all her relatives, she would find herself mistaken in one certain thirteen-year-old girl. The whole family had labored with Ethel to no purpose, so it was not likely that a young lady, and almost an invalid at that, could do much in six or eight weeks.

"Ethel, dear, my Embroidery Club meets here this afternoon," said Miss Peterson the second day Ethel was with her, "and I wish you would show them upstairs to take off their wraps, if you will. Just take them to your room, as the guest-chamber is cold when the wind blows from the west. I suppose I should have had a fire started in the furnace, but the grate fires are much more cheerful."

"I will be glad to do it, Cousin Olive," said Ethel heartily, and then she thought of her room. "How—how soon will they be here?" she faltered.

"About two-thirty, I think. They usually meet at that time."

Ethel flew up-stairs in haste, for it was then one o'clock, and everything was in disorder in the pretty room. She crammed the dresses and shoes hastily in the closet, and shut the door, and then she disposed of the other belongings in drawers and boxes as fast as she could. She was barely through when the door-bell rang, and she had to scurry down to usher the guests in and up the stairs. She pulled down the shades to hide anything she might have missed in her haste, and rejoiced that the day was dark and gloomy.

Next day the room was as disorderly as ever, and Ethel was shocked to hear her cousin say to a neighbor who happened in for a little chat: "Mrs. Burt, you wanted to see that blue frock of Ethel's when you were here yesterday morning, but she was away from home. If you have time now Ethel can take you up to her closet, and show it to you."

Ethel fairly gasped as she thought of that closet, but Mrs. Burt relieved her by her answer. "I am in a hurry this morning, Miss Peterson, and if Miss Ethel will be home this afternoon, I'll come then."

Ethel spent the rest of the morning putting the closet to rights, and then she turned to the bureau drawers. "I might as well get these ready," she grumbled; "there's no telling who'll want to nose around in my possessions next."

The "next" person happened to be her new-found friend, Cecilia Morgan, who offered to help her dress for a hastily-arranged drive ending with a hot supper at a little country inn. It's no wonder you said you could be ready in five minutes, Ethel Gilbert," she said. "If Miss Peterson keeps your things in this beautiful order and everything right under your fingers, you needn't take any credit for your hurry. Joe. Blake said yesterday that you were the most sensible girl he ever saw, for you didn't keep the crowd waiting hours when you went any place. I shall tell Mr. Joe to thank Miss Peterson for it all."

"You can save yourself the trouble," laughed Ethel. "I put those things in order myself." She did not mention that her neat ways had been painfully and quickly required, but she did rejoice that she was able to be ready for the hack when it came, and thereby win for herself a shower of compliments from her chaperone and the boys of the party. "I'm glad I had that scare, and put things in order," she said to herself. "I wonder whether it wouldn't be a good thing to keep things straight all the time."

Ethel had a most delightful visit with her cousin, and when she went home the family remarked about her improved appearance. "How beautifully you have kept your clothes, dear," said Mrs. Gilbert. "Cousin Olive must have tried her magic way on you."

"Yes," said her young lady sister Mary; "it is a joy to go into Ethel's room now. Everything is neat and tidy, and her belongings are properly cared for. I think somebody should write and thank Cousin Olive for her kindness."

"Cousin Olive had nothing at all to do with it," said Ethel loftily. "She never said one word on the subject of keeping things in order. She is just lovely, and never scolds a bit. In fact, she never mentioned my room, nor how it was kept. I did it myself."

"Well, that is remarkable," said Mrs. Gilbert with a little smile. "Cousin Olive has such a persuasive way with girls that I felt sure she must have tried it on my tall daughter, to work such a complete change."

"Well, she didn't," said Ethel complacently. "I just saw how much nicer it is to have things in order, so now I keep them that way."

"Didn't Cousin Olive ever send anybody up to your room, Ethel?" said Mary Gilbert striving to keep the smile out of her voice and eyes. "Didn't she ever—"

"Is that the way she does it?" cried Ethel as a sudden idea penetrated her quick brain. "Why, I wonder whether that was what made me always have things in order. It must be, and I thought I did it all myself!"

"That is Cousin Olive's way," said Mrs. Gilbert. "She always allows the girls to think they did it themselves. But it doesn't matter who did it, dear; I am very happy to know that my big-little girl is getting neat and orderly habits, and that is enough for me."—Hilda Richmond, in Pittsburg Christian Advocate.

A lady once attended a quarterly meeting at a country church, arriving there after the services had begun, and, the presiding elder being absent, the pastor preached. When the services had closed, the said lady went up, introduced herself, and, thinking that he was the presiding elder, said: "O, you did preach such a fine sermon." A brother, taking her aside, said "That was not the presiding elder who preached; that was the pastor." She replied: "Well, I thought that that was one of the poorest sermons that I had ever heard." A good illustration of how little many of the sentiments that we hear expressed are worth.

Christian women, when your husbands and sons return to you in the evening, after buffeting the waves of the world, let them find in your homes a haven of rest. Do not pour into the bleeding wounds of their hearts the gall of bitter words, but rather the oils of gladness and consolation. Be fond of your homes. Be attached to your homes. Make them comfortable. Let peace and order and tranquility and temperance abound there.—Cardinal Gibbons.

The time of the first sorrow is to every life a most critical point, a time of great danger. The way is new and untried, and over which the feet have never passed before. * * * Many lives are wrecked on the hidden reefs and the low, dangerous rocks that skirt the shores of sorrows sea. * * * It should be received as God's own messenger; and we should welcome it, and listen for the divine message it bears. * * * If we are wise, we will give sorrow as cordial a welcome as joy; for it is from the same loving hand, and brings gifts as good and golden.—Rev. J. R. Miller.

A VALUABLE BOOK AT REDUCED PRICE.

We are authorized by the owners of the books to announce that the price of Jone's History of Methdism in the Mississippi Conference has been reduced to $1 per volume, and may be had by writing the Methodist Publishing House, Nashville, Tenn.; Rev. G. W. Bachman, Winona, Miss.; Dr. T. B. Holloman, Port Gibson, Miss., or through the Advocate office, 512 Camp St., New Orleans.

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NEW ORLEANS
CHRISTIAN ADVOCATE

VOL. 58—No. 52. "Prove All Things; Hold Fast That Which is Good." WHOLE No. 2915

ROBERT A. MEEK, Editor. NEW ORLEANS, THURSDAY, DECEMBER 28, 1911 CHAS. O. CHALMERS, Publisher.

Editorial

Our work may seem but a discord,
Though we do the best we can;
But others will hear the music,
If we carry out God's plan.
—Congregationalist.

* * *

Not a few in this day seem to have a prejudice against supernatural and instantaneous conversions. But this is about the only kind we read of in the New Testament. And they occur now, when the gospel is faithfully preached in power and demonstration of the Spirit, just as they always have done.

* * *

Whether we carry them out unfailingly or not, let us form new and high resolves with the opening year. Even though they be short-lived, lofty aspirations show that there is still good in the soul. Those who are never moved inwardly to strive for better things are greatly to be pitied. There is no hope for the man who is so perfectly contented with himself at present that he has no ambition to move upon a more exalted plane in the future. The standard which Christianity has set for us is "perfection," and toward it we should unceasingly climb.

* * *

The test of any teaching is its fruit—what it accomplishes. The higher critics claim that they have made the Bible a new book. This theoretical contention sounds well, but what great revivalists do these gentlemen number in their school? How many people have they led to Christ and into the Church? If they have poured such a flood of light upon the sacred writings, as they insist they have, surely these writings, thus illuminated, should prove more effective in impressing and reaching men when expounded from the pulpit. A sound theology must be a workable theology—it must produce results. Where are the triumphs of higher criticism in the field of actual service? If it has any such credentials, it is high time its votaries were bringing them forward. It sadly needs something else to sustain it besides oracular assumptions of scholarship.

* * *

It is not the physical man alone which suffers from the activity and mad rush of this modern day. It also militates greatly against the spiritual life. No person can rise to the highest attainments in grace without a daily season apart from the world, in which he reads the Bible, searches his heart, prays, and communes with God. The Christian who ceases to go to the secret closet will soon find himself growing materialistic and weak. Had they not tarried at Jerusalem, the early disciples would never have startled the world with their mighty achievements. The secret of Wesley's unsurpassed zeal and work for the Master finds explanation in the constancy and ardor of his private devotions. If every worker in the various branches of the Christian Church would daily find his way into God's presence and consciously commune with him for a brief season during the year 1912, we dare say the results at its close would silence completely the charge that the gospel of Christ has lost its power.

A NEW YEAR HOMILY.

We wish for every reader of the Advocate a happy New Year, or what is better still, we pray that each of them during the year soon to begin may accomplish much for the Master, and in experience and character move forward to larger and better things. Happiness is much to be desired, but it is not necessarily the highest good. It is better to be noble and useful than to be happy, though God has so ordered it, that in purity of heart and unselfish service the utmost attainable earthly peace and joy are found. The writer of the Epistle to the Hebrews characterized properly sinful pleasures when he represented them as being for "a season." No fancied happiness, springing from outward conditions and leaving God out of the reckoning, can be otherwise than short-lived. The only soul that has an abiding and deepening contentment and joy is that in which Jesus dwells and reigns.

The present life is a building time. Every human being is constructing a character. Whether we would have it so or not, this work goes steadily on. "Our to-days and yesterdays are the blocks with which we build." This task engages alike the good man and the bad man. Whether it be founded upon the sand or upon the rock, whether it be an evil or a worthy structure, it progresses toward completion with every passing hour. May we, each and all, build wisely during the year 1912, making sure that our foundation is well laid on the imperishable "Rock of Ages," and that we use no faulty material. Let us ever remember that our characters must pass muster before the Supreme Architect of the Universe. Not the slightest flaw can be hidden from his all-seeing eye.

This earthly existence is also a period of opportunity. The Heavenly Father has opened before us wide reaching fields of service, and they who toil faithfully therein may increase the magnitude of their reward in eternity. "He that reapeth receiveth wages." Sometimes they who journey abroad gather up treasures here and there and send them back across the ocean, that they may possess and enjoy them when they return home. So may we store up unfading treasures in the Father's house to await our coming. There are people who enter heaven rich, just as there are persons who are born millionaires on earth. But the heavenly wealth is not bequeathed; it must be acquired. Much to be commiserated is the man who, amid the abounding opportunities which God here giveth, neglects them and faces the future in old age, bankrupt and with empty hands.

This life is, furthermore, a pilgrimage. None may hope to abide here. We are all travelers; we no sooner set foot upon the soil of earth than we begin to go hence—there is no such thing as standing still. Childhood, youth, manhood and old age are the successive stages of the unceasing journey. The succeeding years are the mileposts along the way. Longfellow voiced the truth when he wrote:

"Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

But the grave is not the end of our pilgrimage—it is not a goal, but a passageway. We are pilgrims to eternity; we are either moving up the "narrow road" to a mansion in the sky, or down the "broad road" to the drear abode of the lost. Fellow-traveler, whither are you bound?

In view of the foregoing reflections, we can frame no better wish for our readers than that when the New Year shall have come and gone, its close may find each of them with an enriched experience, a sturdier and more majestic character, a larger store of treasures laid up in the land where moth and rust do not corrupt, and a twelve-months' nearer approach to the glorious city, where God reigneth and no evil thing cometh.

THE YEAR'S BENEVOLENT GIFTS.

Undoubtedly there is more philanthropy in these opening years of the twentieth century than in any former period of the world's history. Large gifts are not now uncommon, and it has become the custom of the press as each year draws to a close to sum up the contributions of this character which have been made during its passing days. The list for 1911 is set down as follows:

The public benefactions of 1911 have amounted, in this country, to more than $150,000,000. This total was never exceeded except in 1909, when the aggregate approximated $175,000,000.

Andrew Carnegie has this year given away more than $40,000,000 of the remainder of his fortune. His largest gift was $25,000,000 to the Carnegie Corporation of New York, specially organized by the Legislature at Albany to carry on the iron man's charities.

Mr. Carnegie, who is now a little more than seventy-seven years of age, has given to the public over $221,000,000.

The elder John D. Rockefeller's publicly announced gifts this year have not amounted in all to more than $3,000,000, of which $1,315,000 went to Chicago University and $1,000,000 to the Rockefeller Institute for Medical Research in New York City. The rest was to colleges in the far West and South.

The third largest individual giver was Frederick C. Hewitt, who left $2,000,000 to the Post-Graduate Medical School and Hospital and $2,000,000 to the Little Missionary Day Nursery, both New York institutions.

The missionary societies of America reported that their gifts have exceeded $13,000,000 during the year.

The colleges have been large gainers through the generosity of their wealthy graduates. Columbia University received $2,535,000. Harvard and Princeton universities were left more than $1,700,000 apiece, and Chicago, Yale and Johns Hopkins universities inherited more than a million each.

The crusade against tuberculosis got a lift to the extent of $2,000,000 from James A. Patton, the Chicago grain operator.

Prominent women were large givers to public purposes. Mrs. Russell Sage provided $300,000 for a new dormitory at Cornell University. Among her other donations were $150,000 to Vassar College and $100,000 to the New York Exchange for Women's Work.

Mrs. Rhinelander King, of Great Neck, Long Island, provided nearly $1,500,000 for church charities.

Mrs. E. H. Harriman has made no definite announcement as to the report that she would found a university, but she gave largely in other directions, including $200,000 to the hospital department of the Southern Pacific Railroad Company and $125,000 to Yale University.

THE NEW YEAR.

How shall I walk the course of my life in the year which is before me?

1. Walk with God. Let the year begin with God. Everything should begin with Him. That which is not begun with Him is not properly begun, whatever other preparation may have been made. We should begin our education with him. With him we should begin every new enterprise and every new year. Have we God with us, in our hearts and lives? If not, we are not prepared to begin the year. If he be with us we have no need to fear. He is more than a match for all that can be against us.

2. Walk uprightly. One who walks with God will surely walk nprightly. We have to regret the crooked paths onr feet have made in the past. Too often we have yielded to temptation. We have indulged in uncharitable and evil thoughts, and given utterance to words which were not right. Perhaps we have done many things which will not bear the light. Let the past go if we have sincerely repented and found pardon. We need not spend time regretting the past. The time to come is our care. Let there be no more crooked paths. Walk nprightly, because the way is short.

3. Walk in love. Let the time past suffice wherein we have walked in bitterness and envy and hatred. Life is too short to waste in ways that are dark. Hatred and strife are of the evil one. Love is of God, and God is love. If we walk with God we must walk in love. There is a lond call for love. The souls of men are weary with hate and strife. Men, women, and little children are pining away for kindness and tenderness and benevolence and charity. Love alone can make the world better. This is the sunshine that will drive away all darkness and melt all cold and hard hearts. Let the year be one of uninterrupted love. Let love to those in the home, to neighbors, to the lost, to the wicked, to enemies, characterize all we do and say. Let every step be taken in love, and the year will be all bright and warm and happy. It will be a year of service, a year of usefulness, a year with a noble record.

4. Walk in faith. We cannot see the end from the beginning. We can imagine many hard and rough places in the journey. The way may be rough and steep and thorny. But we need not be discouraged. We need not fear. Our Father, whose hand we hold, has made many great and precions promises. He has said, "My presence shall go with thee;" "I will guide thee with mine eye;" The Lord is thy keeper;" "As thy days, so shall thy strength be;" "My grace is snfficient for thee." Have faith in God. Firmly believe that what he hath promised he will surely perform. Walking by sight, we cannot enjoy peace. But God will keep him in perfect peace him whose mind is stayed on him. Look to the hills whence cometh all onr help, and march on right boldly.

5. Walk in gladness. It is our privilege to look for better things in the futnre than we have yet seen. We have not exhansted the resonrces of the Almighty. He tells ns that we have asked nothing, and charges us to ask largely. The storehouse is infinite. There is more grace, more love, larger, sweeter, richer life than we have yet enjoyed. Afflictions may come, but we have learned that all things work together for good to them that love God. The worst that can come will only make our jonrney shorter and onr eternity brighter.

> "Let cares like a wild deluge come,
> Let storms of sorrow fall."

We may glory in tribulations, and sing in the darkest hour. Let no dark clonds frighten us. Welcome the new year with a song, sing on as the days go by, and when the end of the year approaches still sing the praises of him who has brought ns safely on our way.

Walking thus we shall have a happy new year. It will be a year of service. We shall find many weak ones whom we can strengthen, many weary souls whom we can rest, many walking in darkness upon whom we can shed a ray of light. It will be a year of victory. We shall meet enemies, but no enemy can defeat us while the captain of our salvtaion is our leader. If death should come dnring the year we shall be able to sing, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—New York Christian Advocate.

SOME AFTER-CONFERENCE REFLECTIONS.

By H. P. Lewis, Sr.

Well, the 98th session of the Mississippi Conference is a thing of the past—passed into history. Conference occasions are always occasions of interest, and, to some of us, profit. The one just closed was my 54th. The men who composed the Mississippi Conference in 1857 are all gone except two, viz., R. A. Sibley, Sr., of the Mississippi Conference, and Joseph Newsom, of the North Mississippi Conference. It took about two days longer to transact the business of the Conference fifty years ago than it does in our day. Usually, if we got our appointment the eighth day we were doing well. We transact more business now in six days, including Sunday, than we did in eight days fifty years ago, and in most instances do it better.

I feel sure onr brethren want to be honest—do the right thing; yet in the jndgment of some, things are done in the cabinet that, perhaps, ought not to be done. But, presiding elders can't always have their way in the cabinet. I call to mind a thing that happened in the cabinet fortw-two years ago. Conference met in Jackson that year. The first night the cabinet was in session the Bishop called on the presiding elder of the Jackson District to nominate a man for Canton. C. G. Andrews was nominated. Brother Andrews had served the charge the year before, and the people desired and fully expected his return. The Bishop did not take a vote on the nomination, but kindly asked the presiding elder to make a nomination for another place, which he did. The same thing happened three or fonr times during Conference. The Bishop wanted Dr. Andrews for Jackson, while the Canton people fully expected his return to them. The matter was discussed by the Bishop and presiding elder many times during Conference, each one intent on carrying his point. The last night of Conference came, and Jackson and Canton had not been provided for. Things began to be a little interesting. Dr. A. seemed determined to hold Andrews for Canton, and the Bishop was equally determined to put him down for Jackson. The Bishop sat for quite awhile with pencil in hand, apparently scribbling on a blank piece of paper, while the presiding elder was urging the importance of the brother being returned to Canton. But there is an end to all discussions of every character, however interesting or uninteresting they may be. The Bishop finally said, in unmistakable language: "Brother A. goes down for Jackson," and at the same time wrote his name opposite Jackson. The presiding elder was on his feet in a moment and said in an excited tone: "That wont do, Bishop; that wont do." "Why," said the Bishop, "wont Brother Andrews do for Jackson?" "So far as Andrews is concerned," said the presiding elder, "he will do for Jackson, or any other place, but he ought to go to Canton." "No," said the Bishop, "he goes to Jackson." That settled it, and Brother Adams was sent to Canton. The presiding elder said to me as we were going to our rooms that night, "Bishop McTyeire is a good presiding officer in the Conference room, but the poorest cabinet officer I ever saw."

It is utterly out of the question for the Bishop and his advisers to give universal satisfaction. It is true some men are moved just to make room for some other brother. A thing of that kind occurred in our Conference some years ago. Just before the adjournment of Conference the fact dawned upon the cabinet that a certain prominent brother had not been provided for. Now what? Every station of great importance was supplied. To relieve the situation a good brother who had been in a certain station, perhaps two years, was lifted and sent to a place of less importance, where the salary was far below what he had been receiving, and the other one took his place. Did it hurt? Of course it did, but what else could the Bishop do?

I once advised a good brother who had been moved to make room for another, and whose wife, as well as himself, was much troubled about it, to say nothing about it; but to go to his new charge, go to work, and make the best of the situation he could. He had been only one year on the work, had a long and expensive move the year before, which crippled him in his finances, yet he did a fine year's work, the people loved him, and asked for his return, etc., and fully expected his return. Yet he was sent to another field, which paid less than $600 salary, with a parsonage worth less than $400. He moved out of a parsonage worth $2700. Well, I had a similar experience more than twenty-five years ago—moved ont of a parsonage worth $1,200, well furnished, into one worth about $300, poorly furnished. The move we made was a long and expensive one. No presiding elder was responsible for that move. I moved to my charge full of love to God and my brethren, and have ever felt thankful that Bishop McTyeire took the matter in his own hands and made my appointment independent of all the presiding elders. The hand of God was in it all. So let me say to any brother who feels that he has been mistreated, if any such there be: Go to your work in the name of Christ, trust him to lead and gulde, do the best year's work of your life, and quite likely yon will be glad before the year is gone that you were moved.

I love you all, and I feel sure many of you love the "old man." Let us all take a new start in life, love each other more, pray for each other oftener, and pray heaven's richest blessings upon our labors. Let us thank God we were not sent to "Simmion's," and pray for the unfortunate brother who was. It may be, some of us think more highly of ourselves than we ought. Let us think soberly. Let us condecend to be men of low estate. The Book says: "Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men."

Jackson, Miss.

THE SHEPHERD PSALM.

Bishop William A. Quayle, in Zion's Herald.

David, poet laureate for religion, has written a song. This is his laureate poem. If there be a sweeter one written by any poet, certain it is none ever penned was read by so many, loved by so many, leaned on by so many. Sometimes a single floating spar tells of a wrecked ship. So one floating phrase tells of a life which otherwise had been clearly forgotten. One psalm fluting from a poet heart will serve to keep his memory young while earth endures. This Shepherd Psalm is such. Poet David can stay. Nobody but will want his company after this.

Burns comes in among us with his laverock note and his plowed-up daisy flower, and he may sit down. He is wanted here. He is rural. The smell of the new-plowed field is on his garments; the clean dirt of the plowing is on his hands. The page on which is written "The Daisy" is punctuated with ink spots of the earth out of which the daisy grew. Burns has the plow breath in his song and the plow soil on his feet, and you may settle to it that the world loves the plowman and his field ridged with the windrows of fresh-turned soil.

Poet David, come and stay. You have brought a nosegay for the heart. You have seen many things. You have remembered all yon saw. You bring us memory of the far fields, and the Bethlehem hills, and the bleating lambs, and the anxious mothers, and the swift green of pastures wet with dew, and fresh winds blowing gently at evening and at morn, and the shepherd with his rod and staff. You have written a pastoral poem which puts Theocritus to defeat. That lark of Greece never caroled like this.

Poet David has written a poem for the heart. And can we wonder? Have we not seen what a roomy heart he had? Men competent for heart-break are competent for poetry. Heartbreak is poetry. All who practice poetry may not be able to write poetry. David can do both, and has done both. He has gotten things by heart. To him, as to all poets, the pungent appeal was the heart appeal. The iogicians may out-argue the poets, though the poets convince us, as the iogicians fail to do.

Often, as a preacher, I have asked varying companies of Christians what portion of Scriptures was their favorite, and so very many answered: "The Shepherd Psalm." And why? Because it was the answer for the heart. Heart-hunger is there writ down. It is David's heart which is out upon the hills. He is out looking for a Heart-Shepherd. He is out, and the Heart-Shepherd has come out to him. A heart at rest is what makes the Shepherd Psalm so calm. The Shepherd and his one lost lamb—aye, the Shepherd and his whole glad flock. The psalm says: "My heart, thy Shepherd is God; fret not nor fear. No now nor then holds any loss to thee. Thou art safe-guarded against the stress of winter weather and the burning heat of any tropic day. By night, by day, thy safety is assured. Thou hast no need to bleat like a iost lamb, motherless. Thou hast no need to keep an all night vigil against the prowling iion and shambling bear. Thou hast a Shepherd, and his name is God."

We call this poem a psalm; and we do well. Psalm it is. It sings itself. You need no tune to be set; for the poem is its own melody. Read this poem you cannot; sing this poem you must. I hear the dreaming of David's harp. I hear the drip and drip of its exquisite and tearful tune. I hear the hum of David's voice, harp and voice at song; and leaning to catch the tune and words I hear:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.

"He restoreth my soui; he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I waik through the valley of the shadow of death, I wiil fear no evil; for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a tabie before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

"Sureiy goodness and mercy shali foliow me ail the days of my life; and I wiil dweil in the house of the Lord forever."

So soon ended, sweet poet-musician? Sing it again. End not so soon. We answer to thy wonder cali. You bring a sob into our throats and triumph into our hearts. Sing, sing once again, "The Lord is my shepherd." Not all the lyrics in "The Princess," although those songs are dreamy sweet, are as sweet as this laureate lyric of David, the song of the Shepherd.

And is this not strange that in this poem, written by a warrior king, there is no hint of kingship or soidiery? No clash of arms, no tinsel of a crown. Life grows too big for remembering things iike that when it enters into the presence of the Shepehrd. There is a word of enemies, and there is an anointing the head with oii in remembrance, doubtiess, of the day when from the sheepfield Samuel summoned the ruddy lad and poured the coronation oil upon his abundant locks of gold. but through all there is the breath and memory of the sheep and the shepherding. David, king, furrowed with care and cut deep with the sword of mighty achievings, harks back to the shepherd boy, and the harp, and the flock, and the sunlight on the meadow, and the quiet stream where waters murmured not at noon, but feil fast asieep like a shepherd boy in the sun. Had Poet David written a kingly ode, the few would have read it. He has written a quiet, pastoral, and it is read by aii the world.

This poem rests the heart like a touch of prairie wind. The king's court and the obsequious throng, and the rush of battle, and its hazard and victory, forgot, forgot! They have siipped away like rain down a leaning leaf. The sheep and the shepherd. The Shepherd and his sheep. No want anywhere. Quiet everywhere. Balm by dark or day. The ieading in the holy paths of righteousness. The independency of the foe so that there is sitting down at a spread tabie where the foes are thick. The valiey of the shadow of death shined across by the Shepherd's presence; the calm comfort of his rod and staff—they comfort me.

Goodness and mercy following while the Shepherd goes ahead; and then the dwelling in the house of the Lord forever. The Shepherd and the sheep, foided and at peace.

Oklahoma City, Oklahoma.

REMINISCENT.

I.

It has been said that "old people live in the past and talk of the past, and write of the past, when they write," and I am sure there is some truth in it; and this scribe proposes writing a few reminiscent sketches, if he is physically able to do so, but their publication depends upon tho patient editor of our Advocate.

In August, 1861, Lieutenant Little came from Pensacoia, Fia., to Bahala, Miss., his home, and where I was engaged in teaching, as a recruiting officer. The war between the States had begun. The Tenth Mississippi Regiment had gone from Bahala, some months before, and now Lieutenant Little was back soliciting recruits. He gathered up a few, the writer included, and on Sunday, September 1, 1861, our train pulled out amid sobs and tears and the waving of handkerchiefs, and reached Jackson, fifty miles distant, where, from some cause, we spent the night lying and sitting around in the waiting room. We did not sieep much. The next morning our luncheon remnants were unpalatabie, so we discarded them and broke our fast at a restaurant. We took in the nice little city of Jackson that day, but left for Mobile, via Meridian, which then had perhaps a dozen houses altogether.

The next morning about good, broad daylight, we rolled into Mobile and were stormed immediately by hack drivers and hotel drummers. The Battle House and the Roper House were the chief hotels in Mobiie fifty years ago, and they were fine. The hack drivers wouid yeil on the arrival of a train: "Here's the way to the Battle House! ("Here's the way to the Roper House!) Good beds, gentlemen, and fish, flesh and fowi, oysters, crabs, gophers, and everything our market affords. Roll up, jump up, tumble up, any way to get up. Foliow me, gentlemen."

We decided to go to the Battle House for breakfast, and we got it. The building was magnificent in appearance. The office was a nice one, and the dining room was superb. What of the breakfast? Do I remember? In part—fine rolls, fragrant coffee, steak, mackerei, fried fish, potatoes, cut in square strips, and fried nice and brown, etc. The soidier boys were all seated near each other, and while we were enjoying our meal one of the boys said, "Weii! They must have been looking for company." Another repiied: "Its my opinion, whether they iooked for it or not they've got it."

BreaRfast over, our recruiting officer busied himself about our transportation to Pensacoia. Our oniy way proved to be by the way of Montgomery, and we had to make the trip by boat up the Alabama River, about four hundred miles. What a trip! I believe we were four days and nights on the way. Our boat was an ordinary one, and our roustabout manner of travel was out of the ordinary. We ascended to the cabin and descended to the lower deck, just to kill time. We iay and napped, sat and taiked, and sang. Our recruiting officer, dressed in his nice Confederate uniform, had a smattering knowledge of generai literature, and endeavored to entertain aii who would iisten, with his poetic effusions. Montgomery was reached one forenoon, and we boarded a train the same afternoon, and arrived in Pensacola about midnight on Monday, September 9. Now, one could in iess time travei to London or Paris. More of these sketches, if—

H. ARMSTRONG.

Olla, La.

"IMMERSION DOGMA BREAKING DOWN."

An editoriai articie with the above heading appeared recently in The Presbyterian Advance. The greater part of the articie consists of extracts from The Christian Century of Chicago. Of this paper The Advance says: "It is a ioyal exponent of the Disciples, or 'Christian' Church." Coming from such a source, the extracts given in The Advance are striking, if not startling, and suggestive. They set forth some facts that extreme immersionists wouid do weii to ponder seriously. The Christian Century says: "There is a deep-rooted and rapidly spreading conviction among Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this last survival of sectarianism in our practice—the practice of selecting from among Christ's foiiowers only the immersed and rejecting all others from our fellowship. . . . There is a widespread disiilusionment with regard to the immersion dogma. The sanctions for this dogma are breaking down."

The New Testament facts are against it.

The spirit of Christianity is against it.

The spirit of the age is against it.

The vital, effective, triumphant movements of to-day ignore it.

Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.

Not one great modern interpreter of the inner life of the soul has an ounce of interest in it.

Not one great modern interpreter of Missionary passion and the missionary enterprise has an ounce of interest in it.

It wouid seem as if there is almost no exception to the ruie that as an immersionist goes farther into the field of social or missionary service or deeper into the spirituai mysteries of the soul of man, he looses interest in, if he does not develop a contempt for, the dogma of immersion.

The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world who are working at the world's real tasks—have no interest.

So long as this dogma obsesses the mind of a Christian community that community wiii not fiing itself with complete abandon into the great brotherly enterprises that reaiiy carry the world up toward God. Such a community will be finicai, hair-splitting, sectarian in temper, exclusive. It may gain adherents, but it wiii be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame.—Presbyterian of the South.

$102 Pays Board, Tuition, Laundry, Medical, Library and Lyceum Fees to close of session. Those who secure duties reduce this to $77. Port Gibson Female College, Port Gibson, Miss.

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Church News

The effort to increase the endowment of Depauw University a half-million dollars is succeeding admirably. Several days ago it was announced that $480,000 had been secured.

* * *

The West London Mission, which was established by the famous Hugh Price Hughes, after a useful and honored history of twenty-five years, has at last been provided with permanent quarters. The present superintendent is Rev. Ernest Rattenbury.

* * *

Rev. Charles M. Sheldon, author of "In His Steps" and many other books, has resigned the pastorate of the Central Congregational Church at Topeka, Kan., of which he has had charge for twenty-three years, and will make a tour of the world, visiting missions and Young Men's Christian Associations.

* * *

Dr. J. A. Rice, pastor of the First M. E. Church, South, at Fort Worth, Tex., at a recent preachers' meeting in that city, reported that he had sixty-five men pledged to personal evangelism. This has the right ring. The evangelism that is needed is one which shall enlist the membership of the Church generally. It was this kind that made Christianity such a power in its incipiency.

* * *

Steps have been taken to looking to co-operation in Christian work between the Presbyterian and Dutch Reformed Churches. The leader in this movement, which some think may finally result in union, is the Rev. Dr. Henry Sloan Coffin, a young Presbyterian pastor, who comes from the well-known Sloane family of New York. The Presbyterian body (the Northern) has about 1,500,000 members, and the Dutch Reformed about 140,000.

* * *

Bishop Candler's remarks to the Methodist Conference of Mississippi upon the enthusiasm of the missionary spirit that sends missionaries to Africa and neglects the big field for missionary work presented by the negroes of America, were pointed. There is a good deal more glory in foreign missions, but who shall say that better work can be done on India's coral strand or Congo's muddy bank than in and about Augusta, Ga.?—Mobile Register.

* * *

Three men have been placed in the field to press the work of raising an adequate endowment for the Southern Methodist University at Dallas. They are Dr. H. A. Boaz, the vice president of the institution; Rev. L. S. Barton, who will campaign within the bounds of the North Texas Conference, and Rev. J. T. McClure, who is expected to canvass chiefly within the limits of the Texas Conference. Mr. Dora Roberts, of Big Springs, Tex., has recently made a donation of $25,000 to this cause.

* * *

From the Western Christian Advocate of December 20 we take the following: "Bishop E. R. Hendrix, of the Methodist Episcopal Church, South, was the guest of honor of the First Church of Brazil, Indiana, on Dec. 10. The Bishop was on his way to the meeting of the Church Federation Board at Pittsburgh. He has been much interested in the great Sunday school at Brazil, and came to make a study of its methods and to catch something of the inspiration which has built up so great a school. He preached to the delight and edification of the congregation, both morning and evening. His visit will not be soon forgotten."

* * *

Bishop Kilgo, at the South Carolina Conference, touched what ought to be a live subject when he took occasion to ask the preachers to exercise more care with parsonages and laymen to take more pride in caring for buildings and grounds of country churches. One of the chief causes of a lack of interest in the church and its work in many places in the country is the tumble-down condition of the house of worship or its filthy, unattractive and unkempt condition. As with the Jews under Josiah, a movement for repairing and clearing away the rubbish about the Lord's house might lead to the discovery of the long-forgotten law of God and terminate in a great revival of religion. We have seen it so in more than one instance.—North Carolina Christian Advocate.

* * *

The Rev. Dr. Robert S. MacArthur, of New York, has just sailed for Russia on a mission unlike any which an American citizen, certainly an American divine, ever entered upon. He is the new president of the Baptist World Alliance, and in a real sense represents Christian people by the hundreds of thousands, even millions, as might be possible in no other religious body. His mission is first to Russia, but it is even broader than that. He goes, bearing letters to world rulers from President Taft, and letters from Secretary of State Knox to Ambassadors in all countries in Europe and Asia which he expects to visit. The Alliance president's mission to Russia is to ask the Czar and the Russian Government for a larger measure of religious liberty for all peoples of all faiths within his vast empire. He will present, he says, a written statement and will back it up with an oral one in case he is permitted to do so. He is famous throughout the Roman Catholic Church in America for having preached and spoken many things against it. He says that now, however, he will ask the Czar for larger liberty for Roman Catholics in Russia, of which there are many thousands, and especially for better treatment for Jews.

* * *

At the late session of the Gulf Conference of the Methodist Episcopal Church, which came to a close on Monday, Dec. 18, the following appointments were made: "New Orleans District—B. G. Hines, D.S.; Auburn and Smithville, to be supplied; Gloster, R. R. Ellis; Gloster circuit, to be supplied; Hammond, L. C. Scott; Lutcher, R. O. McClure; Meridian, W. E. Harrison. New Orleans: French work, J. C. Dupiantis; Italian work, F. Zito; St. Charles Avenue, G. B. Hines, with J. C. Duplantis, assistant. North Louisiana—W. C. Mann, D. S.; Alexandria, to be supplied; De Ridder, T. F. Swanson; Dry Prong, G. W. Bolton; Grosse Tete, to be supplied; Hudson mission, T. O. Bennett; Lavonia, to be supplied; Orange, E. N. Hardin; Pineville, to be supplied; Quitman, R. G. Swanson; Provencal, to be supplied; Vivian, W. T. Bolton; Longleaf, A. L. Harper; Marthaville, G. B. Minor; Oakdale, J. H. Beadle; Shreveport, to be supplied. Southern District—J. A. Carruth, D. S.; Bayou Cheno, W. R. Newton; Cameron, to be supplied; DeQuincy, to be supplied; Crowley, Louis May; Ebenezer, C. C. Beasley; Gueydan, to be supplied; Welsh, P. E. Webb; Iowa, J. G. Pointer; Jennings, E. R. Houck; Lake Charles, H. H. McClain; Elton, to be supplied; Evangeline, to be supplied; Kinder, N. L. Sayers."

THE METHODIST HOSPITAL, MEMPHIS, TENN.

Action of the North Mississippi Conference.

I had the pleasure of meeting the brethren of the North Mississippi Conference in its recent session at Macon, Miss., and addressing them briefly on our Methodist Hospital enterprise, in which they share. That they are in the work heart and soul can easily be seen from the following report, brought in by a special committee, and adopted unanimously by the Conference:

"Your committee beg to report that, having considered the report of the Hospital Commissioners, it is gratified with the progress that has already been made with this noble enterprise, and it is greatly to be desired that it be pushed to an early completion. The plan of engaging in this form of Christian endeavor has passed the tentative stage, and is now the fixed policy of our great Church, and the opportunity presented to the Conferences, committed to the movement with which we are connected, is one full of promise for the largest usefulness to suffering humanity. Your Committee thinks it well to remind you that this particular movement had its origin in this Conference, which was induced to initiate the plan by that large-hearted layman, Mr. John H. Sherard, to whose untiring efforts and unfaltering faith under many difficulties the present flattering conditions are largely due. We are pleased to note that proper appreciation of Brother Sherard's services has been shown by his election as chairman of the Hospital Board, and we believe that his leadership is a guarantee of success.

"The Board has been fortunate in securing the services of Rev. H. M. Ellis, of the Mississippi Conference, as field secretary. His labors have been abundant and directed by wisdom, and the co-operation of the Church in the entire field covered by this movement should be ungrudgingly accorded to him. Nothing less will accord with the formal action of the Conferences by whose authority he entered this field. Without special effort, a goodly sum has already been contributed to the Hospital Fund, but the importance of this great work must be impressed upon our men of wealth in such a way that they will be moved to contribute liberally out of their abundance for the relief of suffering humanity. All, indeed—both rich and poor—must be led to share in this great work.

"We cordially approve the fixing of Jan. 28, 1912, as Hospital Rally Day, and urge that on that date, or as near thereto as practicable, every Sunday school, Epworth League, Woman's Home Mission Society and congregation observe the day with appropriate services and take liberal offerings for this cause. Let the presiding elders and pastors see that this order is carefully and generally observed. Brother Ellis has prepared literature and will furnish it upon application, and he will gladly co-operate in every way upon request.

"The administration of the Board of Commissioners is to be approved and commended, and we would nominate the present members: John H. Sherard, Rev. J. W. Dorman, Rev. W. S. Lagrone, J. D. Barbee and J. R. Bingham, for re-election for the ensuing year and until their successors shall be installed.

"Resolved, That we renew our pledge to heartily support the enterprise; that we commend the work of the field secretary, and that we invite Brother Ellis to visit our territory freely and co-operate with us in raising the funds necessary for the complete and early success of the Hospital.

"Respectfully submitted,

Wm. L. DUREN, Chairman."

Note specially two points of this excellent report:

First—Hospital Rally Day, Jan. 28 (fourth Sunday), 1912, is to be observed appropriately and liberal offerings made by every congregation, Sunday school, Epworth League and Home Mission Society in the Conference. This is an ideal time. It is nearly upon us. No day can be lost if the very best is to be made of it.

Second—The North Mississippi Conference, in the last paragraph, plainly recognizes that the responsibility for the success of this great enterprise is on the membership of the Church, and that the field secretary is to co-operate and assist in any way he can. This is as it should be, and I am ready to do everything in my power to help in any field at any time. My address is 996 Union Avenue, Memphis, Tenn.

H. M. ELLIS,
Field Secretary.

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Secular News and Comment

Britain's latest superdreadnaught cruiser, the Princess Royal, will have cost over $10,000,000 by the time it is fully equipped.

* * *

President Taft has approved the act of Congress permitting the erection in New York harbor hy Rodman Wanamaker and others of a memorial to the North American Indian.

* * *

For his services to Paris during the Seine flood, John Wanamaker, of Phiiadelphia, the former postmaster general, has been decorated with the ribbon of the Legion of Honor hy the French government.

* * *

Dr. Charles W. Eliiott, president emeritus of Harvard Universlty, who was operated on for appendicitus on the Island of Ceylon some days ago, is reported to he resting quietly in a hospital at Kandy. It is thought that he will recover.

* * *

It is estimated that in New York City this year a half-mlllion Christmas trees were used, for which the consumers paid ahout $250,000, an average of 50 cents a tree. West Street, where the New Engiand steamers dock, was said to smell like a balsam forest just prior to the opening of the holidays.

* * *

The hoard of Aldermen of New York city voted unanimousiy a few days since to pay doctor bills aggregating $19,600 for services to Mayor Gaynor after he was shot in Hoboken in August, 1910. The bills had been brought down from $26,100. The mayor had offered to pay the bills from his private resources, it was said, but the physicians declined to accept payment from him and made out their hiils to the city.

* * *

According to the report of Dr. A. D. Melvin, head of the Bureau of Animal Industry, more than 50,000,000 animals were inspected durlng the past year, and over 1,000,000 carcasses, or parts of them, were condemned as unfit for food. No service rendered by the Government is more to be commended than that which seeks to safeguard the health of the people by keeping off the market unwholesome edible products.

* * *

The $1,000,000 recently conveyed to Columbia Universlty for the estahlishment of a Schooi of Journalism by the will of the late Joseph Pulitzer, makes the total gift of the famous editor for this purpose $2,000,000. It is stated by the authorities of the Universlty that the terms imposed hy the donor will he complied wlth, and that this school will prohahly he in operation within less than three years. It is predicted that it will be the most conspicuous institution for jonrnalistic education in the world.

* * *

The Morros are stlli giving trouble in the Phillppines, and there has lately been some skirmishing hetween them and the American troops. The dispatches from Manlla on Dec. 20 stated that about 600 of them had fortified themselves on Peak Buddaho on the Island of Joio, and that a fight between them and the forces commanded by Brigadier General Pershing seemed impending. Many of our wisest statesmen are still predicting that the holding of these islands in the far-away Orient will, in coming years, involve the United States in a vast amount of trouhle.

* * *

At a meeting of the Superior Court judges of Georgia, which was held in Atlanta on Dec. 19, the law's delay in the trial of cases was discussed, and a committee was appointed to consider suggestions which may be made to it with a view to a reformation of criminal practice in that State. This committee will report to a meeting of the judges to be held next April. This is unquestionahly a movement in the right direction. If the punishment of crime in this country could be made as certain as it is in England, we would have much less of it, and also fewer lynchings.

* * *

A writer in Harper's Weekly says that the tallest trees in the world are the Australian eucalyptus, which attain an aititude of 480 feet. The biggest are the mammoth trees of Californla, some of which are two hundred and seventy-six to three hundred and seventy-three feet in height, and one hundred and eight feet in circumference at the base. From measurements of the rings it is helieved that certain of these trees are from two thousand to twenty-five hundred years old. The oldest tree in the world is said to exist on the island of Cos, off the coast of Asia Minor. It is several thousand years old, but just how many no one has dared to say. The tree is carefully preserved by a wall of masonry round it, and the trunk is thirty feet in circumference.

* * *

Louisiana spent more than $4,500,000 in the cause of good roads durlng 1911, according to figures compiled hy Secretary C. C. Sandoz, of the Highway Department of the Board of State Engineers, and submitted to the authorities at Washington in connection with the national statistics in good roads matters. The amount spent by New Orieans alone was $2,928,360, or more than half of the entire amount, according to the figures shown. The exports of the United States to the countries of the rest of the world during the eleven months of the current year ending with November exceeded the imports by somewhat more than $475,000,000. The value of the exports was $1,867,314,510, while the imports were worth $1,392,550,228, according to statistics issued by the Department of Commerce and Lahor. During the corresponding period last year the exports exceeded the imports in value by about $211,000,000. The imports for the eleven-month period of the current year show a falling off of about $33,000,000 from those of last year, while the export trade increased hy about $30,000,000.

CENTENNIAL CELEBRATION PROPOSED.

The following resolutions concerning the Centennial of Methodism in the Mississippi Conference were passed at the recent session of that Conference in Meridian:

"Whereas the Mississippi Annual Conference, then embracing the territory now within the States of Alabama, Mississippi and Louisiana, was organized near the town of Fayette, in Jefferson County, Miss., at the home of the Rev. Newet Vick, on Nov. 1, 1813; and whereas we are now within two years of the centennial of this event; therefore,

"Resolved, first, That it is the sense of this hody that we should give suitable recognition to this great event in our eccleslasticai history.

"Second—That we request the Historicai Society of this Conference to prepare a program in keeping with this occasion and give such suggestions as in its judgment may be best.

"Third—That we believe that greater interest would be taken in this celehration of our one hundredth birthday, could our session of 1913 be held in the territory contiguous to its organization."

AN IMPORTANT MATTER.

To the Members of the Louisiana Conference.

Dear Brethren: At the recent session of our Conference your Board of Missions elected and the Bishop appointed Rev. A. W. Turner as Conference missionary evangeilst. Brother Turner is to give his entire time to this important work. His salary is guaranteed by the Board of Missions, but as this is paid out of appropriated funds, we expect places making use of his services to contribute to our "evangelistic fund," which contributions will become sufficient to cover all salary and expense items of the evangelistic work directed by the Board. As we shall have more requests for Brother Turner's services than can he complied with, and as the first few weeks of the year will he less crowded with dates than later, let me respectfully request that as many as can conveniently do so, arrange for a revival at an early date. Who wants Brother Turner for a meeting to begin on Sunday, Jan. 14?

You will see a notice elsewhere from our secretary, directing you to whom to write, etc.

Yours for a great year in our Master's service,

Wm. H. COLEMAN,

Chairman Board of Missions and Evangelistic Committee.

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AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddieston, of Jackson, Miss. The letter should be read hy parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

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WHAT'S WRONG WITH THE AMERICAN PEOPLE?

By James W. Lee, D.D.

Three days before leaving England last summer, I made a pilgrimage to the ruins of the old Gorhambury palace, where Lord Bacon lived and where he died, at St. Albans. It is a grand old ivy-clad pile, and is one of the most famous places in Great Britain. Here it was that Queen Elizabeth was accustomed to visit Sir Nicholas Bacon, when Francis, his son, was a boy. I saw not only the ruins of the present earl of Verulam by the earl himself, but had the privilege of seeing the pictures of his ancestors for five hundred years, and each one of them painted by a master. I refer to this because I know of not a case in English history that so well illustrates the respect for law on the part of the English people, and so well serves to point out the danger of violating the law, as that furnished by the fall of Lord Bacon. He had reached, in his upward climb to position, the pinnacle of greatness. He had been raised to the peerage as Lord Verulam and had been created Viscount St. Albans. He was next to the king himself in honor and wielded more power than the king as a distributer of patronage.

At the meeting of parliament in 1621, a demand was made for reform in connection with the oppressive monopoly patents. Bacon was accused of being a party to disgraceful transactions by which the nation had been robbed. The chancellor had done nothing more than hundreds have been doing in this country, within recent years, who have been untouched by the law. But, in the case of Bacon, nothing could save him. He had used a high place for personal advantage. He was condemned and fined $200,000, and imprisoned in the tower during the king's pleasure. Besides, he was declared incapable of holding office in the State, or of sitting in Parliament and that never again should he come within the virge of the court. He was a disgraced man forever. That was three hundred years ago. But the same strict adherence to the letter and spirit of the law prevails in England to-day that hurled Bacon from position into disgrace in 1621.

There is no respect in which the contrast between England and the United States is more striking than that which one observes between the respect for and obedience to law in the mother country, and the disregard of it in our own.

On August 26, the day I sailed for New York, I secured the London daily papers. These gave a record of a day's doings in England for August 25. On September 2, I glanced over the New York dailies. These gave a record of a day's doings in the United States for September 1. I am not overstating the truth when I say that more lawlessness was recorded as having taken place in any one of our large States of the American union, with, say, its 4,000,000 of population, in one day, than was represented by the papers as having taken place in all England, with its forty-odd million population, in one day.

I.

There must be some underlying cause for this difference in the matter of lawlessness between the two countries. We are the same people, mainly, as to blood and traditions and ideals. We answer by the same Bible, we worship God after the same doctrines, hold to the same fundamental, political and religious conceptions. Why do our ancestors over the sea keep up the practice of our doctrines, political and other that we hold in common, while we, their descendants, maintain the doctrines in our heads and professions, while we have departed from them in our hearts and practices? This question brings before our minds something to study about. This is a matter for the most searching inquiry of which we are capable.

It is bad enough to rush hellward at all, if we are to represent our modern American activity by the lurid and picturesque word used by one of our recent orators, in defining the region toward which the American people are moving, but to move hellward without asking ourselves about our destination; without seeking to acquaint ourselves with the character of the place toward which we are headed, indicates that we have not only lost our chart, but our pilot; that we have not only lost our noble impulses, but our towering heads. To go to hell with our eyes open is possible, but then we but reap the consequences anticipated. To go to hell, on the other hand, with our eyes shut would imply that we were silly sheep and not rational human beings.

In the language of Colonel Roosevelt, the American people, in the main, are sound in heart and disposition. They are not silly sheep, nor are they rushing blindly to hell. There have been recent perverse expressions of the national life, but these furnish no grounds for pessimism, but reasons for universal heart-searching on the part of us all. It it a time not for manning the life boats and jumping overboard, but for every man and woman to get busy stopping the leaks and mending the ship.

II.

A time of national awakening, thank God, has arrived, both in political parties and in churches. The conscience of all people is stirred as not before perhaps in the history of our country. From grafting and jobbing and duplicity and political wickedness, sane leaders are crying: "Good Lord, deliver us!" From cant and coldness and spiritual indifference, earnest preachers are praying: "Good Lord, deliver us!" The deliverance will come. We will again be clothed and established in sanity, simplicity, soberness and righteousness. The national ship is freighted with too much precious merchandise in which all mankind is interested to be wrecked but a few miles from shore. As a people we are hardly out of sight of land on the voyage our fathers planned for us only yesterday, in the lifetime of nations. There is no time for panic among the passengers. This is no time for leaders of the people to wail and wring their hands. Our machinery of state is not old, it has just been put together. The structure of our union is seaworthy. There is no trouble outside of us, either in sea or running gear. The only trouble is inside. The passengers have not been respecting one another's rights. They have not been pacing the deck in sight of the stars enough. They have kept themselves too completely down in the stuffy state rooms, and have not been taking into their lungs enough of ocean ozone. But the beauty about our situation is, we are beginning to feel that we cannot stand it much longer. This sense of inability to breathe under unhealthy conditions is driving the people up-stairs. We will get normal and vigorous and sane in a little while. Then the joy of living will come back to us.

III.

Still, it is the duty of rational people to consider the causes which have brought about our confusion.

We cannot do better than to pay careful heed to the methods and habits of the people of our mother country. There they are on their little island still ruling the world. There they are, still sane and serious and masters of themselves. They are said to be slow and dull and dense enough to have American humor explained to them. But it strikes an impartial observer, that while they do move with cautious step, the point they are slowest about reaching is the perilous one at which an Englishman can make up his mind to do wrong or to violate the laws made to regulate his conduct. I cannot see that a citizen of Great Britain steps any slower when moving toward a dollar he has honestly earned than an American. At least England manages to maintain its place as the clearing house of the world's money.

The English are not particularly tardy when they are moving toward the solution of great financial, social, political and scientific propositions. It must be remembered that the British Association, which is an institution of Great Britain, is doing more to advance the cause of thought in the modern mind than all other similar institutions on earth put together.

Much has been said about the dullness and density of the English people, but if there is any high and honorable and rational and beautiful and good thing known among men that they do not get to as speedily as the people of any other realm, ancient or modern, I wish some alert American would point out what it is.

In my two month's observation last summer one thing became clearer to me than ever before, and that is, more English people find their way to Church every Sunday morning, and reach the altars of God earlier and more speedily than do the inhabitants of any other country on the planet.

The only thing the English are slow about is breaking the law. If he does happen to forget himself sufficiently to do it one time, then as sure as fate, the only hotel he will ever put up at any more is the jail. This was so before Lord Bacon; it has been so ever since. They would cut off King George's head to-day just as quickly as they did that of Charles I, if he swerved from the straight way mapped by the law. From the king down to the veriest denizen of the slums, everyone in England must keep the law, or else pay the penalty of its violation, as sure as the sun rises and sets. Everyone recognizes this, and hence, everyone obeys the law. The result is the English people are disciplined. They are not offensively self-assertive. They are kind and polite. A policeman has the manners and the considerate speech of a first-class gentleman. Life is not cheap. Every railroad and every automobile must respect it.

IV.

The high level of national greatness occupied by England is due to the fact that her people respect and observe the law. They seem to have sense enough to recognize the fact that there is a moral order over and around them as really as there is a physical order over them and around them. They appear as little inclined to violate the moral order as the physical. They appear to respect the Ten Commandments as completely as they respect the laws of gravity. They seem to know as well that if they do wrong morally, they will be punished, as they know if they climb to the top of a church steeple and jump to the pavement they will be punished. "Lawlessness is a reproach to any people." The present trouble with all people of the United States is lawlessness. This is not so much because our people are meaner than the English, their impulses are just as fine, but it is largely because we are not disciplined by long practice in the observance of the law. We have been swayed too much by the stupid and senseless rage of the mob. As a consequence, judicial blindness has fallen upon whole communities of our people. Judicial blindness is often found side by side with noble and generous feelings. A man is afflicted with judicial blindness when his intellectual wheels have ceased to turn, and when he is at the mercy of any chance impulse that happens to be imported from the mob into his emotional self. Such a man is stupid and dense enough to think that murder committed by a mob under so-called lynch law will wipe out the wickedness of murder committed by an assassin. Anyone with a spark of reason to light up his mind is obliged to see that lynching by a mob is just as much murder as is the cold-blooded act of the assassin in taking the life of his fellowman. The English have sense and training enough to see this. Hence there has not been a case of lynching in England, so far as I have read, in five hundred years, and not in Canada since the country's foundation. And yet English and Canadians are of the same blood as our people. They differ not because they are naturally any better than our folks, they simply have more trained intelligence. Our people are lawless because they are ignorant, untrained, undisciplined.

The English people have maintained their respect for law through the hundreds of years of their history because they have been perpetually taught in home and church and school to reverence those in authority and to respect and keep the laws. The English people have not advanced beyond the sense of duty resting upon them to attend regularly the Church services. Everywhere I went, I found, whether in city or village, practically all the people accustomed to go to Church. The places of worship were full of reverent, devout people. They are so far behind the times over there that every person, upon finding his seat in Church, has no more idea of progress than actually to bow his head and pray. They are so backward and belated in England that no person ever speaks to another in the house of prayer until the benediction is pronounced, and then whatever may be spoken is in a whisper, as if the hush of eternity was on his life.

The fonndation of English order and obedience to law in the country is the religion for which their chnrches stand to foster and feed. Take the chnrch-going habits from the people and they will become as lawless as their kinspeople in America have become in the past fifteen years. This indifference to religion and the Church is a new thing with us, and it is not becoming. It is making way for tho sort of moral and spiritual relaxation that leads to lawlessness. We are young and will get over it, just as a man will learn to quit mince pie for snpper, when he finds out that his constitntion cannot stand it.

The human constitution breaks down very soon in its attempts to digest lawlessness. It is not wholesome; it cannot be assimilated and turned into good, healthy blood and muscle. The people of this country have already had about all they can stand of the mince pie lawlessness; they are turning from it with loathing and deep disgust. They are beginning to see that it is better to go to bed on plain mush and milk and secure pleasant sleep and sweet dreams, than to retire on a wrong diet to dream about ruin and jails and falling into the clutches of old Satan all night. Evidences of returning to sanity are to be read on every hand. A better, brighter day is soon to dawn on our great country. Our people will find their way back to the deserted altars of religion. They will cut away the briars which have choked up the gateways to them. They will again wear paths over the same old lines our fathers trod to the houses of God. The windows in the old buildings will be repaired. The sense of broken trust, of old memories despised, of God's altars stained and dishonored, will pass from inside the deserted shrines our fathers were tanght to pray in, when we return from our wanderings and make up our minds no longer to live on husks intended for swine and not for immortal souls.

I attended, while in England, Church of England cathedrals, Congregational houses of worship and Wesleyan Methodist chapels. I could not have told from anything I heard from any single preacher of any denomination that there was such a thing ever discnssed as higher criticism, evolution, or advanced thought. The preachers, without a douht, have adjusted their minds to all new truth discovered in all fields of human search. But these questions never find their way into the pulpit. They preach to-day the same gospel Chrysoston, archbishop of Constantinople, might have preached in the fourth century. Their messages appealed direct to the consciences of their hearers. Their efforts seemed to he concentrated on the one object of arousing the people to accept the spiritnal and eternal order represented by Jesus Christ as their only hope from barrenness and death in time and eternity. They neither defended nor fought higher criticism; they ignored it. They seemed to be bent on advertising no nostrums, or facts, or so-called new ideas; what they did was to call the people from sin to holiness, from death to life, from animality to spirituality; instead of seeming to think the old gospel had lost its power, they preached it with a winsomeness and a dynamic intensity that led one to feel that the a, b, c's of the gospel had not yet been learned by the average preacher even. There were no apologetics, no half-way tentative sort of positions taken; every utterance was as positive and clear-cut as a policeman's club. They apologized for nothing, no more than a sheriff would apologize for the severity of the law, when arresting a criminal. They were making known a tried and wellworn way all civilized leaders had followed. To doubt its value as the only way to walk in, in order to get anywhere, was not only to write one's self down as wicked, but as utterly stnpid. The wishy-washy, goody-goody, flabby sort of hearer one often meets over here, could not have endured such messages. They would have heen declared as out of date and belonging to a hy-gone time. But the English, being serious-minded and accustomed to think, accepted the sermons as sound and capable of being transmuted into the solemn duties of practical life.

One could not douht where the secret of the strength of the people lay after seeing them in their churches and recognizing the sort of spiritual food they were accustomed to take from their ministers.

St. Louis, Mo.

A LESSON IN PATIENCE.

"We'll set to work now, Essie," said grandma, after school, "and see if we can't get an hour or two on your party dress before supper time. How pretty it is, to be snre," she added, shaking out the shimmering pink folds.

It was a cool, crisp Septemher afternoon, when work seemed like play, and the shining needles were soon flashing busily in and out. But only a few minutes had passed when Louise's voice called from the library, "Oh, grandma, I've tried to play this piece over and over and I just can't get the time right. Won't you please come and count it for me?" And a moment later grandma's cherry voice echoed hack from the library. "It is a hard kind of time; I remember trying it when I was a girl," she said; "bnt it's so bright and pretty when you do get it that it pays for the trouble. One—two—three; now, deary, isn't that better?"

"The child is improving every day, Essie," said grandma a few minutes later picking up her sewing.

Again for five long minutes the needles flashed on their way; then Rob's curly head appeared in the sitting-room door.

"I've heen working at this problem ever since school," he said, fretfully, "and it just won't come out right. Don't you s'pose you could help me a little, grandma? I never did understand long division."

"It's been a good many years since I studied long division," said grandma, smiling, "hut sit ye down here, my lad, and we'll try. There you are," she added, after the brown head and the gray had bent over the slate together for a few minntes. "Who says we can't do long division?" And her smile was as delighted as the child's.

"We won't get done very fast at this rate," said Essie, frowning at Rob's disappearing figure.

"I have one sleeve almost basted," said grandma.

Just then little Ted's voice was heard in a shrill scream from the back yard. "Oh, I've stepped on a piece of glass and my foot's a-bleedin'. Oh! Oh! Oh!"

Of course grandma was out in the yard in no time with a soft bandage and her favorite liniment. "The poor little fellow has got a pretty bad hurt," she said when she came back at last.

"How can you have so much patience, grandma," said Essie; "always running from one thing to another, with never five minutes to call your own?"

"Do you think I have, child?" asked grandma, her dark eyes shining with pleasure. "Well, I didn't always have as much as I have now; bnt you see, deary, I've lived a long time and I've learned that sometimes the little things that bring comfort and happiness to others and smooth out the hard places mean more in the Lord's sight than the big tasks we lay out for ourselves. We'll get the dress done before the party, never fear, hut we'll not neglect the music and the problems and the dear little cut feet, either."

Just then Ted's round face appeared in the doorway with the traces of tears still on the rosy cheeks. "My foot's better, some," he said "but I'm awful thirsty and I can't reach the bucket."

"Bless his heart, I expect he is," and away bnstled grandma, leaving her little sermon only half finished. —The King's Builders.

THE EAGLE'S FLIGHT.

For weeks and weeks Lawrence had been waiting for a chance to try his new box kite that had been given to him on his birthday by his Uncle John. The wind had come in sudden gusts, or it had rained, or he had been in school; bnt at last there came a nice day, with a lot of wind, and Lawrence took ont the big kite, which was named the "Eagle," for its first flight. He was alone, for he felt sure that he knew all about kites, and he was so anxious to see it sail into the air that he could not wait for the other boys to come and share the sport.

Lawrence placed the Eagle on the ground at the end of the hig garden, and taking in his hand the long cord which was attached to it, he started to run. Almost as soon as he dragged the kite from the spot where he had placed it, the stiff wind caught it and lifted it upward. Then it began to soar higher, and Lawrence ran faster and kept paying out the rope. Suddenly the kite flew skyward with a great jerk. The rope was wound round his wrist, and in some way it became caught so that he could not at once untangle it.

Then a stronger gust of wind seized the Eagle, and in spite of all he could do, Lawrence's arm was pulled far above his head, and he was almost lifted from the ground. Still he did not think of danger, for who ever heard of a kite carrying off a boy, as a real eagle might do? But the Eagle suddenly looked very big to him as he glanced up at it. And then came a stronger gust of wind, and this time Lawrence felt himself taken into the air.

It happened so quickly that he had no time to be frightened or to cry out. Almost before he could turn his head to look downward at the ground which he was leaving behind, he felt the branches of a tree brushing his face, and hlindly he clutched at them and held on with both hands and legs. The kite tugged away, but he clung all the harder; and now he opened his mouth and shouted loud and long for help.

It was a very frightened mother who ran to the back door and saw Lawrence high in the branches of the old elm, and the Eagle soaring away at the end of its rope. Her cries, added to his, quickly brought a neighbor to the scene, and soon a ladder was at hand.

"Hang on till I get there!" shouted the man.

But Lawrence did not need advice of that kind, for he was as securely tangled in the tree as the cord of the kite was about his wrist and arm. A moment or two later he was safely back on the ground, a little scratched and lamed, but really none the worse for his exciting adventure.

"You are a lucky boy that the tree was so handy and obliging," said the man, as he carried off his ladder.

The Eagle looked very innocent and harmless as they carried it hack into the house. "I guess I'll wait until I weigh more, or else until I learn more about kites, before I fly it again," said Lawrence. And his mother agreed that that was a most sensihle resolution.—Marion Hallowell, in Youth's Companion.

THE HARBINGER.

"Why, good morning, Mr. Sparrow, good morning! How goes the world with you?"

"Not very well, I assure you; but I'm glad to see you back, Mr. Bluebird."

"I am indeed glad to be back, and to meet you again, but I don't hear you singing."

"Singing? Well, I guess not. I'm no singer at the best of times, as you are, Mr. Bluebird; but talk about singing this gloomy day, with snow on the ground and more coming, and the wind cold enough to freeze one's very feathers! But you're welcome to sing if you feel like it."

"I am going to as soon as I look about a bit. I've been spending my summers here for some years, and I have grown very fond of this old farm. I get really homesick for it, and hurried to get back from the South; hut I flew so fast this time that I got ahead of spring herself, but she's on the way, so cheer up, Mr. Sparrowbird, cheer up!"

"I just can't brace up. You wouldn't feel so pert, either, if you had been here all winter. Why, some of my dearest friends have died on account of the terrihle cold and the lack of food."

"Oh, what a pity! I'm very sorry for them and you."

"I should have starved, too, if the good people in that house hadn't thrown out scraps of bread and meat sometimes; but they're clear discouraged now. I've heard a lot of their talk; they've had sickness and losses, and I've felt very sorry for them."

"Well, I'm going to tell them some good news now, and yon'll see how heartened up and delighted they'll be."

And the Bluehird flew to the lilac hush near the gate and sang—sang of all sweet things.

The dejected farmer on his way up from the harn could scarcely believe his ears, and stopped and listened breathlessly; then he hastened to the house, calling softly:

"Come, hear the bird; there's a hinebird singing; he's telling us good news, for sure."

The wife hastily wrapped a shawl about herself and the bahy and called to grandmother knitting hy the fire:

"There's a bluehird singing down by the gate."

"What say, a bluebird? Why, I want to know!"

Grandmother was dnll of hearing, hut she had caught the joyful words and limped over to the window.

"I wish't I could hear him, but—law sakes, I can see him, a scrap of the hlue there on the laylock hush. I'm dredful glad, for spring'll be right along now I shouldn't wonder! How I used to reckon of spring, an' going' out to dig in the flower heds, an makin' garden. I don't believe it's goin' to snow today after signs of it, either."

And even while the bird was singing, the wind quieted and the sun lightened the clouds and the hearts of the listeners thrilled with new hope and courage for the future.

Even Mr. Sparrow was cheered, much to his own surprise, and spreading his stiffened wings flew over to the lilac hush for comradeship with the sweet little harbinger.—Emma A. Lente, in Advance.

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Editorial.

THE DOCTRINE OF SIN.

In this day of attempted theological reconstruction, a sane discussion of the old-fashioned doctrine of sin is opportune. If it be true, as we have been informed by one, that "the crack of creeds is heard in most of the educational centers and in the ministers' studies of Christendom," it behooves all who hold the truth in righteousness "to note the line of cleavage to see what things the wise ones will allow to remain."

All close students of Holy Scripture will agree that "the place of sin in every theological system is an important one." One of England's profound theological thinkers has aptly said that "the great mass of the doctrinal error of all ages of Christendom has grown up around superficial views of sin." Jerome tells us that "false views of sin produced the false views of God and redemption," by which his century was marked. Our own peerless Mississippi Bishop, of precious memory, has said that "if sin be a mere trifle, the mission of the world's Redeemer was a stupendous blunder, and he himself was mistaken as to the purpose of his coming into the world; for he believed and taught that he came to save his people from their sins."

Underlying the teaching of the Holy Scriptures, are the two master ideas of sin and redemption. Upon these "all revealed truths converge, or from them take their departure." In the light of these two ideas, the Holy Scriptures become the divinely inspired and divinely preserved world-history of sin's awful tragedy and redemption's glorious triumph.

As a schoolmaster from heaven, the Holy Scriptures treat sin as the tranagression of the law; as "the abominable thing that God hates," and as a parasite eating out the heart of all virtue, and poisoning the very sources of all life itself. Everywhere sin is treated as a break with a divinely established order; as a repudiation of a heaven-imposed obligation; as the abnormal in man's moral conduct and character; as the choice of less than the best in the exercise of man's sovereign will; as a deadly microbe utterly destroying the spiritual organism upon which it feeds; and as a destructive force in the universe of mind and of spirit, withering human hopes and desolating human lives. Everywhere the Scriptures face sin as a lawless force and a universal fact in the world of rational creatures, "reinforcing itself by contagion from without, and perpetuating itself in the racial organism." Nowhere do the Scriptures soften the rigor of the law in its tremendous denunciation of sin in man's moral conduct and character; nowhere do they treat sin tolerantly, or condone impenitence in man by passing over the mutinous spirit that seeks to dethrone the Lord of Heaven, and turn our earth to hell.

Many of our modern-day philosophers, like Emerson, for instance, will gaze over the vast arena where sin's awful ruin and wreck has been wrought, and will calmly tell us that sin is "non-existent," that it is a mere "harmless negation," an unavoidable and inconsequential defect that attaches to the soul's upward progress. But the Holy Scriptures represent sin as a spirit of lawlessness and mutiny at work in the universe of God, seeking to wrest from him the scepter of control, and destroy the moral government of heaven. They represent sin as a plunge downward; and by the burning testimony of the mighty spirits who have "enacted the real Iliads of Christian history," sin is shown to be a desolating fall from a higher to a lower estate of moral goodness.

The theory that does not take into account the full gravity of sin "will attenuate the Gospel message and make it impotent and ineffective." The fearful tragedies that sin has enacted with each recurring day, the riot and havoc that it has wrought in the world of human affairs, the utter wreck of moral character that has marked its progress down through the centuries, and the desolation it has wrought in human lives from the beginning of history are sufficient to warrant the tremendously clear and terrible tones in which the Gospel speaks to the race of men. In David's outcry of despair, in Isaiah's confession of unclean lips, "in Paul's great struggle with his body of death," in the self-accusation and passionate contrition that tore the heart-strings of the mighty spirits of apostolic and later days, the truth of the Gospel's tremendous message that "the wages of sin is death" finds ample verification.

But the function of Holy Scriptures is to create, first, a distinctive sin-consciousness in the realm of man's moral nature; and then, facing squarely this created sin-consciousness, to speak to it in the terrible and yet gracious words of lawgiver, prophet, and psalmist, with which their pages are replete. The Scriptures do not recognize what many modern-day theological optimists are wont to call "man's innate moral immaculateness." Rather the Scriptures address man only as a sinner, except where God has changed him by the power of converting grace. In clear and in unmistakable tones, the Scriptures declare that all their remedial measures are "directed toward an extremity," and are made necessary because of man's total moral and spiritual failure and collapse.

With the created sin-consciousness, the Scriptures easily make intelligible to man the certainty of sin's penalty. The age-long testimony of human experience is that sin brings its penalty as surely as night follows day, or effect follows cause; and that the moral law passes over no breach in man's conduct and character, but "matches transgression always with pain and loss and death." Entrenching itself in the will of man, "sin stabs to death the soul's finest capacity for happiness." Along the pathway of the ages, we see the ruin and wreck that sin has wrought, and the misery attendant thereupon. The experience of the race will prove that the finest powers of the soul have been "weakened by the staggering blows of moral evil," and that all that is high and noble has gone down under the stroke of sin and left to perish in its grasp.

But the Holy Scriptures not only speak to the distinctive sin-consciousness that they have created and burned into the life and thought of man; they also tell the story of redemption from sin's thraldom. The despairing cry of the great apostle, "Oh, wretched man that I am; who shall deliver me from the body of this death?" would ring through the world like the wail of a lost and helpless spirit were it not for the apostle's accompanying exclamation of joy, "I thank God through our Lord Jesus Christ!" In all the ages of Christendom, the mighty who "have turned the currents of the world's history into new channels for good" have been those who have shared with Paul the consciousness of sin's desolating presence, and have felt with him the power of sin's tremendous curse, and have known with him the efficacy of the blood of Jesus Christ to wipe out sin's polluting stain. The weapons by which the prophets and apostles and martyrs of old have won the victories of faith have been forged in the fierce heat of "the hissing fires that have burned on the field of the world's moral conflict." God was let down into the generations of men in order that the wisdom of him "in whom dwelleth all the fulness of the Godhead bodily," and the strength of him to whom all power in heaven and in earth was committed might be directed toward the solution of sin's stupendous problem. In one mighty death-grapple, our incarnate Lord expended the full force of his great redemptive life, and he came forth from the mortal conflict the all-conquering and triumphant Christ. He bore our sins in his own body on the tree, and by his death he destroyed the power of death. Therefore, in him standeth our salvation, and he becomes our sure and everlasting atonement.

MISSED HIS CALLING.

Some years ago the Rev. R. J. Campbell, widely known as the successor of the renowned Dr. Joseph Parker, set out to reconstruct the theology of Christendom. A late number of the Wesleyan Christian Advocate contains the following reference to this would-be theological reformer:

"Rev. Reginald Campbell, of England, he who caused such a stir some years ago in England by announcing a 'new theology,' is now in this country. The Continent, in a recent issue, sizes up Mr. Campbell after this fashion: 'His theology is neither constructive nor destructive; it is simply vaporous, almost non-existent. By all signs, the Lord never made him for a theologian at all, and the only pity is that Mr. Campbell did not find it out sooner. One judges, however, that he is beginning to suspect it now, and by virtue of that suspicion there is hope that his future career will produce less newspaper copy and more spiritual fruitage than the earlier years of his City Temple pastorate.'"

A SAINT TRANSLATED.

Rev. W. S. Lagrone, our pastor at Greenville, Miss., has informed us of the death of Mrs. A. B. Finlay, which occurred in that city on Friday, Dec. 15, after an illness, due to paralysis, covering a period of several months. Her remains were laid quietly away in the cemetery at that place on the day following, in the presence of a large concourse of sorrowing relatives and friends. Thus, at a ripe old age, passed from earth one of the choicest and most saintly spirits that it has ever been our privilege to know. Practically her whole life was spent in Greenville, and her name was "as ointment poured forth" in that community. She was one of the matriarchs of Methodism in that city, having watched its earliest beginning and having been one of the most faithful workers to effect its establishment there decades ago. Her devotion to the Church was ardent and constant; nothing pleased her so much as its spiritual prosperity. Her piety was beautiful and winsome; though unostentatious, it shone with a steady flame, giving light to all around. Heaven was in her face, and she carried everywhere she went the perfume of the skies. To know her was to love her; to enter her presence was to be made better. She made no such profession, but we do not doubt that she had attained to Christian perfection. The thirteenth chapter of First Corinthians found embodiment in her character and life. With a shining record behind and a luminous prospect before, she has gone from us. But her influence will long abide, helping to make the world brighter and better. May the Heavenly Father bless and strengthen those whose hearts have been saddened by the "sweet release" and triumphant ascension of this weary saint, who has gone to be forever with her Lord! If true to the Master, they shall soon see her again in "the house not made with hands."

PERSONAL AND OTHER NOTES.

Rev. R. S. Gale announces that he has met with a warm welcome at his new charge in Ellen, Miss.

The Rev. Hugh Jamieson, of Shreveport, spent Christmas with his mother, who resides in New Orleans.

Rev. and Mrs. E. K. Means spent a portion of the holidays in New Orleans, the guests of Mr. and Mrs. Crebbin, of the Seventh District, this city.

Rev. L. I. McCain and wife spent a few days in New Orleans last week. Brother and Sister McCain paid the Advocate office an appreciated call.

Rev. W. B. Alsworth preached his first sermon at Leakesville, Miss., last Sunday and left Monday to spend Christmas with his parents in Purvis.

Invitations are out announcing a reception to be given Friday night of this week by the Parker Memorial Church to its new pastor, Rev. H. R. Singleton.

The Rev. Paul D. Hardin was warmly welcomed by his people at McComb City, Miss. The Presbyterian and Baptist congregations and pastors joined in a welcome service last Sunday night.

Rev. W. J. Wood has found the "best people on earth" in his new charge at Potts Camp, Miss. He

enciosed the price of a year's subscription for the Advocate, given by a mother to her son as a Christmas gift. A wise gift, indeed.

E. L. Cargill, who served Jena very acceptably last year, has arrived and is happily domiciled in the parsonage at Colfax.

Rev. A. W. Turner, who was appointed missionary evangelist of the Lonisiana Conference, will make his home in Pleasant Hill, La.

A warm personal note from the effective presiding elder of the Ruston District, Rev. R. W. Tucker, flashes with reverent optimism for this year's work on the district.

Rev. R. H. Wynn, the new presiding elder of the Lafayette District, will live at Crowley, instead of Lafayette, to which place all letters intended for him should be addressed.

The people of the Utica, Miss., charge have fixed the assessment for pastor's salary at $1000 per year. John W. Ramsey, the pastor, has struck a responsive chord in the hearts of his people.

The ladies of the Arcadia church have recently pieced a quilt out of silk blocks on which was embroidered the names of all the members of the church. The quilt was given to Rev. and Mrs. A. I. Townsley as a Christmas present.

The people of Bogalusa, Louisiana, gave their retiring pastor and his wife, Rev. and Mrs. J. M. Alford, as an expression of their esteem, a chest of handsome silver. Brother Alford served this charge for three years, and leaves for his new field at Rayville with the esteem and good-will of all.

Our worthy colporter (who is said to be the best in the connection), Rev. G. W. Bachman, sent us a few days since several names to go on our snbscription files, and at the same time wished all the Advocate force a happy Christmas and New Year. We thank him for his kindness and reciprocate his good wishes.

Rev. C. D. Atkinson, who rendered effective service at Parker Memorial Church, New Orleans, for four years, crowning that service by performing the duties of host to the Louisiana Conference, has left the city and has been received gladly by the good people of Crowley. He preached his first sermon there Sunday, the 24th.

Rev. J. M. Wyatt has entered upon his work at Ackerman, Miss., with characteristic energy and enthusiasm. He writes appreciatingly of the people of the charge, and expects a good year. Already he has begun to introduce the Advocate into the homes of his parishioners. As a pastor and tactful spiritual leader, Brother Wyatt ranks with the best.

So many Christmas and New Year greetings have reached the Advocate office that it is impossible for us to specifically mention each of them. Suffice it to say that there was not a single one that came that was not thoroughly appreciated. Callous, indeed, must be the heart that does not respond to cordial expressions of good will and friendship. They tend to lighten life's burdens and cheer us on the way.

We call special attention to the able and timely communication appearing in this week's Advocate from the gifted pen of Dr. J. W. Lee, the pastor of St. John's Church of St. Louis, who is perhaps the most accomplished and widely known writer in Southern Methodism. Our readers are indebted for this interesting discussion to Dr. Theodore Copeland, of St. Louis, at whose instance Dr. Lee so kindly forwarded this appreciated contribution.

In forwarding his first round of appointments, Rev. J. E. Cunningham, the genial presiding elder of the Aberdeen District, took time to add the following: "May the Christ-peace attend the forces of the Advocate this Christmas-tide, filling their hearts and homes with goodness, and may his Spirit lead the work of 1912, bringing the blessings of health and success." In return we pray that the pathway of our brother during the new year may be strewn with God's richest gifts, and that the Master's canse may prosper greatly under his faithful leadership.

Most of the new pastors assigned to New Orleans churches were in their pulpits last Sunday, and were greeted by good audiences. Dr. J. W. Moore conducted the 11 o'clock service at First Church, delivering an impressive discourse from Hebrews 2:16-17. The speaker at the evening hour was the associate pastor, Rev. C. C. Selecman, who is a native of Missonri and who was educated at Central College. At Parker Memoriai Church Rev. H. R. Singleton gave his new congregation a beautiful and stirring Christmas message, using as a text Luke 2:8-10.

In the report of the proceedings of the Mississippi Conference which appeared in the Advocate of Dec. 14, Rev. P. H. Howse was referred to as a local preacher. This was an error. Brother Howse writes that it has been twenty-two years since he was in the local ranks. At the recent session of the Conference he was assigned to the Seminary charge, and has already visited the work and looked the field over. He thinks the outiook is encouraging, and anticipates a year of great success. Brother Howse's address will be 316 Jackson Street, Hattiesburg, Miss.

The Chicago Record-Herald says: "The prediction is made by an eminent British surgeon that everybody will, in the remote future, be one-toed. We wish that something could be done to cause the fingers of the pick-pockets to disappear." The zoologists teach that the horse was once a five-toed animal. Perhaps the surgeon referred to has stumbled upon this "old chestnut" and is trying to extend the alleged process of evolution to include the human family. As builders of vagaries, the men of science are not behind any other class on the planet.

From a dispatch sent from Magnolia, Miss., to the Times-Democrat on the 19th inst., we take the following: "Rev. H. B. Watkins preached his farewell sermon here Sunday night, and will leave this week to take up the work as pastor of the Jefferson Street Methodist Church, Natchez. No service was held at the other churches, the pastors and congregations attending the Methodist Church in a body. At the conclusion of Mr. Watkins' sermon, Rev. A. F. Laird, pastor of the Presbyterian Church; Rev. R. L. Bunyard, pastor of the Baptist Church, and Mr. B. F. Goza, steward of the Methodist Church, delivered brief addresses."

Writing from Winona, Miss., on the 21st inst., Rev. B. P. Jaco, the new presiding elder of the Winona District, says: "I shall have to bestir myself to measure up to the standard set by my good friend and brother, Rev. E. S. Lewis. I had a most enjoyable day at Greenwood, which was my first appointment in the district. There lives no finer Christian gentleman nor brotherly preacher than Rev. H. S. Spragins. I shall be glad every time when the opportunity comes to visit this choice charge and to enjoy the fellowship of its good people. Rev. O. W. Bradley moves off well at Winona. Rev. W. S. Shipman is delighted with Indianola. Other preachers report good beginnings."

The following, taken from the Texas Christian Advocate of December 21, will be read with interest in North Mississippi, where Brother Johnson was born and reared: "Rev. W. J. Johnson has already pitched his tent on the field at Beaumont and he is adjusting himself to the situation. Beaumont has forged to the front with magic strides within the last few years. Its improvements are a marvel, and they are of a permanent and progressive nature. Our Methodism there is virile, and handles much material wealth. They have a phenomenal church plant, and among them are many of the best and most devoted people in our Texas Methodism. And they have the pastor and the preacher to help them do things for Christ. Brother Johnson believes in the extension of the kingdom, and he is connectional in spirit. Therefore, under his administration, we are expecting large things of Beaumont Methodism."

For the information of the many friends who have sympathized with us and prayed for us during the several weeks of trial and anxiety through which Mrs. Meek and the editor have lately gone, we desire to state that our son is greatly improved, and now has every prospect of a speedy and complete recovery. It has been impossible for us to answer the many kind and comforting letters which have come to us, but every one of them was greatly appreciated, and will not soon be forgotten. Dreary and desolate, indeed, would life be without such manifestations of interest and sympathy, especially when the shadows thicken above us. That our loved one has been given back in direct answer to prayer, we entertain not the slightest doubt. It is as true to-day as in the olden time, that God hears and answers his people. And the exclamation of our hearts at this happy Christmas-tide is: "Thanks be unto God for his unspeakable goodness!"

The following appeared in a recent number of the Western Christian Advocate: "WANTED—A barrel of postal cards to send to the General Conference from Methodists who prefer the historic name, 'Presiding Elder,' to that of 'District Snperintendent.' I will furnish a good barrel and pay the cost of transportation. Do it now!—F. M. Westhafer, Hartsville, Ind." This brother is evidently desperately in earnest. We wish him success in the task to which he seems so to have set his hand. In this, as in many other things, we think the old way is preferable to the new way. When a title has a history and serves its purpose well, what sense is there in changing it? This is one reason we have never looked with much favor upon the phonetic system of spelling. There is too much interesting history in words to fling it away to accommodate those who are too lazy to master our time-honored orthography.

We have in hand a printed copy of the report made to the Sunday School Board of the North Mississippi Conference by Miss Elizabeth Kilpatrick, the field secretary for that Conference. It shows that during last year this busy worker traveled in her own territory 6363 miles by rail and 221 in the country by private conveyance (she also traveled 13,600 miles outside of her own immediate field). Some other items of the report are as follows: Pastoral charges visited, 70; churches visited, 125; pastors conferred with personally, 103; superintendents personally conferred with, 175; meetings conducted for officers and teachers, 75; institutes condncted, 30; districts visited, 8; district conferences attended, 6; addresses made in conferences, 200; addresses made outside of conferences, 75; letters written, 5840; articles written for the New Orleans Advocate, 51; articles written for general Sunday school work, 100. Certainly this is a most creditable record, and we congratulate both the Board and the field secretary upon the success achieved.

OUR ANNUAL HARVESTS.

The Department of Agriculture gave out a few days since the following estimates of the leading crops in the United States for the current year:

Corn—An increase of 1,790,000 in acreage, a decrease of 354,772,000 bushels in production, and an increase of $180,441,000 in value.

Winter Wheat—An increase of 1,833,000 in acreage, a decrease of 3,486,000 bushels in production, and a decrease of $3,167,000 in valne.

Spring Wheat—An increase of 2,029,000 in acreage, a decrease of 10,297,000 bushels in production, and a decrease of $14,821,000 in value.

Oats—An increase of 390,000 in acreage, a decrease of 258,215,000 bnshels in production and an increase of $8,257,000 in value.

Rye—A decrease of 26,500 in acreage, a decrease of 1,576,000 in prodnction, and an increase of $1,650,000 in value.

Potatoes—A decrease of 101,000 in acreage, a decrease of 56,295,000 bnshels in production, and an increase of $39,212,000 in valne.

Hay—A decrease of 2,674,000 in acreage, a decrease of 13,534,000 tons in prodnction, and a decrease of $53,199,000 in value.

Tobacco—A decrease of 353,000 in acreage, a decrease of 198,306,000 pounds in production, and a decrease of $16,932,000 in value.

Cotton is not included in this list, but it is now pretty certain that the yield of the fleecy staple will be close around 15,000,000 bales. This does not necessarily mean, however, that the crop will be sold for more than that of last year, since the price is so much lower. But, leaving cotton ont of the calculation, the market value of the eleven most important farm crops for 1911 is computed to foot up the enormous sum of $3,769,562,000, a gain over last year of $190,000,000. Thus it is manifest that our soil continues to yield its increase, and that the tide of prosperity within our national borders yet shows little sign of abatement. A state of business depression may exist in limited localities, but the American people, as a whole, are enormously rich, and growing richer. The possession of such vast wealth is a great responsibility, and, nniess we nse it properly, may become the agency that will corrupt our government and wreck our free institution.

THE VOICE OF GOD.

A Prayer for the New Year.

"They heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. 3. 8.

O God, I pray Thee grant to me
To find within the daily life
A space fenced off from earthly strife,
Where I may wait and watch for Thee.

A garden which Thyself hast made;
Where grow Thy graces rich and fair,
And gently breathes the fragrant air,
And blooms the bliss that doth not fade.

And listening let me gladly run
With eager steps to walk with Thee,
With heart aglow to talk with Thee—
An hour when earth and heaven are one.

—Mark Guy Pearse.

...uaries.

...not over two hundred words ... will be published free of ... All over two hundred words ... charged at the rate of 1 cent a ... Count the words and send the ...ount necessary with the obituary. ...hat will save trouble all around.

W. ... CONNELL—The subject of this tribute was born in Lauderdale County, Miss., Aug. 6, 1851, and spent his entire life in the county where he was born. He was married to Miss Mary Munger Nov. 14, 1872. From this union five children were born, four of whom are still living—the two youngest childen still being with the invalid mother to comfort and cheer her in her loneliness. Brother Connell's care and thoughtfulness for his frail wife was beautiful to behold. He was converted and joined the Methodist Church under the ministry of Rev. W. D. Worsham, in 187... and on Oct. 9, 1911, he was called into the presence of his maker to give an account of his stewardship. When he stood at the altar of the church and assumed its solemn vows there were no mental reservations; his soul gave hearty response to its high and sacred verities. The great teachings of the gospel were fixed principles in his heart and dominated and controlled his entire life. He was a well rounded man. While he was "fervent in spirit," he was also "diligent in business." He carried his religion into the affairs of every day life. For many years he was the agent of the M. & O. Railroad at Mayhew, Miss. During these years he was also engaged in the mercantile business at Mayhew. For many years he was the faithful superintendent of the Sabbath school in his home town. Brother Connell was an intelligent Christian. He read the very best books that he could purchase. He was a devoted husband, and no man was more vitally concerned for the moral and social standing of his children than he. He left them an example worthy their emulation. He was eminently clean and honest in his words and dealings. I question if he ever indulged in a conversation that he could not discuss with absolute propriety in the presence of his wife and children. He was a man of a very striking and strong personality. He had convictions and lived up to them. The things that were true, honest, just, pure lovely and of good report were the things that engaged his heart and mind, and upon these he loved to think. He loved his Church and gave his time and money for the advancement of the Master's kingdom. We shall miss him at the sessions of our Conference—he was rarely ever absent. He served on different boards and was conspicuous in all the work connected with the Conference. The State has lost a true and upright citizen, the church a loyal and consecrated supporter. The bereaved wife will miss that strong arm on which she had leaned so confidently during her entire married life. The children will miss the wise counsel and loving sympathy of their devoted father—we shall all miss him. But, thank God, if our lives are only faithful, as was his, we shall meet him again in mansions of fadeless beauty, where the weary are forever at rest.

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Mrs. MOLLIE WRAY (nee Pugh), of Pope, Miss., was born Feb. 11, 1858, and died Nov. 23, 1911. She was married to A. W. Wray in December, 1877. She joined the Methodist Church early in life and lived a faithful and consistent member of the same till the day of her death. She was one of the most unselfish women we ever met. She would have lived longer, doubtless, if she had thought and cared less for others and more for herself. But she wore herself out prematurely in serving others. She was indeed a "living sacrifice" for her family and her friends. She loved her church and all of its interests and was ever ready to respond to its calls. Her home was one in which the preacher and his family always found a hearty welcome. And all who have been so fortunate as to be her pastor have been blessed and strengthened by her kind words and ministries. She is gone, but the light of her beautiful life still shines. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' She is survived by her husband, three daughters and one son. May God's grace sustain them all!

T. H. PORTER.

DEWITT LEVERETT: Born Dec. 27, 1891, died July 30, 1911. Between these two dates there was given to the world a noble life and character which lasted not quite twenty years. He was the pride, joy, and fond hope of a devoted mother, for he was a good boy. To know him was to love him. I never heard one word derogatory to his character, but much to commend him in every way. He had a well trained mind, noble ambitions, and pure motives. He was self-sacrificing for his widowed mother and young brothers. No unkind word was heard from his lips concerning any one, and he always discouraged this in others. At the age of sixteen he completed the high school curriculum in his home town of Hickory, Miss., and later spent a year in the State University. He taught in his home county the winter of 1910-11, and at the time of his death was assistant teacher-elect in the high school at Union, Miss. The high esteem in which he was held by the people of his home town was demonstrated on the day of his funeral by the large congregation which gathered at the church and followed his body to the cemetery, and also by every place of business closing during the service. His memory will be fondly cherished. His influence still abides, and will continue to abide, for he did not live in vain! He died at his post of duty true to every trust imposed upon him.

May God comfort his mother and brothers, and all his loved ones who sorrow not as those who have no hope. Good-bye, son, brother, and friend. We hope to meet you when the mists have all rolled away. His pastor,

F. B. ORMOND.

NOTICE.

A Word of Exhortation to the Preachers and Lay-Workers on the Ruston District.

Dear Brethren: Let us resolve to make 1912 the banner year on the Ruston District, and, if possible, let us be able to make the banner report of the districts at Monroe this fall.

Let me urge you, first, to visit faithfully your people. Brethren, it counts; every charge wants a visiting preacher.

Second—Resolve to have revivals. The preacher who does not try to have revivals needs something. Our Methodism was born in a revival, and has been brought up and nourished on revivals. I am not an old man, but I can remember when, under the revival preaching and exhortation of thirty-five years ago, scores of strong men and women wept for sin and knelt at the mourner's bench, groaning for salvation, and they were saved, many of them, and they are the pillars in our churches to-day.

Now, I am not whining for the "good old times," but sin is just as sinful to-day as it ever was, and godly sorrow for sin is just the same, and if Nicodemus had to be "born again," converted, before he could become a citizen of the heavenly kingdom, so the sinner now will be lost, unless he repents and is converted. Nothing is so helpful in the conversion of sinners as revival meetings properly conducted. Let us, therefore, have a revival in every church.

Third—Brethren, please begin in the first of the year to secure your benevolent collections. Begin in January with your mission assessments; get it all, if possible; if not then, do not stop until you get all you can. Then this fall, it will be an easy matter to get the others. Will you not try it? I believe you will. How I would rejoice if we could pay our district out next Conference! Brethren, let us do our best! Faithfully,

R. W. TUCKER.

PROMISES TO BE GREAT OCCASION.

Dear Brother Meek: You will be pleased to know that the outlook for the International Executive Committee Meeting and the General Secretaries' Conference to be held in New Orlans, Feb. 2-9 is very bright. Mr. Marion Lawrance writes: "It will be without doubt the greatest gathering of our paid Sunday school workers and other Sunday school officials ever assembled in North America."

Our central committee has decided to entertain, on the Harvard plan, those who desire entertainment in that way.

Several general meetings will be held during the week, and we are to have with us Prof. E. O. Excell and his wonderful pianist, Mr. Alvin Roper. We hope to make the coming of these specialists a great impetus to the work in our city and State.

We are passing over the threshhold of the old year into the new year with more people vitally interested in the "teaching, developing and training service of the church" than ever before, with greater opportunities and larger responsibilities. With the united prayer and effort of our committee for the leadership of the Holy Spirit during the good year of 1912, we believe God is going to give us the most successful year in our history.

Yours for others,

THOS. V. ELLZEY,
General Secretary.

THE AMERICAN UNDERGRADUATE.

Clayton Sedgwick Cooper, the first of whose series of articles on "The American Undergraduate" appears in the January Century, has made a study of college conditions in the United States, Canada, and Europe for many years, and has lately visited nearly all of the important educational institutions in India, Ceylon, China, Korea, and Japan. While Mr. Cooper has consulted largely with prominent educators and public men throughout the country, his facts and opinions are based almost entirely upon actual contact with students in lecture-rooms, fraternity houses, on the athletic field and campus, in large public gatherings and in thousands of personal interviews. It is perhaps through this intimate personal contact with the individual undergraduate, says Mr. Cooper, that one comes nearer to the real gist and trend of the college man's deeper sentiment.

MEMORIAL RESOLUTIONS.

Adopted by the official board of the First Methodist Church at Greenville, Miss.

Whereas, Mrs. A. B. FINLAY was the patriarch of Methodism in this community, illustrating hy her pure life the truths of the gospel which she professed, and

Whereas, She has endeared herself to us by many tokens and we shall miss both her precept and example in the life of our church and community therefore, be it

Resolved, That we note the death of Mrs. A. B. Finlay with sincere sorrow, for we shall not soon look upon her like again; that we hereby extend to the bereaved family our respectful sympathy, and that these resolutions be spread upon our minutes, and published in the local papers and the New Orleans Christian Advocate.

W. W. MILLER,
President,
B. C. WHEELER,
Secretary.

Conscience appears to have a threefold office: first, it is a witness testifying what we have done; second, a judge passing sentence upon what we have done; third, it in some sort executes the sentence, by complacence in the well-doer and uneasiness in the evil-doer.—Wesley.

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Epworth League Department.

(Conducted by Rev. H. B. Watkins, Magnolia, Miss., to whom all communications concerning League matters should be addressed.)

TOPIC FOR DEC. 31.

"Reasoning from a Blessed Present to a Glorious Future."

1 John 3:2; 1 Cor. 13:9, 10, 12.

We have come to the last day in the year. The past, with all its privileges and opportunities for improvement and unsefulness, is gone forever. The future, with all its possibilities, lies before us. Only the present is ours to improve. However, the theme for to-day teaches that the present is the prophet of the future, and is therefore very appropriato.

Present Condition and Future Prospects.

John is looking into the future. He cannot lift the veil and see exactly what the future holds in store for him, but he is certain that the future will be a vast improvement over the present—then "we shall be like him; for we shall see him as he is." However, there were some things connected with the present about which John was positive, and about which every Epworthian should be positive—"Beloved, now are we the sons of God." To be a son of God means that we have been restored to the forfeited honor of the sons of God by "being begotten again by the Father, and born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We are living now in God's world, which is his footstool. We are his children, and he will take care of us and provide for us here. No evil can befall us, for "all things work together for good to them that love God." In view of our present state of security and blessedness we anticipate that the future state will be more glorious and blessed, because "we shall know as we are known."

"O what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day.
We feel the resurrection near,
Our life in Christ concealed,
And with his glorious presence here
Our earthen vessels filled."

Knowledge Imperfect, but Sufficient.

Here we "see darkly." We are surrounded by mysteries on every hand. There are a great many things concerning the spiritual life we can not comprehend. There are also many things in nature that we do not understand. Bishop Fowler once said: "We are in a world full of mystery. Every step we take the great, deep problems strike us which we are unable to solve. Day fades away into night, the stars walk up and down the vault of night. We can not but wonder why. Say that it is because the earth revolves on its axis, and moves round in its orbit, but where is the force that drives it along its path?" Science can not explain the mysteries that surround us on every hand, but God has graciously given us a revelation, which we accept by faith, and we know that it is true because it satisfies the ardent longings of the human soul. It is true that we see these great truths dimly, for the finite mind can not comprehend Infinity, but we do see Jesus, "the Lamb of God that taketh away the sin of the world," and looking to him we have the fact of peace.

Mystery of Transformations.

Ruskin in his "Modern Painters" [illegible] black mud of slime [illegible] outskirts of a [illegible] the absolute [illegible] is composed of four [illegible] clay, mixed with [illegible] ot, a [illegible] and water. [illegible] four [illegible] low their own instincts of [illegible] steps.

[illegible] come a clear, hard substance so set that it can deal with light in a wonderful way, and gather out of it the loviest blue rays only, refusing the rest. We call it then a sapphire. The sand arranges itself in mysterious, infinitely fine parallel lines, which reflect the blue, green, purple and red rays in the greatest beauty. We call it then an opal. The soot becomes the hardest thing in the world, and for the blackness it had obtains the power of reflecting all the rays of the sun at once in the most vivid blaze that any solid thing can shoot. We call it then a diamond. Last of all, the water becomes a dewdrop, or a crystalline star of snow. Thus God can and does transform the vilest sinners into pure and shining jewels fit for his home in heaven."

Heavenly Contemplation.

In this busy, hustling, bustling age it is certainly not necessary to exhort our young people to think more about the present life and its duties than about heaven and its enjoyments. If heaven is to be our eternal home, does it not seem reasonable that we should be somewhat solicitous about where it is and what it will be like? Paul certainly thought much about the future state, and entertained no doubts as to what it would be like. When we think of heaven as the home of the soul, do we not all feel with the child in Mrs. Hemans' beautiful poem, that we would like to know just where it is located?

"I hear thee speak of the better land;
Thou callest its children a happy band;
Mother, oh, where is that radiant shore—
Shall we not seek it, and weep no more?"

—Pittsburg Christian Advocate.

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MRS. JOSEPH CONSTANCE,
Avoyelles Par. Marksville, La.

Personally appeared before me, this 15th day of July, 1911, Mrs. Joseph Constance, who subscribed the above statement and made oath that the same is true in substance and in fact.

WM. MORROW, Notary Public.

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From the very earliest ages of history, marble everywhere has been recognized as pre-eminent in the construction of the world's greatest buildings and monuments, and until a recent discovery, the marble used in the ancient days in building gorgeous temples, has been regarded as the most perfect marble the world has ever produced.

A deposit of marbie has recently been discovered in North Georgia, however, that possesses all the superior qualities of the marbie of the olden days, especially is this true in respect to durability and weathering qualities. These qualities, with its superiority in beauty and markings, has enabled Georgia marble to establish a new era in modern marbie and its uses as a construction material.

Samples of this marble were sent to the U. S. Government for testing, and Mr. J. B. Johnson, Prof. of Engineering and Director of Testing Laboratory, reports that the crushing strength of this marble is upwards of 10,000 pounds per square inch, and a test made by the New York Weekly Underwriter shows that it will withstand heat to upwards of 1000 degrees Fah.

This marble for building purposes is growing in demand by leaps and bounds, but perhaps one of the most practical proofs of the excellency of Georgia marble as a permanent building material of unequalled durability, is the fact that the United States Government is using it in many of their most important and pretentious buildings, buildings erected for the purpose of serving many generations as yet unborn. Then, too, many of these edifices are thousands of miles distant from the Georgia quarries, some in New England and Canada, right in the heart of large marble deposits that have been famous in the past.

For monumental purposes Georgia marble is equally as popular and desirable. The fact that the crystalline formation is so closely interlocked prevents decomposition, insuring a beautiful, permanent monument. It is superior to granite because it is more compact, or harder, and is far more beautiful. In the immense deposits of this large crystal marble in Georgia, in hundreds of places where the projecting points have been exposed to the elements ever since the marble was formed, ages and ages ago, not a single ounce of decomposed marble can be found, and every exposure is free from disintegration or stain.

There are various grades of Georgia marble, but the best are Cherokee, Creole, Etowah and Kennesaw, quarried by the Georgia Marble Company of Tate, Ga. This company conducts the most extensive quarry operations in this country, controlling about 6500 acres of land. Its capacity is about 60,000 cubic feet of marbie per month, which is approximately 30,000 tons. It owns and operates its own electric plant, machine and wood working shops, many miles of standard gauge railroad, switch engines, etc., and works a night and day shift in its mills.

Any one contemplating erecting a monument or building of any nature, should investigate Georgia marble before deciding on the material to be used. This stone can be had in any size, shape or shade desired, and your marble dealer can supply you, if not, simply drop a card to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—First Round.

Homer	Jan. 6, 7
Benton, at Benton	Jan. 13, 14
Plaindealing, at P. L.	Jan. 14, 15
Gibsland, at Gibsland	Jan. 20, 21
Arcadia	Jan. 21, 22
Haynesville, at Haynesville	Jan. 27, 28
Haynesville Ct., at Dykesville	Jan. 28, 29
Winnfield	Feb. 3, 4
Jonesboro, at Jonesboro	Feb. 4, 5
Vernon, at New Prospect	Feb. 10, 11
Ruston .....7 p.m.	Feb. 11,
Ringgoid, at Ringgoid	Feb. 17, 18
Boyd Mission, at Boyd	Feb. 24, 25
Bienville, at Bienville	Feb. 25, 26
Lisbon, at Lisbon	Mar. 2, 3
Bernice, at Bernice	Mar. 9, 10
Simsboro, at Simsboro	Mar. 16, 17
Minden	Mar. 23, 24
Cotton Valley, at C. V.	Mar. 24, 25
Haughton, at Haughton	Mar. 30, 31
Lanesville, at L.	Mar. 31, Apr. 1

The District Stewards will please meet me in Gibsland on Feb. 20, at 2 p.m., in the Methodist Church. Let the pastors also come.

R. W. TUCKER, P. E.

Alexandria Dist.—First Round.

Elizabeth, at Hopewell	Jan. 6, 7
Merryville	Jan. 9,
De Ridder	Jan. 11,
Bon Ami	Jan. 13, 14
Pollock	Jan. 20, 21
Selma	Jan. 22,
Standard	Jan. 23,
Columbia	Jan. 24
Trout	Jan. 27, 28
Jena	Jan. 28, 29
District Stewards' meeting at Alexandria	Jan. 31,
Natchitoches	Feb. 3, 4
Provencal	Feb. 4, 5
Campti	Feb. 7,
Colfax	Feb. 8,
Boyce and Lecompte, at L.	Feb. 10, 11
Bunkie	Feb. 12,
Marksville, at Evergreen	Feb. 14,
Melville	Feb. 16
Opelousas	Feb. 17, 18
Alexandria	Feb. 20,
Glenmora	Feb. 21,
Harrisonburg	Feb. 24, 25

The District Stewards will meet at Alexandria on Jan. 31, 1912, at 10:30 a.m. BRISCOE CARTER, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.

Houston	Jan. 13, 14
Okolona	Jan. 15
Tupelo	Jan. 16
Nettleton Ct., at New Ch.	Jan. 20, 21
Amory and Nettleton, at Nettleton	Jan. 21, 22
Verona, at Verona	Jan. 23
Shannon, at Shannon	Jan. 24
Calhoun City, at Big Creek	Jan. 27, 28
Vardaman, at Elzey	Jan. 30
Pontotoc, at Pontotoc	Feb. 4, 5
Houlka, at Wesley	Feb. 6
Montpelier, at Woodland	Feb. 7
Buena Vista, at Pleasant G.	Feb. 10, 11
Prairie, at Prairie	Feb. 11, 12
Aberdeen	Feb. 12
Okolona Ct., at Grady's Chapel	Feb. 13
Smithville, at Antioch	Feb. 16
Greenwood Spgs., at Soules Chapel	Feb. 17, 18
Fulton, at New Salem	Feb. 24, 25
Tremont, at Mt. Pleasant	Feb. 25, 26

The district stewards will meet in Okolona on Tuesday, Jan. 16, at 11 o'clock.

J. E. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Starkville, Ct., at Smyrna	Jan. 6, 7
Starkville	Jan. 7, 8
West Point	Jan. 9
Macon	Jan. 14, 15
Shuqualak	Jan. 14, 15
Columbus, First Ch.	Jan. 16
Sturgis, at Sturgis	Jan. 21
Columbus Second Ch.	Jan. 24
Crawford, at Crawford	Jan. 27, 28
Mayhew, at Mayhew	Jan. 28, 29
Mathiston, at Mathiston	Feb. 3, 4
Cedar Bluff, at Pheba	Feb. 4, 5
Columbus Ct., at New H.	Feb. 10, 11
Cochrane, at Cochrane	Feb. 17, 18
Mashulaville, at Mashulaville	Feb. 24, 25
Brooksville, at Brooksville	Feb. 26

The district stewards will meet in West Point, Jan. 9, at 1:30 p.m.

J. E. THOMAS, P. E.

SCIENTIFIC POWER MILL

Adapted for use in any locality, but especially valuable in the Southern States. Successfully grinds Indian corn in the shuck and Kafir corn in the brush. Unequaled for grinding cob corn, with or without shuck; will also grind every kind of small grain including cotton seed when mixed with corn.

Unlike Any Other Mill Ever Built

Has all modern safety features and is built for heavy service. Pulley is outside of frame permitting use of endless belts. This No. 103 is a general purpose mill and we stand back of every claim we make for it. Write for catalog fully describing twenty-four styles and sizes.

THE BAUER BROS. CO., Box 423 Springfield, Ohio

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

Marriages

Oct. 15, 1911, at the home of the bride's father, by Rev. J. B. Doxie, Mr. BAXTER W. WIGLEY and Miss CORA HARTHCOCK.

Dec. 6, 1911, at the home of the bride's parents, by Rev. J. B. Doxie, Mr. SAMUEL H. UPSHAW and Miss SALLIE BELL BYRD.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, shewing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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Crown and Bridge Specialist.

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HEALTH BRINGS HAPPINESS—

BULL'S HERBS AND IRON

BRINGS HEALTH

THE CAUSE To properly treat any disease, it is first necessary to ascertain the cause, to get at the root of the trouble. The cause ninety-nine times in a hundred is poisoned blood, for every part of the body receives its nourishment from the blood; therefore, if you have impure blood in your veins, those impurities are distributed throughout your whole body, causing sickness and disease.

THE EFFECT Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, indifferent, good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

THE CURE ***W. H. Bull's HERBS and IRON*** is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. ***W. H. Bull's HERBS and IRON*** makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores the organs to normal health; cleanses the bowels and insures perfect digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes: "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

THE GUARANTEE ***W. H. Bull's HERBS and IRON*** is sold by all druggists. Here is our Guarantee. Get a bottle, take two-thirds of it, and if you are not satisfied that it is improving your health, take the remainder back to your druggist and he will refund your money—every cent of it. If your druggist's supply is exhausted ask him to order it for you from his jobber.

Foley Kidney Pills

TONIC IN ACTION—QUICK IN RESULTS.

Give prompt relief from BACKACHE, KIDNEY and BLADDER TROUBLE, RHEUMATISM, CONGESTION of the KIDNEYS, INFLAMMATION of the BLADDER and all annoying URINARY IRREGULARITIES. A positive boon to MIDDLE AGED and ELDERLY PEOPLE and for WOMEN. The dollar bottle contains 2 1-2 times as much as the 50c. For sale by all dealers or postpaid on receipt of price.

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1912 SEED ANNUAL FREE ON REQUEST

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Thomasville, at Greenfield	Jan	6, 7
Brandon, 7:30 p.m.	Jan.	7,
Benton, at Midway	Jan.	13, 14
Eden, 11 a.m.	Jan.	15,
Sharon	Jan.	20, 21
Camden 7:30 p.m.	Jan.	21, 22
Harrisville, at Rexford	Jan.	27, 28
Mendenhall. 7:30 p.m.	Jan.	28, 29
Terry 11 a.m.	Jan.	31
Deasonville, at Vaughn	Feb.	3, 4
Canton 7:30 p.m.	Feb.	4
Jackson, 1st Ch. 7:30 p.m.	Feb.	5
Jackson, Rankin Street 7:30 p.m.	Feb.	7
Madison	Feb.	10, 11
Jackson, 1st Ch. 7:30 p.m.	Feb.	11
Jackson, Capital Street, 7:30 p.m.	Feb.	14
Edwards	Feb.	18, 19
Bolton 2 p.m.	Feb.	19
Jackson, Galloway Chapel, 7:30 p.m.	Feb.	21
Lintonia	Feb.	24, 25
Yazoo City. 11 a.m.	Feb.	25
Flora 11 a.m.	Feb.	26
Florence	Mar.	2, 3
Jackson, Galloway Chapel, 7:30 p.m.	Mar.	3
Satartia, at Phoenix	Mar.	9, 10
Fannin, at Oakdale	Mar.	16, 17

The District Stewards will please meet at the First Church, Jackson, Miss., on Wednesday, Jan. 10, 1912, at 11:30 o'clock a.m. The preachers of the District are invited to be present.

J. R. JONES, P. E.

Newton Dist.—First Round.

Carthage, at Conway. Fri.	Jan.	5
Walnut Grove, at W. G.	Jan.	6, 7
Bay Springs, at B Spgs. Fri.	Jan.	12
Laurel, First Church	Jan.	13, 14
Laurel, Kingston	Jan.	13, 14
Laurel, Sixth Street	Jan.	13, 14
Trenton, at Pine G. Fri.	Jan.	19
Shiloh, at Shiloh	Jan.	20, 21
Decatur and Union, at Union Wed	Jan.	24
Homewood, at Homewood.	Jan.	27, 28
Lake, at Eureka	Feb.	3, 4
Montrose, at M'trose. Wed.	Feb.	7
Stallo and Indian Mission, at Waldo	Feb.	10, 11
Chunkey, at Chunkey. Fri.	Feb.	16
Hickory, at Hickory	Feb.	17, 18
Forest, at Forest. Fri	Feb.	23
Morton, at Morton	Feb.	24, 25
Newton Wed	Feb.	28
Neshoba, at Sand Town	Mar.	2, 3
Philadelphia	Mar.	3, 4

T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round

McComb, Centenary	Dec. 31,	Jan. 1
Bogue Chitto and Norfield, Bogue Chitto	Jan.	6, 7
Monticello, at Monticello	Jan.	13, 14
Bayou Pierre, at Center Point	Jan.	20, 21
Hazlehurst	Jan.	21, 22
Osyka, at Muddy Spgs	Jan.	27, 28
Magnolia	Jan.	28, 29
Topisaw, at Sartinsville	Feb.	3, 4
Tylertown, at China G	Feb.	10, 11
Barlow, at Brandywine	Feb.	17, 18
Summit, at East McComb.	Feb.	21
Meadville, at McCall's	Feb.	24, 25
Brookhaven	Feb.	25, 26
North Wesson, at Beauregard	Mar.	2, 3
Wesson	Mar.	3, 4
Adams, at Adams	Mar.	6
Gallman, at Bethesda	Mar.	9
Crystal Springs	Mar.	10, 11
Scotland, at Bethesda	Mar.	16, 17
Pleasant Grove, at P. G.	Mar.	23, 24
Buford, at Jamestown	Mar.	30, 31

The district stewards are called to meet in the Methodist Church at Brookhaven, Miss., at 1:30 p.m., Jan. 10, 1912. J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Gulfport, 25th Ave.	Dec. 24,	Jan. 17
Gulfport, 29th Street	Dec. 31,	Jan. 18
Howison and Saucier, at Lyman	Jan.	6, 7
Mentorum, at Alex. Memorial	Jan.	13, 14
McHenry and Wiggins, at Wiggins	Jan.	15,
Brooklyn and Bond, at Bond.	Jan.	16
Biloxi, Main Street	Jan.	21, 22
Americus, at Pleasant Hill, 11 a.m.	Jan.	24,
Escatawpa, at E., 7:30 p.m.	Jan.	25,
Moss Point. 7:30 p.m.	Jan.	26,
Pascagoula and Ocean Springs, at P.	Jan.	27, 28
Mississippi City and Handsboro, at Miss. City, 7:30 p.m.	Jan.	31,
Hub and Oakvale, at Hub.	Feb.	3, 4
Columbia	Feb.	5,
Lumberton	Feb.	6,
Poplarville	Feb.	7,
Derby, at Millard, 7:30 p.m.	Feb.	8,
Carriere and McNeil, at C.	Feb.	9,
Long Beach	Feb.	11, 14
Vancleave, at V., 11 a.m.	Feb.	18, 19
Wolf River Mission, at Whitington	Feb.	24, 25
Coalville, at Coalville	Mar.	2, 3
Logtown	Mar.	9, 10
Bay St. Louis	Mar.	11,

The District Stewards will please meet in the 25th Ave. Church, Gulfport, on Thursday, Jan. 4, at 1:30 p.m. Pastors are invited.

W. B. JONES, P. E.

Hattiesburg Dist.—First Round.

Hattiesburg, Main St.	Jan.	4
Taylorsville	Jan.	7, 8
Mount Olive	Jan.	8, 9
Hattiesburg, Court St.	Jan.	11
Eucutta	Jan.	13, 14
Vossburg, at Heidelberg	Jan.	15
Ellisville	Jan.	17
Hattiesburg, Broad St.	Jan.	18
Lucedale	Jan.	20, 21
Leakesville	Jan.	22, 23
McLain, at Pine Grove	Jan.	24
Oloh	Jan.	27, 28
Sumrall	Jan.	28, 29
Purvis	Jan.	31
New Augusta	Feb.	3, 4
Richton	Feb.	5
Seminary	Feb.	10
Collins	Feb.	11, 12
Magee	Feb.	16
Summerland	Feb.	17, 18
Estabutchie	Feb.	21
Prentiss	Feb.	24, 25

The district stewards of the Hattiesburg District of the Mississippi Annual Conference are called to meet in Hattiesburg, at the Main Street Methodist Church, on Thursday, Jan. 4, 1912, at 1 o'clock p. m. Those arriving in Hattiesburg before the hour are invited to report at the district parsonage, 845 Main Street.

M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.

Meridian, Poplar Springs, a. m.	Jan.	7
Matherville, at Poplar Spgs.	Jan.	13, 14
Meridian, Central, a.m.	Jan.	21
Meridian, South Side, p.m.	Jan.	21
Daleville, at Daleville	Jan.	25
Bucatunna, at Chicora	Jan.	28, 29
Porterville, at Porterville	Feb.	1
Vimville, at Coker's Chapel.	Feb.	3, 4
Enterprise and Stonewall, at Enterprise	Feb.	9
Waynesboro Ct., at Fedora.	Feb.	10, 11
Waynesboro; p.m.	Feb.	11
Scooba, at Scooba	Feb.	17, 18
Binnsville, at Wahalak	Feb.	19
Lauderdale, at Lauderdale.	Feb.	22
Shubuta and Quitman, at Shubuta	Feb.	25, 26
DeSoto, at Cooper's Chapel.	Feb.	28
Meridian, Fifth St., a.m.	Mar.	3
Meridian, East End, p.m.	Mar.	3
DeKalb, at Pleasant Ridge.	Mar.	9, 10
Moscow, at Melien	Mar.	11

The District stewards will please meet at Central Church, Meridian, 9 a.m., Jan. 9. W. H. LEWIS, P. E.

Port Gibson Dist.—First Round.

Port Gibson	Dec. 30,	31
Vicksburg, Crawford St.	Jan.	6, 7
Rolling Fork	Jan.	10,
Mayersville	Jan.	13, 14
Steele's Bayou, at Lockwood	Jan.	16,
Angullla	Jan.	18,
Utica	Jan.	20, 21
Vicksburg, Washington St.	Jan.	22,
Harriston, at Cane R.	Jan.	24,
Centreville	Jan.	25,
Silver City	Jan.	27, 28
Gloster	Jan.	30,
Natchez, Jefferson St.	Feb.	3, 4
Natchez, Pearl St.	Feb.	4, 5
Washington	Feb.	8,
Hermanville	Feb.	9,
Woodville	Feb.	10, 11

District stewards will meet Tuesday, Jan. 9, at Port Gibson.

W. H. HUNTLEY, P. E.

Illinois Central

Provides the most efficient service to

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and all points North, East, and West. Two through trains daily. Electric lights and fans. Steel constructed, indestructible chair cars and coaches. Patrons afforded every convenience and luxury of modern travel.

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TAKE A DOSE OF PISO'S THE BEST MEDICINE for COUGHS & COLDS

FLESH WOUNDS

Whether Cuts, Bruises or Burns *cannot* and *will not* inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance.*

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic

Thousands Now Use This Low-Cost Cough Syrup

A Family Supply for 50c, Saving You $2. The Quickest, Best Thing You Ever Used, or Money Refunded.

The prompt and positive results given by this inexpensive cough medicine have caused it to be used in more homes in the U. S. and Canada than any other cough remedy. It gives instant relief and will usually wipe out the most obstinate, deep-seated cough inside of 24 hours. It quickly succeeds, even in whooping cough and croup.

A 50 cent bottle of Pinex, when mixed with home-made sugar syrup, makes a full pint—a family supply—of the most pleasant and effective cough remedy that money could buy, at a saving of $2. Easily prepared in five minutes—full directions in package.

Children take Pinex Cough Syrup willingly, because it tastes good. It stimulates the appetite and is slightly laxative—both excellent featnres. Splendid for hoarseness, throat tickle, bronchitis, etc., and a prompt, snccessful remedy for incipient lung trouble.

Pinex is a special and highly concentrated componnd of imported Norway White Pine extract and is rich in guaiacol and other natural healing pine elements. Simply mix it with sngar syrup or strained honey, in a pint bottle, and it is ready for use.

Pinex has often been imitated, but never snccessfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Indiana.

Stomach Troubles

Vanish Like Magic

FREE to Every Man or Woman

Would you like to eat all you want to, and what you want to without having distress in your stomach?

Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

Then send us ten cents in silver to cover cost of packing and we will send you absolutely FREE a five-day course of Peptopad Treatment. Pedtopad treatment is a combination internal and external treatment and its great success lies in its two-fold power. We strengthen and invigorate the stomach nerves and muscles from the exterior and correct the gastric disturbances from the interior and accomplish both at one time. Peptopad Treatment removes sorenssis and pain from stomach and bowels and repairs the digestion insuring proper assimilation of the food you eat which means disappearance of constipation as well as stomach trouble. Send 10c in silver for postage and packing today and receive this 5-day course FREE. Dr. G. C. Young Company, 764 Patriot Building, Jackson, Michigan.

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STUART'S PLAPAO-PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—nothing to slip, no cruel chafe or compress against the pubic bone. The most obstinate cases cured. Thousands have successfully treated themselves at home without hindrance from work. Soft as velvet—easy to apply—inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TODAY.

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The Sunday School.

SUNDAY SCHOOL NOTES.

By Rev. P. O. Lowrey.

At the first of last Conference year Rev. J. I. Hoffpauir found fifty in the Sunday school at Eunice, and at the close of the year he left 150.

* * *

Rev. R. Fulton reported at Conference that he had organized four new Sunday schools on the Denham Springs charge. Who beats that record?

* * *

One of our Bishops has recently ruled that our statistical tables on "How many have been enrolled in our Sunday schools for the year?" should include Sunday schools that have gone into winter quarters. The question is not how many are now attending our Sunday schools, but how many have been enrolled.

* * *

At its Conference session the Sunday School Board granted Rev. H. S. Johns the usual 300 quarterlies for the State Penitentiary Sunday schools, about four in number. The American Bible Society furnishes him 150 New Testaments annually, and the Moody Colportage Library books are used extensively. Brother Johns complains that his work is hindered for lack of capable leaders of irreproachable character.

* * *

Our Sunday School Guests of Honor.

About the middle of January New Orleans is to be host to the second annual gathering of the chairmen and field secretaries of the several Conference Sunday school boards of our Church, together with the general leaders from Nashville. A splendid Sunday school program may be expected. This annual gathering of our leaders had its rise in the mind of our General Secretary last year, and the first meeting at Memphis was productive of permanent and definite good. All members of our Conference Sunday School Board should avail themselves of this institute of intensive methods in the newest and livest Sunday school work, and all others have a cordial invitation to attend and participate in the program, a copy of which will be published later.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The value of a book is not in the knowledge that it imparts, but in the inspiration that it bestows upon the reader.

* * *

Bishop McDowell says "The Sunday school furnishes the most significant, valuable, fruitful and permanent work of the church."

* * *

A live Home Department should have an annual social, and see that each member receives a birthday letter and a special invitation to special day services.

* * *

Emerson says that the greatest teacher is not the one who supplies the pupil with the most facts, but the one in whose presence the pupil becomes a different person.

* * *

The traveling library plan is a most helpful one for a school not financially able to purchase a library. The library is well selected and stays six months with each school.

Enthusiasm is the touchstone of success, the heart-to-heart quality that gets results, the bond of sympathy between teachers and pupil and teachers and superintendents.

* * *

A fine men's class in Louisiana has for its name, "Go-On-Working," and they are accomplishing fine results as well as getting help from all over the country in regard to method and progress.

* * *

At this season many classes of smaller boys and girls are meeting with their teachers and mending and re-arranging boxes of good toys to send to mission schools, and the interest these blessed children take in this work is contagious.

* * *

Mrs. V. T. Hoyle, the accomplished teacher of the Alpha Wesley Class in Tupelo, has gotten out very attractive and helpful programs for class work for December. They are all most interesting and suggestive.

* * *

The first and only child welfare exhibit ever held, took place in Kansas City, Nov. 3, 1911. It was planned by the Board of Public Welfare. It was divided into Departments of home, health, church, corrective, charity and education, and marks an epoch of new necessary attention to child life.

* * *

Trained leadership, trained teachers, trained superintendents are the crying need of the hour. How the busy pastor needs such help! Will not some of the fine, capable men and women in our Conference bring this helpfulness as a white gift to the Christ-King for the coming year?

* * *

In all of the Michigan counties a splendid idea has been worked out successfully—a county library for Sunday school teachers is placed in the city library at the county seat. On two afternoons a week a Sunday school teacher is assigned the care of this special collection of books. The interest has been so great that the books are nearly worn out by readers eager to find better methods of teaching.

* * *

The plan of getting the mothers together, as mothers, to discuss that most vital subject—the religious training of their children—is wonderfully significant. It will mean a loss of prejudice and gain in co-operation. It will mean a quickened interest in the church and school, and more harmony among those who work for the young. Home co-operation is necessary and vitally helpful to all Sunday school effort.

A LETTER FROM MISSISSIPPI.

Mr. H. H. Jackson, of Friar's Point, Miss., writes: "Find enclosed 50c for which send me two boxes of Gray's Ointment. I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing.

For ninety-one years (almost a century) Gray's Ointment has held first place with physicians and people alike, in the cure of boils, carbuncles, old sores and other inflammations, and in the prevention of blood poisoning. To demonstrate its wonderful curative power to those who have never used it, a free sample will be sent by mail. 25c per box at drug stores. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

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Rayo Lanterns **will not blow or jar out.**

They are easy to clean. Easy to fill and light. Made to stand hard wear.

You can get Rayo Lanterns in various sizes, finishes and styles. Each is the best you can buy of its particular kind.

All Rayo lanterns are equipped with selected Rayo globes, clear, red or green, as desired, and wicks are inserted in the burners, ready to light.

Dealers everywhere; or write for descriptive circular direct to any agency of the

Standard Oil Company
(Incorporated)

HOOPING-COUGH
OR CROUP

The Celebrated Effectual Remedy without Internal Medicine.

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of **BRONCHITIS, LUMBAGO and RHEUMATISM**

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RHEUMATISM

Dr. Whitehall's RHEUMATIC REMEDY

For 15 years a Standard Remedy for all forms of Rheumatism, lumbago, gout, sore muscles, stiff or swollen joints. It quickly relieves the severe pains; reduces the fever, and eliminates the poison from the system. 50 cents a box at druggists.

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WILLIAMS PIANO & ORGAN CO., Dept. E, CHICAGO

The Home Circle

FOR THE NEW YEAR.

What shall I wish thee this new year—
Health, wealth, prosperity, good cheer,
All sunshine—not a cloud or tear?
Nay! only this:

That God may lead thee his own way,
That He may choose thy path each day,
That thou mayest feel him near alway,
For this is bliss!

I dare not ask aught else for thee.
How could I tell what best would be?
But God the end of all can see—
His will is best.

To know He rules—come loss or gain,
Sorrow or gladness, sun or rain;
To know He loves—in ease or pain,
Is perfect rest.

New York Christian Advocate.

THE NEW YEAR'S GIFT.

The little boy and the little girl had many friends among the animals. There were the rabbit, the turtle, and the owl and the proud bluejay and pretty, cherry robin. The old gray goose and the speckled guinea hen and the quacking duck and the strutting rooster and the clucking hens were their friends, too. So were the pigeons and the old black crow, and the little, frisky, scampering squirrel.

These friends all knew that early New Year's morning the little girl and the little boy would go to the evergreen playhouse for the gift the New Year brought. Nobody had ever told the little girl and the little boy that the New Year would bring them a gift, but all children know a great many things that nobody tells them.

The evergreen playhouse was a beautiful circle of evergreen trees, with an opening on one side for a door. This playhouse had only the sky for a roof, so it was very gay and cheerful. A table for play stood in the center of the house.

All these birds and animal friends of the little girl and the boy thought it would be nice to bring New Year's gifts and lay them on the table in the evergreen playhouse—fine, good, New Year's gifts.

So early New Year's morning the little boy and girl went hand in hand to the evergreen house and stood quietly inside the door.

Then they looked at the table and there they saw all the beautiful New Year's gifts.

"Feathers!" shouted the little boy when he saw what some of the birds had brought. "Feathers of all sorts of colors! I know what I will do. I am going to make an Indian war-bonnet that is a war-bonnet!—a perfect beauty!"

"Oh, see the red grains of corn and the yellow grains of corn!" cried the little girl, as she saw the present the barn-yard fowls had brought. "I'll string them for a necklace!"

"Oh, goody, look at the nuts!" laughed the little boy, as he saw the nuts the squirrel had brought; "won't they taste fine!"

"There's my little doll—the one I lost!" shouted the little girl. The shary-eyed crow had brought it back from his hidingplace.

"And there's my lucky penny!" shouted the little boy. For the rascal of a crow had brought that back, too.

So they laughed over their presents until all their animal friends crept in to see.

"Come!" cried the little boy, "we'll all have a dance around the table!"

So around they went; the birds and chickens, the squirrel and the crow, and all the friends, speaking and quacking and crowing and chirping and cawing, while the little girl and boy sang "la, la, la," to no tune at all, just because they were so happy.

Mercy, children!" called their mother, who came out to the evergreen house to see what was going on, "what are you doing?"

"Just having fun!" answered the little boy.

"Oh, the mostest fun, mamma!" called the little girl, "with all our friends!"—Saint Nicholas.

HOW BOB LIVED HIS RELIGION.

Bob began work at a salary of $35 per month, and when he drew his first month's salary he counted out his money and laid aside $3.50. "Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your own month's salary, do you?" asked someone.

"No," replied Bob. "I am not giving that, I am only paying a debt. That tenth belongs to the Lord. After that comes the giving."

After a while Bob got a raise to $50 per month. Some of the boys said: "Well, Bob, I suppose you will give $5 out of your month's wages."

"I'll pay my debts," said Bob.

Again he was raised to $60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon the assistant superintendent said: "Well, boys, I don't have you to work on Sunday, as a rule; but we are behind now, and you will all have to come down to-morrow and work to get things in shape for the end of the month."

Bob spoke quietly: "I can't work on Sunday."

"Now, Bob, this is the first time I have had you boys to do so, and we must work to-morrow to catch up."

"I'm sorry, sir," said Bob firmly, "but it is against my religious principles to do so."

"Well, Bob, if you can't do the work I want you to at the time I want it done, I'll have to get a man that will."

Sunday morning everyone but Bob went down to work. He went to Sunday school and preaching. Monday morning he was "fired."

That night when Bob brought in his part of a month's wages some of the boys said: "Well, Bob, I guess you won't give any of that money to the Church, but keep it to live on until you get another job." Bob still paid his dues.

Bob started at once to hunt him another job. But days passed, and still he was out of a job, until the boys thought things were pretty blue for him. But there was a brighter day ahead for him.

One day the president of the company came in. He knew Bob and missed him right away. "Where is Bob T—?" said he.

"I had to let him go."

"What was the matter?"

"I had to work some on Sunday, we were so badly behind. Bob refused to work, so I had to let him out."

The colonel made no further remark then; but afterwards he asked about Bob, where he was and what he was doing. He sent for him to come to the office. Bob went over the next morning. "Well," said the colonel, "you are the chap that preferred losing a job to working on the Sabbath?"

"Yes, sir."

"You are the boy that I have been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting?"

"Sixty dollars per month was my last salary?"

"I'll start you at $75," said the colonel.

And little Bobbie went on climbing up until he climbed up to New York, and the last I heard of him he was getting $150 per month. He may be still climbing, but I have lost sight of him for some years.—Christian Observer.

MISSIONARY POCKETS.

"What are you going to do with my coat, mamma?" asked Robert, watching his mother as she laid out a pile of little garments.

"It is for the missionary box, dear," said Mrs. Vincent. "It is too small for you, and being almost new, will fit some smaller boy nicely. My boy is getting so big he hardly has a chance to wear out anything."

"Please wait a minute, mamma. There are some things in the pockets I want."

"And, mamma, if you are going to send my little white apron, there are some things in the pockets that I want," said Amy, putting aside her doll to hurry to the pile of garments. "I couldn't think of giving away this lovely blue hair ribbon."

"And my jacknife, and three of my best marbles are in the pockets of these trousers. Mamma, would you have given these clothes without examining them?" he asked, turning over everything in the heap, as he looked through other clothes for treasures.

"You have so many playthings, Robert, that I thought you wouldn't miss a few of them. If I were a little boy 'way off in a lonely little home out West, I think I should like to find a few pretty things in the pockets of the clothes that come in the missionary box; don't you?"

"Missionary boys are different," muttered Robert; "they don't expect playthings."

"No, I suppose not," said his mother; "but do you not think they would enjoy them?"

"Maybe they would, but I can't spare these.

Mrs. Vincent went off to the meeting with the little clothes and her own gifts, but not until every pocket had been searched. Robert and Amy carried the treasures to the playroom, and put them in their proper places, but somehow neither was easy. They tried playing, but the game broke up in a quarrel, and both wished it were a school day, so there would be something going on.

"I'm going down to Mrs. Upton's with some of my things in those pockets," said Robert, suddenly. "It isn't fair that we should have so much and those other children nothing."

"That is just what I was thinking," said Amy. "Let's fill every pocket full."

When the ladies saw the children coming with their hands full of gifts, they said, "Let's not send the box to-day, but give all the children a chance to fill the pockets of their garments, too."

And when that box was opened in that lonely little home out West, I wish you could have heard the squeals of delight from the four little children. The oldest was only eight and the baby three, but every one had been remembered, and the floor was just covered with marbles and little toys and trinkets. They liked the clothes very much, but the pockets filled to overflowing with nice things they liked best of all.

When the letter came, telling about their great joy, Amy said, "Let's always see that the missionary pockets are full instead of empty." And ever since then the boys and girls save up all the year, so there will be no pockets empty when the big box goes on its long journey.—World Wide.

Moreover, we must remember that all self-denial develops character; that not only in order to resist temptation to bodily indulgence, but also to strengthen the will, we need to learn a little hardness.—Bishop Hall.

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